



Job

translationNotes

v6

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translationNotes

Introduction to Job

Part 1: General Introduction

Outline of the Book of Job

1. Job is introduced, position in life, his family, and his situation (1–2:13)
 - a) Job's flawless life is presented (1:1–5, 1:20–22; and 2:10)
 - b) Satan seeks to test Job (1:6–12; and 2:1–10)
2. The first set of speeches (3:1–14:22)
 - a) Eliphaz, Bildad, and Zophar
 - b) Job replies to each
3. The second set of speeches (15:1–21:34)
 - a) Eliphaz, Bildad, and Zophar
 - b) Job replies to each
4. The third set of speeches (22:1–31:40)
 - a) Eliphaz and Bildad
 - b) Job replies to each
5. Elihu speaks to Job
 - a) He calls on Job to take responsibility for his actions (32:1–22)
 - b) He summarizes Job's complaints (34:1–9)
 - c) He answers Job's first and second complaints (34:10–35:16)
 - d) Elihu describes God's glorious deeds (36:1–37:42)
6. The Lord answers Job out of the whirlwind (38:1–41:34)
7. Job is humbled before God (42:1–6)
8. God rebukes Job's friends (except Elihu) (42:7–9)
9. God brings back prosperity to Job (42:10–17)

What is the Book of Job about?

The Book of Job presents a situation in which disaster came to Job, even though he was faithful to Yahweh. The book asks why God permits trials and losses to come into the lives of those who worship him. The book explains that when this happens, it is more important to trust God and to find peace in him than it is to understand the reason for the suffering.

How should the title of this book be translated?

The Book of Job is named for Job, the main character in the book. His name is not related to the English word “job.” Translators might choose to make the title clearer, for example, “The book about Job.”

Who wrote the Book of Job?

The author of the Book of Job is not known. Many suggest that Moses composed or compiled the book, but this is uncertain.

Part 2: Important Religious and Cultural Concepts**Does sin cause suffering?**

Although sin causes suffering, this does not mean that sin causes all suffering. It was generally believed in the Ancient Near East that a person suffered because of certain sins in his life or in the lives of his parents or ancestors. This is, in fact, what many religions teach. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

When did the events presented in the Book of Job take place?

The story about Job is set in the time of the patriarchs—Abraham, Isaac, and Jacob. Very little is known for certain about the religious and cultural context of the book.

Part 3: Important Translation Issues**What style of writing is in the Book of Job?**

The beginning and end of the Book of Job are mostly narrative, forming the introduction and conclusion. However, most of the book is poetry. This is well-suited to the lessons in the book, which apply equally well to people living in any time period. There are many examples of this philosophical kind of poetry from the ancient Near East.

How do I translate the term “friends?”

While the ULB uses the term “friends” in reference to Eliphaz, Bildad, and Zophar, this word is somewhat misleading. Eliphaz, Bildad, and Zophar were not really Job’s friends. Instead, they tried to persuade Job to say something about God that he believed was false.

Is the Book of Job difficult to translate?

Because Job is not connected with a specific historical context, the translator may wish to translate this book before other Old Testament books. On the other hand, the book of Job has many unique words and phrases, which make parts difficult to understand. The translator should be aware that

this causes the book to be hard to translate. For this reason, translators may decide not to attempt to translate this book until they have gained much experience translating other portions of the Bible.

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Job 1 General Notes

Structure and formatting

This chapter begins introducing a story about a man named Job who lived during a time long before the author.

Special concepts in this chapter

Wealth

Job was very rich. During his time, a man's wealth was measured by the number of animals he owned. (See: [Assumed Knowledge and Implicit Information](#))

Feasts

Job was a very godly man and celebrated Yahweh's provision by having feasts. It must be remembered that Job lived prior to the law of Moses, so his religious practices were different than the Hebrew people after Moses. The events of this book occur about the same time as the life of Abraham. Therefore, this book corresponds more with Genesis 12-50 than the rest of the Old Testament. (See: [godly, godliness](#) and [law, law of Moses, God's law, law of Yahweh](#))

Job's faith

Satan believed that Job's faith was based on Yahweh's blessings. He challenged Yahweh to remove these blessings from Job's life because he thought that Job would no longer trust in Yahweh if this happened. (See: [faith, bless, blessed, blessing, trust, trustworthy, trustworthiness](#))

Links:

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

Job 1:1-3**UDB:**

¹ In the land named Uz, there was a man named Job. He obeyed God and always avoided doing evil things. ² He had seven sons and three daughters. ³ He owned seven thousand sheep, three thousand camels, one thousand oxen, and five hundred donkeys. He also had many servants. This was the man who was the richest in all the area east of the Jordan River.

ULB:

¹ There was a man in the land of Uz whose name was Job; and Job was blameless and upright, one who feared God and turned from evil. ² There were born to him seven sons and three daughters. ³ He possessed seven thousand sheep, three thousand camels, five hundred pairs of oxen, and five hundred donkeys and a great many servants. He was the man who was the greatest of all the people of the East.

translationWords:

- Job
- blameless
- God
- evil, wicked, wickedness
- sheep, ram, ewe
- camel
- ox, oxen
- donkey, mule
- servant, slave, slavery

translationNotes:

- **land of Uz** - Possible locations are 1) a place in Edom east of the Jordan river somewhere in modern western Jordan or 2) a place east of the Euphrates River in modern Iran. (See: [How to Translate Names](#))
- **blameless and upright** - The words “blameless” and “upright” share similar meanings and emphasize that Job was a righteous man. AT: “He did what was right before God.” (See: [Doublet](#))
- **one who feared God** - “one who honored God”
- **turned from evil** - Here evil is spoken of as if it were a place that a person could avoid going to, instead of the doing of evil actions. AT: “refused to do evil” (See: [Metaphor](#))
- **seven sons and three daughters** - “7 sons and 3 daughters” (See: [Numbers](#))
- **He possessed seven thousand sheep** - “He had 7,000 sheep”

- **three thousand camels** - “3,000 camels”
- **five hundred pairs of oxen** - “500 pairs of oxen”
- **greatest** - “the richest”
- **all the people of the East** - The refers to places that were east of Canaan. AT: “all the people who live in lands that were east of Canaan” (See: [Assumed Knowledge and Implicit Information](#))

Links:

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

Job 1:4-5**UDB:**

⁴ Job's sons often held feasts in their houses. Whenever each one made a feast, he would invite all his brothers and sisters to come and eat together. ⁵ After each celebration, Job would summon them. He would ask Yahweh to purify them from any action they might have committed during their feasting that would make them unacceptable to him. He would get up early in the morning, kill animals, and burn them on the altar as sacrifices, one for each of his children. For Job always said, "Perhaps my children have sinned and said something evil about God in their hearts."

ULB:

⁴ On each son's assigned day, he would give a feast in his house. They would send and call for their three sisters to eat and drink with them. ⁵ When the days of the feast were over, Job would send for them and he would consecrate them. He would rise early in the morning and offer burnt offerings for each of his children, for he would say, "It may be that my children have sinned and cursed God in their hearts." Job always did this.

translationWords:

- feast
- consecrate
- burnt offering, offering by fire
- sin, sinful, sinner, sinning
- curse, cursed
- heart

translationNotes:

- **On each son's assigned day, he would give** - The word "day" perhaps refers to the day when they celebrated the son's birth. But it at least refers to the idea that the sons each took a turn in holding a feast. AT: "On each son's birthday, the son would give" or "Each son in turn would give"
- **he would give ... They would send ... Job would send ... he would consecrate ... He would rise early ... he would say** - "he habitually gave ... They habitually sent ... Job habitually sent ... he habitually consecrated ... He habitually rose early ... he habitually said"
- **he would consecrate them** - Here "consecrate" means to ask God to take away any ritual impurities that Job's children might have brought upon themselves as they happily feasted together. Job did this by making sacrifices for them to God.
- **with them** - The word "them" refers to the seven sons and the three daughters but does not include Job.

- **When the days of the feast were over** - “When the feast was over” or “After the feast”
- **Job would send for them** - “Job habitually sent someone to call them to come to himself”
- **cursed God in their hearts** - Often such thoughts could come unintentionally, without the person wanting to think them. AT: “cursed God in their thoughts” (See: [Metonymy](#))

Links:

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

Job 1:6-8**UDB:**

⁶ One day, the angels came and gathered together in front of Yahweh, and Satan came, too. ⁷ Yahweh asked Satan, “Where have you just come from?”

Satan replied, “I have come from the earth, where I been traveling back and forth to see what is happening.”

⁸ Yahweh said to Satan, “Have you noticed Job, who worships me? No one else on earth honors me and lives in such a right way as he does. He always refuses to do anything evil.”

ULB:

⁶ Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them. ⁷ Yahweh said to Satan, “From where have you come?” Then Satan answered Yahweh and said, “From wandering on the earth, from going back and forth on it.” ⁸ Yahweh said to Satan, “Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns from evil.”

translationWords:

- sons of God
- Yahweh
- Satan, devil, evil one
- earth, earthly
- servant, slave, slavery
- upright, uprightness
- fear, afraid, fear of Yahweh
- turn, turn away, turn back
- evil, wicked, wickedness

translationNotes:

- **the day when** - This is not a specific day. The gathering happened often. AT: “at the time when” or “one day when”
- **sons of God** - This refers to angels, heavenly beings.
- **to present themselves before Yahweh** - “to stand together before Yahweh as he commanded them to do”
- **From wandering on the earth, from going back and forth on it** - The phrases “wandering” and “going back and forth” refer to the same activity to emphasize its completeness. AT: “From going everywhere on the earth.” (See: [Parallelism](#))

- **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.
- **from going back and forth on it** - “back and forth” refers to traveling all over the earth. (See: [Merism](#))
- **Have you considered my servant Job?** - “Have you thought about my servant Job?” Here God is beginning to talk with Satan about Job. “Consider my servant Job.” (See: [Rhetorical Question](#))
- **a blameless and upright man** - Translate this as in [1:1](#).
- **one who fears God and turns from evil** - Translate this as you did in [1:1](#).

Links:

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

Job 1:9-12**UDB:**

⁹ Satan replied to Yahweh, "What you say is true, but Job honors you only because of what you have done for him. ¹⁰ You have always protected him, his family, and everything he owns. You make him succeed in whatever work he tries to do, and he has very much livestock all over his land. ¹¹ But if you attacked what he owns and took it away, he would curse you in front of everyone."

¹² Yahweh replied to Satan, "So this is what you want me to do! All right, I will permit you to take away everything that he has. But do not harm him in his own body."

Satan agreed and then left Yahweh in order to plan how he would attack Job.

ULB:

⁹ Then Satan answered Yahweh and said, "Does Job fear God without reason? ¹⁰ Have you not put a barrier around him, around his house, and around all that is his from every side? You have blessed the deeds of his hands, and his cattle have burst forth in the land. ¹¹ But now stretch out your hand and touch all that he has, and see if he does not curse you to your face." ¹² Yahweh said to Satan, "Behold, all that he has is in your hand. Only against him himself do not stretch out your hand." Then Satan went away from the presence of Yahweh.

translationWords:

- Satan, devil, evil one
- Yahweh
- Job
- fear, afraid, fear of Yahweh
- house
- bless, blessed, blessing
- works, deeds, work, acts
- possess, possession
- face
- power, powers

translationNotes:

- **Does Job fear God without reason?** - "Does Job respect God for no reason?" Satan responds to God by presenting and answering his own question. He says that Job obeys God only because God blesses him. AT: "Job has a reason for obeying God." (See: [Rhetorical Question](#))
- **Have you not put a barrier around him, around his house, and around all that is his from every side** - Satan states the facts to support his argument. AT: "You have protected him, his family and everything he owns." (See: [Rhetorical Question](#))

- **put a barrier around him, around his house** - Just as a barrier such as a wall or a hedge surrounds and protects one's land, God has surrounded Job with his protection. AT: "protected him and his house" (See: [Metaphor](#))
- **the deeds of his hands** - "everything that he does"
- **his cattle have burst forth in the land** - "he has more and more livestock in the land"
- **But now stretch out your hand and touch all that he has, and see if he does not curse you to your face** - Satan means that if God attacks Job, he will see how Job responds. AT: "But now, if you stretch out your hand and touch all that he has, you will see that he will curse you to your face"
- **But now stretch out your hand** - Here "hand" refers to God's power to act. "But now use your power" (See: [Metonymy](#))
- **touch all that he has** - Here "touch" represents the action of harming or destroying. AT: "attack all that he has" or "destroy all that he has" (See: [Metonymy](#))
- **to your face** - This refers to a time when God is paying attention. AT: "in your hearing"
- **Behold** - "Look" or "Pay attention to all that I am about to tell you"
- **all that he has is in your hand** - Here "hand" represents someone's power to control something. AT: "you have power over all that he has." (See: [Metonymy](#))
- **against him himself** - "against his body" AT: "but do not harm him physically" or "do not harm his body"
- **went away from the presence of Yahweh** - "departed from Yahweh" or "left Yahweh"

Links:

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

Job 1:13-15**UDB:**

¹³ One day after that, Job's sons and daughters were feasting and drinking wine at the home of their oldest brother. ¹⁴ While they were doing that, a messenger arrived at Job's home and said to him, "While your oxen were plowing the fields and the donkeys were grazing nearby, ¹⁵ a group of men from the people group of Sheba came and attacked us. They killed all your servants who were working in the fields and took away all the oxen and donkeys! I am the only one who has escaped to come and tell you what happened."

ULB:

¹³ It came about that on a certain day, his sons and his daughters were eating and drinking wine in their oldest brother's house. ¹⁴ A messenger came to Job and said, "The oxen were plowing and the donkeys were feeding beside them. ¹⁵ Sheba fell on them and took them away. As for the servants, they have struck them with the mouth of the sword. I alone have escaped to tell you."

translationWords:

- son, son of
- wine, wineskin, new wine
- brother
- messenger
- ox, oxen
- donkey, mule
- servant, slave, slavery
- sword

translationNotes:

- **Sheba** - This was a region located in modern day Yemen. Here it represents a group of raiders or bandits from Sheba. (See: [How to Translate Names](#) and [Metonymy](#))
- **fell on them** - Here "fell" represents the idea of attacking. AT: "attacked them" (See: [Metaphor](#))
- **have struck** - Here striking represents killing. (See: [Metonymy](#))
- **the mouth of the sword** - Here "mouth" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the men from Sheba are spoken of as if they were only one sword. (See: [Metaphor](#) and [Generic Noun Phrases](#))

Links:

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

Job 1:16-17**UDB:**

¹⁶ While he was still talking to Job, another messenger arrived. He said to Job, “Lightning from the sky struck and killed all the sheep and all the men who were taking care of them! I am the only one who has escaped to come and tell you what happened.”

¹⁷ While he was still talking to Job, a third messenger arrived. He said to Job, “Three groups of robbers from the region of Chaldea came and attacked us. They stole all the camels and killed all the men who were taking care of them. I am the only one who has escaped to come and tell you what happened.”

ULB:

¹⁶ While he was still speaking, another also came and said, “The fire of God fell from the heavens and burned up the sheep and the servants. I alone have escaped to tell you.” ¹⁷ While he was still speaking, another also came and said, “The Chaldeans formed three groups, attacked the camels, and have taken them away. As for the servants, they have struck them with the mouth of the sword. I alone have escaped to tell you.”

translationWords:

- fire
- God
- heaven, sky, heavens, heavenly
- sheep, ram, ewe
- servant, slave, slavery
- Chaldea, Chaldean
- camel
- sword

translationNotes:

- **While he was still speaking** - “he” refers to the first messenger
- **another also came** - “another messenger also came” (See: [Ellipsis](#))
- **I alone have escaped to tell you** - Translate this as in [01:15](#).
- **As for the servants, they have struck them with the mouth of the sword. I alone have escaped to tell you** - Translate this as in [01:15](#).

Links:

- [Introduction to Job](#)

- Job 01 General Notes
- Job 01 Translation Questions

Job 1:18-19**UDB:**

¹⁸ While he was still talking to Job, a fourth messenger arrived. He said to Job: "Your sons and daughters were feasting in the home of their oldest brother. ¹⁹ Suddenly a very strong wind came from the desert and struck the house. The house collapsed on your sons and daughters and killed them all! I am the only one who has escaped to come and tell you what happened."

ULB:

¹⁸ While he was yet speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house. ¹⁹ A strong wind came from the wilderness and struck the four corners of the house. It fell on the young people, and they died. I alone have escaped to tell you."

translationWords:

- son, son of
- wine, wineskin, new wine
- brother
- desert, wilderness
- death, die, dead

translationNotes:

- **Your sons and your daughters were eating and drinking wine in their oldest brother's house** - Translate this as in [01:13](#).
- **A strong wind** - "a tornado" or "a desert storm"
- **the four corners of the house** - "the structural supports of the house"
- **It fell on the young people** - "The house fell on your sons and daughters"
- **I alone have escaped to tell you** - Translate this as in [01:15](#).

Links:

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

Job 1:20-22**UDB:**

²⁰ Then Job stood up and tore his robe and shaved his head because he was very sad. Then he laid down on the ground to worship God. ²¹ He said,

”When I was born, I was wearing no clothes.

When I die, I will not take any clothes with me.

It is Yahweh who gave me everything that I possessed,

and it is Yahweh who has taken it all away.

But we must always praise Yahweh!”

²² So in spite of all the things that happened to Job, he did speak not like a foolish man—he did not sin by saying that what God had done was wrong.

ULB:

²⁰ Then Job rose, tore his robe, shaved his head, lay facedown on the ground, and worshiped God.

²¹ He said, “It was naked that I out of my mother’s womb, and it is naked that I will return there. It is Yahweh who gave, and it is Yahweh who has taken away. May the name of Yahweh be blessed.”

²² In all this matter, Job did not sin, nor did he accuse God of wrongdoing.

translationWords:

- worship
- God
- Yahweh
- name
- bless, blessed, blessing
- sin, sinful, sinner, sinning
- fool, foolish, folly
- accuse, accusation, accuser

translationNotes:

- **tore his robe, shaved his head** - These were ritual mourning actions, symbolizing deep grief. (See: [Symbolic Action](#))
- **It was naked that I out of my mother’s womb, and it is naked that I will return there** - “At my birth, I brought nothing into the world, and at my death I will return to the earth with nothing.”
- **In all this matter** - “Regarding all this that happened”
- **accuse God of wrongdoing** - “say that God had done wrong”

Links:

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

Job 2 General Notes

Structure and formatting

This chapter repeats the concepts of the previous chapter, but this time it is more severe. Rather than destroying his wealth, Job will have his health taken from him. His wife also began to encourage Job to sin by cursing Yahweh. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [curse](#), [cursed](#))

Links:

- [Job 02:01 Notes](#)

Job 2:1-2

UDB:

¹ On another day, the angels came again and gathered together in front of Yahweh; Satan also came again. ² Yahweh asked Satan, “Where have you come from this time?” Satan replied, “I have come from the earth, where I have been traveling back and forth to see what is happening.”

ULB:

2 ¹ Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them to present himself before Yahweh. ² Yahweh said to Satan, “From where have you come?” Then Satan answered Yahweh and said, “From wandering on the earth, from going back and forth on it.”

translationWords:

- [sons of God](#)
- [Yahweh](#)
- [Satan, devil, evil one](#)
- [earth, earthly](#)

translationNotes:

- **General Information:** - These verses are exactly the same as [01:6-7](#) and can probably be translated in the same way.
- **Then it was the day** - Translate this as in [01:6](#).
- **the day when** - This is not a specific day. The gathering happened often. AT: “at the time when” or “one day when”
- **sons of God** - Translate this as in [01:6](#).
- **present themselves before Yahweh** - Translate this as in [01:6](#).
- **From wandering on the earth, from going back and forth on it** - Translate this as in [01:7](#).

Links:

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

Job 2:3**UDB:**

³ Yahweh asked Satan, "You have you noticed my servant Job, who worships me, have you not?"

He continues to honor me; he is very exceptional, for he lives in a way that is more right than anyone else on the earth. He does this even though you persuaded me to attack him for no reason."

ULB:

³ Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil. He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

translationWords:

- Yahweh
- Satan, devil, evil one
- servant, slave, slavery
- earth, earthly
- fear, afraid, fear of Yahweh
- God
- turn, turn away, turn back
- evil, wicked, wickedness
- integrity

translationNotes:

- **General Information:** - This verse is the same as **1:8**, except for the addition of "He still holds fast to his integrity, although you misled me against him, to destroy him without cause."
- **Have you considered my servant Job?** - This rhetorical question actually makes a statement .Translate this as in **1:8**. AT: "Consider my servant Job." (See: **Rhetorical Question**).
- **a blameless and upright man** - Translate this as you did a similar phrase in **1:1**. (See: **Doublet**)
- **one who fears God and turns away from evil** - Translate this as in **1:1**.
- **still holds fast to his integrity** - "remains completely dedicated to doing what is good and right"
- **misled me against him** - "persuaded me without cause to attack him"
- **to destroy him** - Here "destroy" represents "make poor." AT: "to make him a poor man"

Links:

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

Job 2:4-6**UDB:**

⁴ Satan replied to Yahweh, "He praises you only because you have helped him. People will give up everything they have to save their own lives. ⁵ But if you harm his body, he will surely curse you in front of everyone!"

⁶ Yahweh replied to Satan, "All right, you may do to him whatever you like, but do not cause him to die."

ULB:

⁴ Satan answered Yahweh and said, "Skin for skin, indeed; a man will give all he has for his life.

⁵ But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face." ⁶ Yahweh said to Satan, "See, he is in your hand; it is only his life that you must spare."

translationWords:

- Satan, devil, evil one
- Yahweh
- life, live, living, alive
- hand, right hand, to hand over
- body
- curse, cursed
- face

translationNotes:

- **Skin for skin, indeed** - "Skin" is a metonym for Job's life. AT: "A person will do anything to save his own life, even accept the loss of possessions and loved ones." (See: **Metonymy**)
- **But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face** - Satan means that if God attacks Job, he will see how Job responds. AT: "But now, if you stretch out your hand and touch his bones and his flesh, you will see that he will curse you to your face"
- **stretch out your hand** - Here "hand" refers to God's power to act. "But now use your power." Translate this as in **01:11**. (See: **Metonymy**)
- **touch** - Here "touch" represents the action of harming. AT: "attack" (See: **Metonymy**)
- **his bones and his flesh** - This expression represents Job's body. (See: **Metonymy**)
- **curse you to your face** - Translate this as in **01:11**.
- **to your face** - This refers to a time when God is paying attention. AT: "in your hearing" (See: **Metaphor**)

Links:

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

Job 2:7-8**UDB:**

⁷ So Satan left, and he caused Job to suffer with very painful boils, from the top of his head to the bottom of his feet. ⁸ Job took a piece of broken pottery and scraped the boils on his skin, and he sat in ashes to mourn and wail.

ULB:

⁷ Then Satan went away from the presence of Yahweh. He struck Job with severe boils from the sole of his feet to his head. ⁸ Job took a piece of broken pottery to scrape himself with, and he sat down in the middle of ashes.

translationWords:

- [Satan, devil, evil one](#)
- [Yahweh](#)
- [afflict, affliction](#)

translationNotes:

- **Then Satan went away from the presence of Yahweh** - Translate this as in [1:12](#).
- **struck** - “attacked” or “afflicted with”
- **severe boils** - large, itching and painful skin infections
- **a piece of broken pottery to scrape himself** - The scraping scratches the skin to lessen the itch.
- **sat down in the middle of ashes** - This probably refers to a place where trash and garbage were dumped and perhaps burned. Sitting in such a place was a sign of deep mourning. AT: “sat on the trash heap” (See: [Euphemism](#) and [Symbolic Action](#))

Links:

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

Job 2:9-10**UDB:**

⁹ His wife said to him, “Are you still trying to be loyal to God? You should curse God, and then go ahead and die.”

¹⁰ But Job replied, “You talk like people talk who do not know God. We should not only accept the good things that God does for us. We should also accept the bad things.” So in spite of all these things that happened to Job, he did not offend God by saying anything against him.

ULB:

⁹ Then his wife said to him, “Do you still hold fast to your integrity? Curse God and die.” ¹⁰ But he said to her, “You talk as a foolish woman talks. Should we receive the good from God and not receive the bad?” In all this matter, Job did not sin with his lips.

translationWords:

- integrity
- God
- death, die, dead
- fool, foolish, folly
- good, goodness
- hand, right hand, to hand over
- evil, wicked, wickedness
- sin, sinful, sinner, sinning

translationNotes:

- **Do you still hold fast to your integrity?** - This rhetorical question represents a statement. AT: “You should not still be holding fast to your integrity.” (See: [Rhetorical Question](#))
- **Curse God** - “Reject God”
- **You talk as a foolish woman** - Job is saying she talks like a fool. AT: “You talk as if you were a stupid woman.”
- **Should we receive the good from God and not receive the bad?** - This rhetorical question represents a statement. AT: “We should certainly receive the bad from God as well as the good.” (See: [Rhetorical Question](#))
- **receive the good** - “benefit from all the good things”
- **the good** - This represents all the good things that God gives us. (See: [Generic Noun Phrases](#))
- **receive the bad** - “suffer all the bad things without complaining”
- **the bad** - This represents all the bad things that God makes or allows us to experience. (See: [Generic Noun Phrases](#))

- **sin with his lips** - Here “lips” represents the act of speaking. AT: “sin by speaking against God” (See: [Metonymy](#))

Links:

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

Job 2:11**UDB:**

¹¹ Among Job's friends were Eliphaz from the town of Teman, Bildad from the land of Shuah, and Zophar from the land of Naamah. When they heard about all the terrible things that had happened to Job, they left their homes and went together to Job to mourn with him and to comfort him.

ULB:

¹¹ Now when Job's three friends heard of all this evil that had come on him, each of them came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They set a time to come to mourn with him and to comfort him.

translationWords:

- [evil, wicked, wickedness](#)
- [comfort, comforter](#)

translationNotes:

- **Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite** - Eliphaz, Bildad, and Zophar are men's names. Teman was a city in Edom. Shuhites are the decedents of Abraham and Keturah (see Genesis How to Translate Names)
- **set a time** - "agreed on a time"
- **to mourn with him and to comfort him** - Here the words "mourn with" and "comfort" share similar meanings. The friends try to comfort Job by mourning with him. AT: "to grieve with Job in order to help ease his suffering." (See: [Doublet](#))

Links:

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

Job 2:12-13

UDB:

¹² But when they saw Job from a distance, they almost did not recognize him. They wailed loudly, they tore their robes, and they threw dust into the air that settled on their heads. They did this to show how sorry they were for him. ¹³ Then they sat on the ground with Job for seven days. None of them said anything to him, because they saw that he was suffering greatly, and they did not think that anything that they could say would lessen his pain.

ULB:

¹² When they lifted up their eyes at a distance, they did not recognize him. They raised their voices and wept; each tore his robe and threw dust into the air and upon his own head. ¹³ Then they sat with him on the ground for seven days and seven nights. No one spoke a word to him, for they saw that his grief was very great.

translationWords:

- robe
- word

translationNotes:

- **they lifted up their eyes** - “they looked intently” or “they looked carefully” (See: [Idiom](#))
- **they did not recognize him** - This probably means that Job’s visitors did not recognize him at first, when they saw him at a distance. Job looked very different than usual because of his grief and because of the sores covering his body. AT: “they barely recognized him”
- **they raised their voices and wept** - “they wept out loud” or “they wept loudly” (See: [Idiom](#))
- **tore his robe** - This was a sign of mourning. (See: [Symbolic Action](#))
- **threw dust into the air and upon his own head** - These were signs of mourning. (See: [Symbolic Action](#))

Links:

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

Job 3 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation.

Important figures of speech in this chapter

Rhetorical Questions

Job uses several rhetorical questions in this chapter. The purpose of these rhetorical questions is to show Job's earnest desire. (See: [Rhetorical Question](#))

Links:

- [Job 03:01 Notes](#)

Job 3:1-3**UDB:**

¹ Finally, Job spoke, and he cursed the day that he was born. ² He said,

³ "I wish that the day when I was born could be eradicated,
the night when I was born.

ULB:

³ ¹ After this, Job opened his mouth and cursed the day he was born.

² He said,

³ "May the day on which I was born perish,
the night that said, 'A boy has been conceived.'

translationWords:

- [curse, cursed](#)
- [perish, perishing, perishable](#)

translationNotes:

- **opened his mouth** - "began to speak" (UDB). (See: [Idiom](#))
- **May the day on which I was born perish, the night** - Job speaks of that day and night as if they were people. AT: "I wish that I had never been born." (See: [Personification](#))
- **the night that said, 'A boy has been conceived'** - This expression intensifies the statement of Job's grief by going even further back in time from his birth to his conception. AT: "the night that said, 'A boy has been conceived' perish." (See: [Ellipsis](#))
- **the night that said** - Here the night is spoken of as if it were a person who could speak. The translator may choose, however, to translate it in a less metaphorical way. AT: "the night about which people said." (See: [Personification](#))
- **A boy has been conceived** - This may be put into active form. AT: "his mother has conceived a male child."

Links:

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

Job 3:4-5**UDB:**

⁴ I wish that the day when I was born could have been dark.

I wish that God who is in heaven would forget about that day,
and that the sun would not have shone on it.

⁵ I wish that thick darkness would have filled that day,
and that death would have come over it like a shadow
and blotted out all light,
and caused the people then to be terrified.

ULB:

⁴ May that day be dark;
may not God from above call it to mind,
neither may the sun shine on it.

⁵ May darkness and the shadow of death claim it for their own.
May a cloud live over it;
may everything that makes the day black truly terrify it.

translationWords:

- darkness
- shadow

translationNotes:

- **General Information:** - The expressions in these verses are all wishes that the day of Job's birth would no longer exist. This may imply that the day, although in the past, still existed somehow. Translators may decide to translate as the UDB does: "I wish that the day when I was born could have been dark."
- **May that day be dark ... neither may the sun shine on it** - These two clauses describe the darkness of the day of Job's birth, thus repeating Job's regret that he had been born. (See: [Parallelism](#))
- **May that day be dark** - This is a wish for that day to not exist any longer. AT: "may that day disappear." (See: [Metaphor](#))

- **May darkness and the shadow of death claim it for their own** - Here darkness and the shadow of death are spoken of as if they were people who could claim something as their own possession. The word “it” refers to the day of Job’s birth. (See: [Personification](#))
- **the shadow of death** - Here a shadow represents death itself. AT: “death like a shadow” (See: [Metaphor](#))
- **May a cloud live over it** - Here a cloud is spoken of as if it were a person who could live over the day of Job’s birth. AT: “May a cloud cover it so no one can see it” (See: [Metaphor](#))
- **everything that makes the day black** - This refers to things that block out the sun’s light and create darkness. Here “black” represents darkness. (See: [Metaphor](#))
- **terrify it** - “terrify that day.” The day is spoken of as if it were a person who could be terrified by the darkness. (See: [Personification](#))

Links:

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

Job 3:6-7**UDB:**

⁶ I wish that the night when I was born would be erased from the calendar,
 that it would never again appear as one night in any month,
 and that it would not be included in any calendar.

⁷ I wish that no child would again be born on that date,
 and that no one would again be happy then.

ULB:

⁶ As for that night, may thick darkness seize it.
 May it not rejoice among the days of the year;
 may it not come into the number of the months.
⁷ See, may that night be barren;
 may no joyful voice come into it.

translationWords:

- darkness
- rejoice
- barren
- joy, joyful

translationNotes:

- **may thick darkness seize it** - This darkness is again spoken of as if it were a person who could grasp and hold the night. AT: “may thick darkness make it disappear” (See: **Personification**).
- **thick darkness** - “deep darkness” or “complete darkness”
- **May it not rejoice** - The word “it” refers to the night of Job’s birth or conception. The night of Job’s conception is spoken of as if it were a person who should not rejoice. AT: “May that night vanish from the calendar.” (See: **Personification**).
- **may it not come into the number** - That night is spoken of as if it were a person who could walk. AT: “may no one count it in the number” (See: **Personification**).
- **may that night be barren** - The night of Job’s birth is spoken of as if it were a woman. AT: “may no child be born on that night” (See: **Personification**).

- **may no joyful voice come into it** - Here that the night of Job's birth is spoken of as if it were a time when it was still possible for someone to be happy. AT: "may no one hear the happy cry at the birth of a son" (See: [Metaphor](#)).
- **joyful voice come** - Here the voice stands for a person who is happy. AT: "may no one be happy in it ever again" (See: [Metonymy](#)).

Links:

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

Job 3:8-10**UDB:**

⁸ The magicians who are able to awaken the great sea monster—I want them to curse the day I was born.

⁹ I wish that the stars that shone early in the morning on that day after I was born may not shine again.

If only those stars had wished in vain for light to shine,
and that they had not shone on that day.

¹⁰ That was an evil day because my mother's womb was not closed;
instead, I was born, and I have now experienced all these terrible things.

ULB:

⁸ May they curse that day,
those who know how to wake up Leviathan.

⁹ May the stars of that day's dawn be dark.

May that day look for light, but find none;
neither may it see the eyelids of the dawn,

¹⁰ because it did not shut up the doors of my mother's womb,
and because it did not hide trouble from my eyes.

translationWords:

- curse, cursed
- Leviathan
- light
- womb

translationNotes:

- **those who know how to wake up Leviathan** - Job is probably referring here to sorcerers and magicians, who he believes might be able to even provoke Leviathan in spreading chaos. Leviathan was an animal well known in Ancient Near Eastern mythology, which was thought to be responsible for all kinds of destruction, disorder, and chaos.

- **May the stars of that day's dawn be dark** - This refers to the planets that are often visible just before dawn. AT: "May the stars that appear before that day's first light be dark"
- **May that day look for light, but find none** - The day of Job's birth is spoken of as if it were a person looking for something. AT: "May that day hope for light, but have none." (See: [Personification](#))
- **neither may it see the eyelids of the dawn** - The dawn is spoken of as if it had eyelids as a person has. AT: "nor see the first light of the dawn." (See: [Personification](#))
- **because it did not shut up the doors of my mother's womb** - A woman's womb is spoken of as if it were a container with doors. AT: "because that day did not close my mother's womb" (See: [Metaphor](#))
- **because it did not hide trouble from my eyes** - The day of Job's birth is spoken of here as if it were a person who could hide something. (See: [Personification](#))
- **from my eyes** - Here "eyes" represents the person who sees with them. AT: "from me" (See: [Metonymy](#))

Links:

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

Job 3:11-12**UDB:**

¹¹ I wish that I had died when I was born;

I wish I had perished when I came out from my mother's womb.

¹² I wish that my mother had never welcomed me.

I wish that she had not nursed me at her breasts.

ULB:

¹¹ Why did I not die when I came out from the womb?

Why did I not give up my spirit when my mother bore me?

¹² Why did her knees welcome me?

Why did her breasts receive me so that I should suck?

translationWords:

- death, die, dead
- womb
- spirit, spiritual

translationNotes:

- **General Information:** - This passage contains four rhetorical questions, which Job asks in order to really make a series of statements.
- **Why did I not die when I came out from the womb?** - “Why did I not die at birth?” Job poses this question in order to curse the day of his birth and to express his anguish. AT: “I wish I had died the day I was born” (See: [Rhetorical Question](#))
- **Why did I not give up my spirit when my mother bore me?** - Job means to say that he should not have been born alive. AT: “I wish I had died when I came out of the womb.” (See: [Rhetorical Question](#))
- **give up my spirit** - This refers to dying. (See: [Idiom](#))
- **Why did her knees welcome me?** - This perhaps refers to the lap of Job's mother. His mother's knees are spoken of as if they were people who could welcome a newborn baby. AT: “I wish there had been no lap to receive me.” (See: [Rhetorical Question](#) and [Personification](#))
- **Why did her breasts receive me so that I should suck?** - Job's mother's breasts are spoken of as if they also were people who could welcome a newborn baby. AT: “I wish there had been no breasts for me to nurse.” (See: [Rhetorical Question](#) and [Personification](#))

Links:

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

Job 3:13-14**UDB:**

¹³ If I had died at the time when I was born,

I would now be asleep, resting peacefully.

¹⁴ I would be resting with kings who built beautiful tombs which are now in ruins,

and I would be resting with their officials who have also died.

ULB:

¹³ For now I would have been lying down quietly.

I would have slept and been at rest

¹⁴ with kings and counselors of the earth,

who built up tombs for themselves that are now in ruins.

translationWords:

- sleep, asleep, fall asleep
- king
- counsel, counselor, advice, advisor
- earth, earthly
- tomb, grave, burial place
- ruin, ruins

translationNotes:

- **For now I would have been lying down quietly. I would have slept and been at rest** - Job uses two sentences to think about what it would be like if he had never been born or had died at birth. (See: **Parallelism** and **Euphemism**)
- **I would have been lying down quietly** - Job imagines something that could have happened in the past but which did not happen, as noted above. AT: “I should have been lying down quietly” (See: **Hypothetical Situations**)
- **lying down quietly** - “asleep, resting peacefully” (UDB)
- **and been at rest** - Here the word “rest” means to sleep peacefully, but also that Job would not be experiencing the pain that he does. (See: **Idiom**)
- **with kings and counselors of the earth** - “with kings and their advisers”

Links:

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

Job 3:15-16**UDB:**

¹⁵ I would be resting with princes who were wealthy,

whose palaces were filled with gold and silver.

¹⁶ I wish that I had been buried like a child who had died in its mother's womb

and never lived to see the light.

ULB:

¹⁵ Or I would have been lying with princes who once had gold, who had filled their houses with silver.

¹⁶ Or perhaps I would have been stillborn, like infants that never see the light.

translationWords:

- prince, princess
- gold
- house
- silver

translationNotes:

- **General Information:** - Job continues his thoughts about dying before he was born.
- **Or I would have been lying ... that never see the light** - This describes something that might have happened but did not happen. (See: [Hypothetical Situations](#))
- **I would have been lying with princes** - "I would be resting with princes." (ULB) In this phrase, the words "lying" and "resting" are a polite way of saying "no longer alive." (See: [Euphemism](#))
- **who once had gold, who had filled their houses with silver** - Job uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **Or perhaps I would have been stillborn, like infants that never see the light** - Job uses parallelism to emphasize what he is saying. (See: [Parallelism](#))
- **I would have been stillborn** - "I would have died in my mother's womb"
- **like infants that never see the light** - "like babies who had never been born"
- **infants** - "babies" or "very small children"

Links:

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

Job 3:17-19**UDB:**

¹⁷ After wicked people die, they do not cause any more troubles;

those who are very tired now will rest.

¹⁸ Those who were in prison rest peacefully after they die;

they no longer have slave drivers who curse them.

¹⁹ Rich people and poor people are alike after they die,

and those who were slaves no longer have to obey their masters.

ULB:

¹⁷ There the wicked cease from trouble;

there the weary are at rest.

¹⁸ There the prisoners are at ease together;

they do not hear the voice of the slave driver.

¹⁹ Both small and great people are there;

the servant is free from his master there.

translationWords:

- evil, wicked, wickedness
- trouble, troubles, troubled
- prison, prisoner, imprison
- servant, slave, slavery
- lord, master, sir

translationNotes:

- **General Information:** - Job changes his talk from dying to life after death.
- **There the wicked cease from trouble; there the weary are at rest** - Job uses parallelism to emphasize that the lowly will find rest from those causing them hardship. (See: **Parallelism**)
- **There the wicked cease from trouble** - Job is talking about the place where people go after they stop living. AT: "In that place, evil people stop causing trouble"

- **the voice of the slave driver** - Here “voice” is a metonym for the power that the slave drivers have over the slaves. AT: “They are no longer under the control of the slave drivers” (See: [Metonymy](#))
- **small and great people** - This is a figure of speech which means “all people, both poor people and rich people.” (See: [Merism](#))
- **the servant is free from his master** - A servant is no longer obligated to serve his master.

Links:

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

Job 3:20-22**UDB:**

²⁰ Why does God allow those who are suffering greatly like me to continue to remain alive?

Why does he allow them to live, those who are very miserable?

²¹ They long to die, but they do not die.

They desire to die more than people desire to find hidden treasure.

²² When they finally die and are buried, they are very happy.

ULB:

²⁰ Why is light given to him who is in misery?

Why is life given to the one who is bitter in soul,

²¹ to one who longs for death without it coming;

to one who digs for death more than for hidden treasure?

²² Why is light given to one who rejoices very much

and is glad when he finds the grave?

translationWords:

- life, live, living, alive
- soul
- death, die, dead
- rejoice
- tomb, grave, burial place

translationNotes:

- **Why is light given to him who is in misery? Why is life given to the one who is bitter in soul** - Job's two questions mean basically the same thing. He is wondering why those who face hardship continue to live. (See: [Parallelism](#))
- **Why is light given to him who is in misery?** - Here Job is wondering why people must stay alive and suffer. AT: "I do not understand why God gives life to a person who is suffering" (See: [Rhetorical Question](#))
- **light** - Here light represents life (See: [Metaphor](#))
- **Why is life given to the one who is bitter in soul ... hidden treasure?** - "why does God give life to a miserable person?" AT: "I do not understand why God gives life to a person who is very unhappy ... hidden treasure" (See: [Rhetorical Question](#))

- **to one who longs for death without it coming** - Here death is spoken of as if it were an object coming toward someone. AT: “to a person who no longer wants to be alive, but is still alive” (See: [Metaphor](#))
- **to one who digs for death more than for hidden treasure** - A person hoping to die is spoken of as if he were digging for buried treasure. AT: “to a person who wants to stop living more than he wants to look for hidden riches” (See: [Metaphor](#))
- **Why is light given to one who rejoices very much and is glad when he finds the grave** - Here Job uses a question to make a statement. AT: “I do not understand why God allows a person to keep living when the person would be very happy to be buried in the ground” (See: [Rhetorical Question](#))
- **one who rejoices very much and is glad** - The phrase “rejoices very much” means basically the same thing as “is glad.” Together, the two phrases emphasize the intensity of gladness. AT: “one who is extremely happy” (See: [Doublet](#))
- **when he finds the grave** - This is a polite way of referring to dying. AT: “when he is dead and can be buried” (See: [Euphemism](#))
- **the grave** - Here the grave represents death. (See: [Metonymy](#))

Links:

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

Job 3:23-24**UDB:**

²³ I do not understand why God keeps alive anyone whom he keeps from being happy,
anyone whom he forces to live in misery.

²⁴ I cry very much; as a result, I cannot eat;
I groan as easily as a river flows with water.

ULB:

²³ Why is light given to a man whose way is hidden,
a man whom God has hedged in?

²⁴ For my sighing happens instead of eating;
my groaning is poured out like water.

translationWords:

- light
- God
- water, waters

translationNotes:

- **Why is light given to a man whose way is hidden, a man whom God has hedged in?** - Job asks this question in order to make a statement. AT: “God should not give life to a man and then take away his future and confine him.” (See: [Rhetorical Question](#))
- **Why is light given to a man** - Here light represents life. AT: “Why does God keep a man alive” (See: [Metaphor](#))
- **whose way is hidden** - Here Job speaks of his future, which he does not know in advance, as if God had hidden it from him. (See: [Metaphor](#))
- **a man whom God has hedged in** - Here being in difficulties and dangers is spoken of as if it were being confined within narrow limits. (See: [Metaphor](#))
- **For my sighing happens instead of eating; my groaning is poured out like water** - Job expresses his anguish in two ways. (See: [Parallelism](#))
- **my sighing happens instead of eating** - “Instead of eating, I mourn”
- **my groaning is poured out like water** - Moral qualities and emotions such as grief are often spoken of as if they were water. (See: [Metaphor](#))

Links:

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

Job 3:25-26**UDB:**

²⁵ Things that I always worried might happen to me—these things have happened to me;
 things that I always dreaded have come upon me.

²⁶ Now I have no peace in my heart;
 I have no quietness;
 I cannot rest;
 instead, I have only troubles.”

ULB:

²⁵ For the thing that I feared has come on me;
 what I was afraid of has come to me.

²⁶ I am not at ease, I am not quiet, and I have no rest;
 trouble comes instead.”

translationWords:

- **fear, afraid, fear of Yahweh**
- **rest**
- **trouble, troubles, troubled**

translationNotes:

- **the thing that I feared has come on me; what I was afraid of has come to me** - These two phrases mean the same thing. AT: “what I feared most has happened to me” or “my worst fear has come true.” (See: **Parallelism**)
- **I am not at ease, I am not quiet, and I have no rest** - Job expresses his anguish in three separate phrases. AT: “I am very anxious” or “I am emotionally and physically tormented” (See: **Parallelism**)
- **trouble comes instead** - Trouble is spoken of as if it were an object that could come to Job. AT: “distress torments me instead” (See: **Abstract Nouns**)

Links:

- **Introduction to Job**
- **Job 03 General Notes**
- **Job 03 Translation Questions**

Job 4 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is the advice of Job's friend, Eliphaz.

Special concepts in this chapter

Eliphaz's advice

Eliphaz tells Job to curse Yahweh. The advice Eliphaz gives to Job is bad advice. (See: [curse, cursed](#))

Important figures of speech in this chapter

Rhetorical Questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to form Eliphaz's argument. (See: [Rhetorical Question](#))

Links:

- [Job 04:01 Notes](#)

Job 4:1-3**UDB:**

¹ Then Eliphaz replied to Job. He said,

² "Will you please allow me to say something to you?

I am not able to remain silent any longer.

³ In the past, you have instructed many people,

and you have encouraged those for whom it was difficult to trust in God.

ULB:

4 ¹ Then Eliphaz the Temanite answered and said,

² If anyone tries to speak with you, will you be impatient?

But who can stop himself from speaking?

³ See, you have instructed many;

you have strengthened weak hands.

translationWords:**translationNotes:**

- **Eliphaz** - Eliphaz is a man's name. (See: [How to Translate Names](#))
- **Temanite** - A Temanite belongs to the tribe of Teman. (See: [How to Translate Names](#))
- **will you be impatient?** - Eliphaz asks this question in order to make a statement. AT: "you will surely be impatient." (See: [Rhetorical Question](#))
- **will you be impatient?** - "will that annoy you?"
- **But who can stop himself from speaking?** - Eliphaz asks this question to say that no one who sees a friend suffering can remain silent. AT: "No one can restrain himself from speaking (to a friend in such a state as you find yourself)" or "I must speak to you, (seeing that you are in a state of grief)." (See: [Rhetorical Question](#))
- **See, you have instructed many; you have strengthened weak hands** - This verse states a single idea in two different ways. (See: [Parallelism](#))
- **you have strengthened weak hands** - Here "weak hands" represents people who need help. AT: "you have helped others when they needed help" (See: [Metonymy](#))

Links:

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

Job 4:4-6**UDB:**

⁴ In the past, when you spoke to others who were suffering, you helped them;

they were able to rejoice again because of God.

⁵ But now, when you yourself suffer from disasters, you become discouraged.

The disasters hit you, and you are stunned.

⁶ You say that you honor God; so you should be trusting in him, for him not to let you suffer.

If you really had not sinned, you would have been confident that God would not let these disasters happen to you!

ULB:

⁴ Your words have supported him who was falling;

you have made feeble knees firm.

⁵ But now trouble has come to you, and you are weary;

it touches you, and you are troubled.

⁶ Is not your fear your confidence,

and the integrity of your ways your hope?

translationWords:

- word
- trouble, troubles, troubled
- fear, afraid, fear of Yahweh
- God
- confidence, confident
- integrity
- hope

translationNotes:

- **General Information:** - The writer uses parallelism in each of these verses make one idea using two different statements to emphasize 1) the support that Job has given others in the past, 2) the effect on him of his present troubles, and 3) his piety before God. (See: [Parallelism](#))
- **supported** - Someone who has been encouraged is spoken of as if he were kept from falling down. (See: [Metaphor](#))
- **falling** - Here becoming discouraged is spoken of as if it were falling down. (See: [Metaphor](#))
- **you have made feeble knees firm** - Here discouragement is spoken of as if it were a person whose weak knees could not keep him upright. (See: [Metaphor](#))
- **But now trouble has come to you** - Here trouble is spoken of as if it were an object that could come to a person. AT: “But now you suffer from disasters” See: [Metaphor](#))
- **you are weary** - “you are discouraged”
- **your fear** - “the fact that you honor God”
- **Is not your fear your confidence, and the integrity of your ways your hope?** - Eliphaz asks these questions in order to make say to Job that his sin has caused him to suffer. AT: “Everyone thinks that you honor God; everyone thinks that you are an honest man. But these things must not be true, because you do not trust God any longer.” (See: [Rhetorical Question](#))
- **your fear** - Eliphaz means Job’s fear of God. AT: “your fear of God” (See: [Assumed Knowledge and Implicit Information](#))
- **your ways** - Here “your ways” represents “your conduct,” “how you behave.” See: [Metaphor](#))

Links:

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

Job 4:7-9**UDB:**

⁷ Think about this: No innocent people ever die when they are still young!

God never kills innocent people!

⁸ I have seen this happen: if farmers plant bad seeds, they do not harvest good crops;

anyone who starts trouble for others later brings trouble on himself.

⁹ These people die when God commands them to,
because he is very angry with them.

ULB:

⁷ Think about this, please: who has ever perished when innocent?

Or when were the upright people ever cut off?

⁸ According to what I have seen, those who plow iniquity
and sow trouble reap it.

⁹ By the breath of God they perish;
by the blast of his anger they are consumed.

translationWords:

- beg, beggar
- perish, perishing, perishable
- innocent
- cut off
- iniquity
- sow, sower, plant
- reap, reaper
- breathe, breath
- God
- angry, anger
- consume

translationNotes:

- **who has ever perished when innocent?** - Eliphaz uses this question to prompt Job to search his life for sin (and God's righteous judgment) as the cause of his loss. AT: "No one has ever perished when innocent." (See: [Rhetorical Question](#))
- **when were the upright people ever cut off** - This question also means to make a statement, and may be put into active form. AT: "No one has ever cut off an upright person." (See: [Rhetorical Question](#) and [Active or Passive](#))
- **cut off** - Here being cut off represents being destroyed. (See: [Metaphor](#))
- **plow iniquity ... sow trouble ... reap** - Here the actions of plowing and sowing represent causing trouble for other people. The action of reaping represents suffering the trouble that one has himself caused. (See: [Metaphor](#))
- **By the breath of God they perish; by the blast of his anger they are consumed** - The writer explains a single idea using two different statements. This is a form of Hebrew poetry used for emphasis, clarity, teaching, or all three. (See: [Parallelism](#))
- **the breath of God** - This may represent the action of God giving a command. (See: [Metaphor](#))
- **the blast of his anger** - This expression suggests the heavy breathing that a person sometimes does through his nose when he is very angry. (See: [Metaphor](#))
- **breath ... blast** - The second builds on the first. They make the same point by using meanings that increase the result. "By the puff of God's mouth they die; the rushing wind of his anger devastates them." (See: [Metaphor](#))
- **perish ... are consumed** - The second phrase builds on the first. They make the same point. "By the puff of God's breath they die, the rushing wind of his anger devastates them." (See: [Active or Passive](#))
- **they are consumed** - Here being consumed or eaten represents being killed. (See: [Metaphor](#))

Links:

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

Job 4:10-11**UDB:**

¹⁰ Even though wicked people may be very powerful like young lions,

God destroys them.

¹¹ They will die like older lions that starve to death when there are no animals left to eat.

Their children will scatter from each other like young lions that separate from each other to find food.

ULB:

¹⁰ The roaring of the lion, the voice of the fierce lion,
the teeth of the young lions—they are broken.

¹¹ The old lion perishes for lack of victims;
the cubs of the lioness are scattered everywhere.

translationWords:

- lion
- voice
- perish, perishing, perishable

translationNotes:

- **General Information:** - The writer uses parallelism in these verses, conveying a single idea using different statements to emphasize God's destruction of wicked people. (See: [Parallelism](#))
- **The roaring of the lion, the voice of the fierce lion, the teeth of the young lions—they are broken.** - Here a lion's roar, his voice, and lions' teeth being broken are used as pictures of the wicked being destroyed. (See: [Metaphor](#))
- **they are broken** - This may be put into active form. AT: "something breaks them" (See: [Active or Passive](#))
- **The old lion perishes for lack of victims; the cubs of the lioness are scattered everywhere** - Eliphaz uses the picture of an old lion dying of hunger and of a lion's family being scattered as metaphors for the wicked being destroyed.
- **are scattered** - "something scatters the cubs of the lioness" (See: [Active or Passive](#))

Links:

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

Job 4:12-13**UDB:**

¹² I heard a message that someone came
and whispered to me.

¹³ He spoke to me at night when I was having a bad dream that disturbed me.

ULB:

¹² Now a certain matter was secretly brought to me,
and my ear received a whisper about it.

¹³ Then came thoughts from visions in the night,
when deep sleep falls on people.

translationWords:

- [vision](#)
- [sleep, asleep, fall asleep](#)

translationNotes:

- **Now a certain matter was secretly brought to me ... my ear received a whisper about it** - These phrases express the same idea in a different way. They convey the idea that Eliphaz heard a message whispered to him. This repetition is a form of Hebrew poetry used frequently for emphasis, teaching, or clarity. (See: [Parallelism](#))
- **was secretly brought** - “something brought a certain matter to me secretly” (See: [Active or Passive](#))
- **visions in the night** - “dreams”
- **when deep sleep falls on people** - “when people sleep very deeply”

Links:

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

Job 4:14-15**UDB:**

¹⁴ It caused me to be afraid and tremble;

it caused all my bones to shake.

¹⁵ A ghost glided past my face

and caused the hair on the back of my neck to stand straight up.

ULB:

¹⁴ It was at night when fear and trembling came upon me,
and all my bones shook.

¹⁵ Then a spirit passed before my face,
and the hair of my flesh stood up.

translationWords:

- [fear, afraid, fear of Yahweh](#)
- [spirit, spiritual](#)
- [face](#)
- [flesh](#)

translationNotes:

- **General Information:** - The writer uses parallelism in these verses, conveying a single idea using different statements to emphasize Eliphaz's fear. (See: [Parallelism](#))
- **fear and trembling came upon me** - Here fear and trembling are spoken of as if they were objects that could come to a person. AT: "I began to be afraid and to tremble." (See: [Metaphor](#))
- **the hair of my flesh stood up** - This indicates great fear.
- **the hair of my flesh** - "the hair on my body"

Links:

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

Job 4:16-17**UDB:**

¹⁶ It stopped, but I could not see what it really looked like.

But I knew that there was some being in front of me,
and it said in a quiet voice,

¹⁷ 'No human being can be more righteous than God.

No man can be better than God, who made him.

ULB:

¹⁶ The spirit stood still, but I could not discern its appearance.

A form was before my eyes;

there was silence, and I heard a voice that said,

¹⁷ "Can a mortal man be more righteous than God?"

Can a man be more pure than his Maker?

translationWords:

- spirit, spiritual
- discern, discernment
- voice
- righteous, righteousness
- God
- pure, purify, purification

translationNotes:

- **General Information:** - The writer uses parallelism in verse 17, conveying a single idea using two different statements to emphasize a question about the purity of man before God. (See: [Parallelism](#))
- **A form was before my eyes** - "Something was before my eyes," "I saw something"
- **and I heard** - "then I heard"
- **Can a mortal man be more righteous than God?** - Eliphaz poses this question so that Job will consider, "Do I regard myself as more righteous than God?" or "Am I justified before God?" AT: "A mortal man cannot be more righteous than God" or "A mortal man cannot be righteous before God." (See: [Rhetorical Question](#))

- **Can a man be more pure than his Maker?** - This question has the same purpose as the previous question. AT: “A man cannot be more pure than his Maker” or “A man cannot be pure before his Maker.”
- **Maker** - “Creator”

Links:

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

Job 4:18-19**UDB:**

¹⁸ God cannot be sure that his own angels will always do what is right;

he declares that some of them have done wrong.

¹⁹ So he certainly cannot trust human beings whom he has made from dust and clay,

human beings, whom disaster crushes as easily as you can crush a moth!

ULB:

¹⁸ See, if God puts no trust in his servants;

if he accuses his angels of folly,

¹⁹ how much more is this true of those who live in houses of clay,

whose foundation is in the dust,

who are crushed sooner than a moth?

translationWords:

- God
- trust, trustworthy, trustworthiness
- servant, slave, slavery
- accuse, accusation, accuser
- angel, archangel
- foundation, founded

translationNotes:

- **those who live in houses of clay, whose foundation is in the dust** - This is a figurative way of describing human beings, who were created out of the dust of the earth and whose bodies are like houses, which are made of clay and have dirt foundations. (See: **Metaphor**).
- **crushed sooner than a moth** - The phrase “sooner than” is normally translated as “before.” AT: “crushed before a moth” or “crushed like a moth”
- **are crushed** - “something crushes them” (See: **Active or Passive**)
- **are crushed** - “are killed”

Links:

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

Job 4:20-21**UDB:**

²⁰ People are sometimes in good health in the morning, but by the evening they are dead.

They are gone forever and no one even pays attention.

²¹ Their families and possessions are like tents that collapse suddenly when you pull up their stakes;

they perish suddenly without anyone ever knowing why.”

ULB:

²⁰ Between morning and evening they are destroyed;

they perish forever without anyone noticing them.

²¹ Are not their tent cords plucked up among them?

They die; they die without wisdom.

translationWords:

- perish, perishing, perishable
- forever
- tent
- death, die, dead
- wise, wisdom

translationNotes:

- **General Information:** - These verses continue the earlier use of parallelism, here emphasizing in different ways the idea that people die suddenly without having achieved wisdom and without concern from others. (See: [Parallelism](#))
- **Between morning and evening they are destroyed** - This refers to the idea of something happening quickly. (See: [Metaphor](#))
- **they are destroyed** - This may also be put into active form. AT: “they die” (See: [Active or Passive](#))
- **Are not their tent cords plucked up among them?** - This may be put into active form. AT: “Have not their enemies plucked up their tent cords from among them?” (See: [Rhetorical Question](#))
- **their tent cords** - Here tent cords represent a tent. Sometimes a person’s home and family are pictured as his tent, which can also represent all his possessions. (See: [Metonymy](#) and [Metaphor](#))

Links:

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

Job 5 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Eliphaz.

Special concepts in this chapter

Eliphaz's advice

Eliphaz tells Job to curse Yahweh. The advice Eliphaz gives to Job is bad advice. (See: [curse](#), [cursed](#))

Sickness and sin

In the ancient Near East, it was common to believe that a person's illness was caused by sin. It was seen as the punishment of a god. While Yahweh may punish people because of their sin, not all sicknesses were caused by sin. (See: [believe](#), [believe in](#), [belief](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Assumed Knowledge and Implicit Information](#))

Important figures of speech in this chapter

Rhetorical Questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument. (See: [Rhetorical Question](#))

Links:

- [Job 05:01 Notes](#)

Job 5:1-3**UDB:**

¹ "Job, no one will stop you from calling out for someone to help you,

but I am certain that no angel will come to you!

² Foolish people die because they are resentful;

people whom others easily deceive—these people die because they envy others.

³ I have seen foolish people who seemed to be successful,

but suddenly they experienced disaster because I cursed their home.

ULB:

⁵ ¹ Call out now; is there anyone who will answer you?

To which of the holy ones will you turn?

² For anger kills the foolish man;

jealousy kills the silly one.

³ I have seen a foolish person taking root,

but suddenly I cursed his home.

translationWords:

- call, calling, called, call out
- holy, holiness
- turn, turn away, turn back
- angry, anger
- fool, foolish, folly
- jealous, jealousy
- curse, cursed

translationNotes:

- **To which of the holy ones will you turn?** - Eliphaz poses this question to make the point that no one Job can turn to for help. AT: "Is there a holy one to whom you may turn?" or "There is no holy one to whom you can turn for help." (See: [Rhetorical Question](#))
- **holy ones** - This refers to supernatural beings of some kind, whether angels or other spirits.

- **the silly one ... a foolish person** - This refers to any silly person and any foolish person. (See: [Generic Noun Phrases](#))
- **jealousy kills the silly one** - “jealousy kills anyone who acts ignorantly and impulsively”
- **a foolish person taking root** - Here a person is spoken of as if he were a plant, perhaps becoming more foolish over time. AT: “a foolish person becoming grounded in foolishness” (See: [Metaphor](#))
- **his home** - This refers to the person’s family and all his property.

Links:

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

Job 5:4-5**UDB:**

⁴ Their sons are never safe;

they always lose to their opponents in court,
because there is no one to defend them.

⁵ Hungry people steal the crops that foolish people harvest;

they even steal the crops that grow among thorns,
and greedy people take away the wealth of those foolish people.

ULB:

⁴ His children are far from safety;
they are crushed in the city gate.

There is no one to rescue them.

⁵ The hungry eat up their harvest;

they even take it from among the thorns.

The thirsty pant for their wealth.

translationWords:

- children, child
- gate, gate bar
- harvest
- consume

translationNotes:

- **General Information:** - These verses continue the earlier use of parallelism, here emphasizing in different ways the idea that the children of foolish people are never safe. (See: [Parallelism](#))
- **His children are far from safety** - “His” refers to the foolish person or the foolish people in [05:02](#). AT: “Their children are never safe”
- **are crushed** - Here being crushed represents being oppressed, taken advantage of, at court. This idea may be put into active form. AT: “someone crushes them” (See: [Metaphor](#) and [Active or Passive](#))

- **city gate** - The city gate, functioning as a court, was the place where disputes were resolved and where judgments were given.
- **There is no one to rescue them** - “There is no one to help the foolish people’s children out of their hardship”
- **they even take it from among the thorns** - This perhaps refers to parts of a field where the worst crops grow, because of thorn plants present.
- **The thirsty pant for their wealth** - Here greedy people are spoken of as if they were thirsty, and the wealth of the foolish person is spoken of as if it were something that they could drink.

Links:

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

Job 5:6-7**UDB:**

⁶ But it is not the farmland that makes bad things happen;

troubles do not grow up from the ground like plants.

⁷ People make trouble for themselves from the time that they are born;

this is as certain as the fact that sparks shoot up from a fire.

ULB:

⁶ For difficulties do not come out from the soil;

neither does trouble sprout from the ground.

⁷ Instead, mankind is born for trouble,

just as sparks fly upward.

translationWords:

- [trouble, troubles, troubled](#)

translationNotes:

- **For difficulties do not come out from the soil; neither does trouble sprout from the ground** - Here difficulties and trouble are spoken of as if they were plants. (See: [Metaphor](#))
- **mankind is born for trouble, just as sparks fly upward** - It is as natural for people, once they are born, to have trouble as it is for sparks to fly up from a fire. (See: [Simile](#))

Links:

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

Job 5:8-10**UDB:**

⁸ If I were suffering like you are, I would ask God for help

and tell him what I am complaining about.

⁹ He does great things, things that we cannot understand;

we cannot even count the marvelous things that he does.

¹⁰ He sends rain on the ground;

he makes it rain on our fields.

ULB:

⁸ But as for me, I would turn to God himself;

to him I would commit my cause—

⁹ he who does great and unsearchable things,

marvelous things without number.

¹⁰ He gives rain on the earth,

and sends water on the fields.

translationWords:

- turn, turn away, turn back
- God
- marvel, wonder, amazed, astonished
- earth, earthly
- water, waters

translationNotes:

- **General Information:** - In these verses, Eliphaz continues his speech from 4:01. The writer continues to use parallelism in each verse, conveying a single idea using two different statements to emphasize that Job needs to plead his case to God who does wonderful things. (See: [Parallelism](#))
- **great and unsearchable things, marvelous things without number** - “great things that cannot be understood, wonders that cannot be counted”
- **unsearchable things** - This refers to things that mankind cannot understand. (See: [Metaphor](#))

- **great and unsearchable things** - Here the writer uses two independent words connected by “and” to emphasize the greatness of God’s actions. AT: “greatly profound things” (See: [Hendiadys](#))
- **marvelous things** - “wonderful things” or “wonders”

Links:

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

Job 5:11-13**UDB:**

¹¹ He defends those who are humble,

and puts those who mourn into places where they are safe.

¹² He causes crafty people to not be able to do what they plan to do,
with the result that they achieve nothing.

¹³ The people who think they are wise—he makes their own traps catch them;
the result is that they do not succeed.

ULB:

¹¹ He does this in order to set up on high those who are low;
to raise to safety those who mourn.

¹² He breaks the plans of the crafty people,
so that their hands cannot achieve success.

¹³ He traps wise people in their own crafty actions;
the plans of twisted people are hurried to their end.

translationWords:

- raise, rise, risen, arise, arose
- mourn, mourning
- wise, wisdom

translationNotes:

- **General Information:** - The writer continues to use parallelism in each verse, conveying a single idea using two different statements to emphasize how God lifts those who are lowly and debases those who are cunning. (See: [Parallelism](#))
- **He does this in order to set up on high those who are low** - Humble people in distress are spoken of as if they were in a low position. When God rescues them, they receive honor. When this happens, they are spoken of as being raised up and put into a high position. AT: “God does this in order to rescue and honor the humble who have been suffering” (See: [Metaphor](#))

- **He breaks the plans** - Here stopping the plans of crafty people is spoken of as if they were things that could be physically broken. (See: [Metaphor](#))
- **He traps wise people in their own crafty actions** - Here making wise people suffer for their own evil actions is spoken of as if it were catching them in traps. Their own actions are spoken of as if they were those traps. (See: [Metaphor](#))
- **twisted people** - Here being evil in a clever way is spoken of as if it were being twisted. AT: “those who are cunning” or “those who are devious” or “those who are shrewd” (See: [Metaphor](#))

Links:

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

Job 5:14-16**UDB:**

¹⁴ It is as though even in the daytime they were living in darkness

and were groping around trying to find the road at noontime like people do at night.

¹⁵ But God saves helpless people from the wicked who say evil things about them;

he saves poor people from powerful people harming them.

¹⁶ So poor people confidently expect that good things will happen to them; but God stops wicked people from saying evil things.

ULB:

¹⁴ They encounter darkness in the daytime, and grope at noonday as if it were night.

¹⁵ But he saves the poor person from the sword in their mouths and the needy person from the hand of mighty people.

¹⁶ So the poor person has hope, and injustice shuts her own mouth.

translationWords:

- darkness
- save, safe
- sword
- hand, right hand, to hand over
- mighty, might
- hope

translationNotes:

- **General Information:** - The writer continues to use parallelism in each verse, conveying a single idea using two different statements to emphasize how God debases those who are cunning and saves those who are poor. (See: [Parallelism](#))

- **They encounter darkness in the daytime** - Here the cunning, wicked people whom God confuses are spoken of as if they unexpectedly are in the dark at noon, when the sun is at its highest position in the sky. They cannot do anything they wish to do, because they cannot see. AT: “Those who are cunning are in the dark, even at noontime” (See: [Metaphor](#)).
- **grope** - feel around like a blind person
- **noonday** - “at noon”
- **But he saves the poor person from the sword in their mouths** - Here the insulting and threatening things that people say are spoken of as if they were a sword in their mouths. AT: “But he saves the poor person from the threats of the mighty” or “But he saves the poor person when the mighty threaten or insult them” (See: [Metaphor](#)).
- **injustice shuts her own mouth** - People who say unjust things are spoken of as if they were the injustice itself, who must stop speaking. AT: “It is as though injustice shut her own mouth.” (See: [Personification](#)).
-

Links:

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

Job 5:17-19**UDB:**

¹⁷ But those whom God corrects are fortunate;

so do not despise it when God, who can do anything, disciplines you.

¹⁸ He wounds people, but then he puts bandages on those wounds;

he hurts people, but he also heals them.

¹⁹ He will rescue you many times from your troubles,

with the result that nothing evil will happen to you.

ULB:

¹⁷ See, blessed is the man whom God corrects;

therefore, do not despise the chastening of the Almighty.

¹⁸ For he wounds and then binds up;

he wounds and then his hands heal.

¹⁹ He will rescue you out of six troubles;

indeed, in seven troubles, no evil will touch you.

translationWords:

- God
- Almighty
- heal, cure
- trouble, troubles, troubled
- evil, wicked, wickedness

translationNotes:

- **General Information:** - The writer continues to use parallelism in verses 18 and 19, conveying a single idea using two different statements to emphasize God's acts of chastening and healing. (See: [Parallelism](#))
- **God corrects ... chastening of the Almighty** - God is pictured as a parent correcting or instructing a child.
- **blessed** - "favored"
- **do not despise** - "do not reject" or "do not consider worthless"

- **chastening** - “instruction” or “correction” or “discipline” (UDB)
- **For he wounds and then binds up; he wounds and then his hands heal** - “For he wounds but binds up; he crushes but his hands heal”
- **his hands heal** - Here “his hands” represents God. (See: [Metonymy](#))
- **He will rescue you out of six troubles; indeed, in seven troubles, no evil will touch you** - The use of increasing numbers such as “six” and “seven” represents the idea of many, many times. AT: “He will rescue you out of trouble over and over again; indeed, time after time, no evil will touch you” (See: [Metaphor](#))

Links:

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

Job 5:20-22**UDB:**

²⁰ When there is little food to eat, he will not allow you to die,

and when there is a war, your enemies will not kill you.

²¹ God will protect you when people say false, evil things about you;

you will not be afraid when many things around you perish.

²² You will be able to laugh when that happens and when there is nothing to eat,

and you will not be afraid of wild animals.

ULB:

²⁰ In famine he will rescue you from death,

and in war from the hands of those who use the sword.

²¹ You will be hidden from the scourge of the tongue;

and you will not be afraid of destruction when it comes.

²² You will laugh at destruction and famine,

and you will not be afraid of wild beasts.

translationWords:

- famine
- death, die, dead
- power, powers
- sword
- tongue
- fear, afraid, fear of Yahweh
- famine

translationNotes:

- **General Information:** - The shift in pronoun from “he” to “you” which began in **05:19** continues through the end of Eliphaz’s speech in **05:27**.
- **In famine he will rescue you** - “In famine God will redeem you”
- **rescue you** - “ransom you” or “redeem you” or “save you from danger”
- **destruction** - “harm from enemies”

- **you will not be afraid of wild beasts** - “you will not be afraid of the wild beasts”
- **wild beasts** - animals that have not been tamed or trained

Links:

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

Job 5:23-25**UDB:**

²³ You will not worry about having big rocks in your fields that will make plowing difficult,
and you will not worry that wild animals might attack you.

²⁴ You will know that things will go well for you in your home;
when you look at your livestock, you will see that they are all there.

²⁵ You will be certain that you will have many descendants,
who will be as numerous as blades of grass.

ULB:

²³ For you will have a covenant with the stones in your field;
you will be at peace with the wild beasts.

²⁴ You will know that your tent is in safety;
you will visit your sheepfold and find nothing missing.

²⁵ You will also know that your posterity will be great,
that your offspring will be like the grass on the ground.

translationWords:

- covenant
- stone, stoning
- peace, peaceful
- tent
- offspring

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize security with regard to the natural world, the homestead, and one's descendants. (See: [Parallelism](#))
- **you will have a covenant with the stones in your field** - This sentence uses figurative language to convey harmony with the natural world. AT: "your covenant is with the stones of the field"
- **you will be at peace with the wild beasts** - "the wild animals will be at peace with you"
- **wild beasts** - animals that have not been tamed or trained

- **You will know that your tent is in safety** - “You will know that your tent is peaceful”
- **you will visit your sheepfold and find nothing missing** - “you will visit your flock and find nothing missing”
- **You will also know that your posterity will be great, that your offspring will be like the grass on the ground** - In this simile, “offspring” is pictured as numerous as blades of grass. “You will also know that your descendants will be many, that your offspring will be like grass growing on the earth” (See: [Simile](#))

Links:

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

Job 5:26-27**UDB:**

²⁶ You will become very old before you die,

like sheaves of grain continue to grow until it is time to harvest
and thresh them.

²⁷ My friends and I have thought carefully about these things, and we know
that they are true,

so pay attention to what I have said!"

ULB:

²⁶ You will come to your grave at a full age,

like a stack of grain sheaves that is carried up to the threshing floor.

²⁷ See, we have examined this matter; it is like this;

listen to it, and know it for yourself."

translationWords:

- tomb, grave, burial place
- age
- grain
- thresh, threshing
- know, knowledge, make known

translationNotes:

- **You will come to your grave at a full age** - "You will die at a very old age"
- **like a stack of grain sheaves that is carried up to the threshing floor** - Eliphaz is using simile to make his point that Job will die when it is time for him to die. AT: "Just as grain is harvested at the appointed time, so shall you die when it is your appointed time." (See: [Simile](#))
- **See, we have examined this matter; it is like this; listen to it, and know it for yourself** - "We" refers to Job's friends, including Eliphaz, who is speaking. AT: "Look, we have thought about this matter. Listen to what I am saying and know that it is true." (See: [Inclusive "We"](#))

Links:

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

Job 6 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: [curse, cursed](#))

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who were supposed to help him during difficult times. (See: [Metaphor](#))

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response. (See: [Rhetorical Question](#))

Links:

- [Job 06:01 Notes](#)

Job 6:1-3**UDB:**

¹ Then Job spoke again to Eliphaz:

² "If all my troubles and misery could be put on a scale and weighed,

³ they would be heavier than all the sand along the ocean shores.

That is why I spoke very rashly about the day that I was born.

ULB:

⁶ ¹ Then Job answered and said,

² "Oh, if only my anguish were weighed;

if only all my calamity were laid in the balance!

³ For now it would be heavier than the sand of the seas.

That is why my words were reckless.

translationWords:

- [word](#)

translationNotes:

- **if only my anguish were weighed; if only all my calamity were laid in the balance!** - Here the writer uses two different statements to convey a single idea, the burden of Job's suffering. (See: [Parallelism](#))
- **in the balance** - "on a scale"
- **For now it would be heavier than the sand of the seas** - Job compares the burden of his suffering to the weight of wet sand; both can crush a person. "The burden of my anguish and troubles is heavier than the sand on the seashore." (See: [Metaphor](#))

Links:

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

Job 6:4-6**UDB:**

⁴ It is as though Almighty God has shot me with arrows.

It is as though those arrows have poison on their tips, and that poison has gone into my spirit.

The things that God has done to me are like soldiers lined up to attack me.

⁵ Just like a wild donkey does not complain by braying when it has plenty of grass to eat,

and an ox does not complain by bellowing when it has food to eat,

I would not complain if you were really helping me.

⁶ People complain when they must eat food that has no salt

or food that is slimy and tasteless;

that is what your words are like, Eliphaz.

ULB:

⁴ For the arrows of the Almighty are in me,

my spirit drinks up the poison;

the terrors of God have arranged themselves in array against me.

⁵ Does the wild donkey bray in despair when he has grass?

Or does the ox low in hunger when it has fodder?

⁶ Can that which has no taste be eaten without salt?

Or is there any taste in the white of an egg?

translationWords:

- bow and arrow
- Almighty
- spirit, spiritual
- terror, terrify
- God
- donkey, mule
- ox, oxen

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize Job's intense suffering as the grounds for his complaint. (See: [Parallelism](#))
- **For the arrows of the Almighty are in me** - This is a metaphor for Job's suffering. He compares his many troubles to arrows that pierce his body. (See: [Metaphor](#)).
- **my spirit drinks up the poison** - The metaphor continues. Suffering has penetrated Job to his core. AT: "I feel the pain to my very core." (See: [Metaphor](#)).
- **the terrors of God have arranged themselves in array against me** - AT: "all the awful things that could happened have come against me at one time."
- **in array** - "like an army regiment" or "like a band of soldiers"
- **Does the wild donkey bray in despair when he has grass? Or does the ox low in hunger when it has fodder?** - Job poses these questions to emphasize that he has good reason to complain. AT: "Would I be complaining if everything was all right?" or "I would not complain without reason." (See: [Rhetorical Question](#))
- **bray** - the sound a donkey makes
- **low** - the sound an ox makes
- **fodder** - animal food
- **Can that which has no taste be eaten without salt? Or is there any taste in the white of an egg?** - Even the food, or circumstances, in Job's life are painful. Job compares his life to a meal that has no seasoning or flavor. "My life has no savor; it is like the tasteless white of an egg." (See: [Metaphor](#))
- **Can that which has no taste be eaten** - This passive question can be translated as an active statement: "A person cannot eat bad tasting food without salt." (See: [Active or Passive](#))

Links:

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

Job 6:7-9**UDB:**

⁷ I do not want to eat food like that,

because it disgusts me,
and I do not like what you have said to me.

⁸ I wish that God would do for me what I have asked of him:

⁹ I wish that he would crush me and let me die.

I wish that he would reach out his hand and take away my life.

ULB:

⁷ I refuse to touch them;
they are like disgusting food to me.

⁸ Oh, that I might have my request;
oh, that God would grant me the thing I long for:

⁹ that it would please God to crush me once,
that he would let loose his hand and cut me off from this life!

translationWords:

- God
- cut off
- life, live, living, alive

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize Job's intense suffering and his desire for death. (See: [Parallelism](#))
- **I refuse to touch them** - "Them" refers to bad tasting foods. Here Job continues to use the image of bad food as a metaphor for his unpalatable circumstances. (See: [Metaphor](#)).
- **Oh, that I might have my request; oh, that God would grant me the thing I long for** - AT: "Oh that God would do what I have been asking him to do"

- **that it would please God to crush me once** - AT: “That God would go ahead and crush me”
- **that he would let loose his hand and cut me off from this life** - AT: “that he would act quickly and cut short my life”
- **let loose his hand** - “act quickly” (See: [Idiom](#))

Links:

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

Job 6:10-11**UDB:**

¹⁰ If he would do that, I would be comforted because I would know that in spite of the great pain that I have suffered,

I have always obeyed what God, the Holy One, has commanded.

¹¹ But now I do not have enough strength to endure all these things.

And since I have nothing to hope for in the future,

it is difficult for me to be patient now.

ULB:

¹⁰ May this still be my consolation—

even if I exult in pain that does not lessen:

that I have not denied the words of the Holy One.

¹¹ What is my strength, that I should try to wait?

What is my end, that I should prolong my life?

translationWords:

- exult, exultant
- word
- Holy One
- patient, patience

translationNotes:

- **May this still be my consolation** - “May this yet be my consolation” or “May this bring me comfort”
- **even if I exult in pain that does not lessen** - “I would leap for joy in unending pain” or “I would endure pain that does not diminish”
- **exult** - “rejoice”
- **does not lessen** - “does not diminish”
- **that I have not denied the words of the Holy One** - “that I have not disowned God”
- **What is my strength, that I should try to wait? What is my end, that I should prolong my life?** - Job poses these questions to emphasize that it is pointless for him to go on living. AT: “Besides, what else is there for me to live for and look forward to?” or “I have no strength to go on living; I have no reason to be patient” (See: [Rhetorical Question](#) and [Parallelism](#))

Links:

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

Job 6:12-13**UDB:**

- ¹² I am not strong like rocks are,
 and my body is not made of bronze.
¹³ So I am not able to help myself;
 I am not wise enough for that.

ULB:

- ¹² Is my strength the strength of stones?
 Or is my flesh made of bronze?
¹³ Is it not true that I have no help in myself,
 and that wisdom has been driven out of me?

translationWords:

- stone, stoning
- flesh
- bronze
- wise, wisdom

translationNotes:

- **General Information:** - The writer uses parallel rhetorical questions in each of these verses, conveying a single idea using two different statements to emphasize Job's lack of strength to endure suffering. (See: [Parallelism](#))
- **Is my strength the strength of stones? Or is my flesh made of bronze?** - Job contrasts the weakness of his body to tough, durable building materials to emphasize his lack of strength. AT: "I am not as strong as the rocks. My body is not made of metal." (See: [Rhetorical Question](#))
- **Is it not true that I have no help in myself ... me?** - AT: "It is true that I have no strength left ... me." (See: [Rhetorical Question](#))
- **wisdom has been driven out of me?** - "my success has been taken from me" or "or "inner strength has been driven out of me" This can be stated in active form. AT: "My inner strength is gone." (See: [Active or Passive](#) and [Rhetorical Question](#) and [Parallelism](#))

Links:

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

Job 6:14-17**UDB:**

¹⁴ When a man has many troubles, his friends should be kind to him,
 even if he stops honoring Almighty God.

¹⁵ But you, my friends, are not dependable.

You are like streams in the wilderness: They spill over their banks
 in the spring

¹⁶ when the melting ice and snow make them overflow,

¹⁷ but when the dry season comes, there is no water flowing in those streams,
 and the channels dry up.

ULB:

¹⁴ To the person who is about to faint, faithfulness should be shown by his
 friend;

even to him who forsakes the fear of the Almighty.

¹⁵ But my brothers have been as faithful to me as a desert streambed,
 as channels of water that pass away to nothing,

¹⁶ which are darkened because of ice over them,
 and because of the snow that hides itself in them.

¹⁷ When they thaw out, they vanish;
 when it is hot, they melt out of their place.

translationWords:

- faithful, faithfulness
- forsake, forsaken, forsook
- fear, afraid, fear of Yahweh
- Almighty
- brother
- desert, wilderness
- water, waters

translationNotes:

- **To the person who is about to faint, faithfulness should be shown by his friend** - “A friend should be kind to the person who feels hopeless” (See: [Active or Passive](#))
- **even to him who forsakes the fear of the Almighty** - “even if he stops honoring Almighty God” (UDB) Possible meanings are 1) the person does not fear God or 2) His friend does not fear God.
- **But my brothers have been as faithful to me as a desert streambed** - Job is describing his friends as being like a “wadi” which is a stream that can suddenly dry up and is not dependable. (See: [Simile](#))
- **as channels of water that pass away to nothing** - “like streams of water that dry up”
- **which are darkened because of ice over them** - “which are dark like ice”
- **and because of the snow that hides itself in them** - “and the snow hides in them” or “the snow disappears in them”
- **When they thaw out, they vanish** - “When they warm up, they disappear”
- **when it is hot, they melt out of their place** - “when it is hot, they dry up”

Links:

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

Job 6:18-20**UDB:**

- ¹⁸ The caravans of merchants turn off their road to search for water,
 but there is no water in those streambeds,
 so the merchants die in the desert.
- ¹⁹ The men in those caravans searched for some water
 because they were sure that they would find some.
- ²⁰ But they did not find any,
 so they were very disappointed.

ULB:

- ¹⁸ The caravans that travel by their way turn aside for water;
 they wander into barren land and then perish.
- ¹⁹ Caravans from Tema looked there,
 while companies of Sheba hoped in them.
- ²⁰ They were disappointed because they had been confident of finding water.
 They went there, but they were deceived.

translationWords:

- turn, turn away, turn back
- water, waters
- barren
- perish, perishing, perishable
- hope
- confidence, confident
- deceive, deceit, deception, deceptive

translationNotes:

- **The caravans that travel by their way turn aside for water** - Job is continuing his description of his friends being as unreliable as streams that dry up. AT: “The paths of travelers change course looking for water”
- **The caravans** - This phrase can also be translated as “the paths of caravans” or “the paths of travelers” or “travelers.”

- **they wander into barren land and then perish** - “they go nowhere and then die”
- **Tema** - This is the name of a place. The people of that place used caravans to trade things with people from other lands. (See: [How to Translate Names](#))
- **while companies of Sheba hoped in them** - “while travelers from Sheba hoped for them”
- **Sheba** - This is the name of a place. The people of that place used caravans to trade things with people from other lands. (See: [How to Translate Names](#))
- **hoped in them** - “hoped for them” or “put their hope in them”
- **They were disappointed because they had been confident of finding water** - “They were confused because they had trusted that they would find water”
- **but they were deceived** - AT: “but they were disappointed” or “but they were not satisfied”

Links:

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

Job 6:21-23**UDB:**

²¹ Similarly, you friends have not helped me at all!

You have seen that terrible things have happened to me,
and you are afraid that God might do similar things to you.

²² After I lost all my wealth, I did not ask any of you for money.

I did not plead with any of you to spend some of your money to help me.

²³ I never asked any of you to rescue me from my enemies,

and I did not ask you to save me from those who oppressed me.

ULB:

²¹ For now you friends are nothing to me;
you see my dreadful situation and are afraid.

²² Did I say to you, 'Give something to me?'

Or, 'Offer me a gift from your wealth?'

²³ Or, 'Save me from my adversary's hand?'

Or, 'Ransom me from the hand of my oppressors?'

translationWords:

- fear, afraid, fear of Yahweh
- gift
- save, safe
- adversary, enemy
- hand, right hand, to hand over
- ransom
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - In these verses, Job poses four questions to rebuke his friends and to emphasize that he did not ask for help from any of them. (See: **Rhetorical Question**)
- **For now** - Job uses this phrase to introduce the main part of what he is saying.

- **you friends are nothing to me** - “you do not act like my friends”
- **and are afraid** - “and you are afraid that God might do similar things to you.” (UDB) Here the UDB makes more explicit the implicit information that the friends are afraid of God punishing them.
- **Did I say to you, ‘Give something to me?’** - AT: “I did not ask any of you for anything.” (See: [Rhetorical Question](#))
- **Offer me a gift from your wealth?** - AT: “I did not ask you to give me money.” or “I did not ask you to offer from your wealth a bride on my account.” (See: [Rhetorical Question](#))
- **Save me from my adversary’s hand?** - “My adversary’s hand” is a metonym that stands for the power of someone who is strongly against Job. AT: “I never asked any of you to rescue me from my enemies” (UDB) (See: [Metonymy](#) and [Rhetorical Question](#))
- **Ransom me from the hand of my oppressors?** - “Hand of my oppressors” is a metonym that stands for the power of the men who are treating Job badly. AT: “I did not ask you to rescue me from those who treated me badly.” (See: [Metonymy](#) and [Rhetorical Question](#))
- **Ransom me** - “Rescue me”

Links:

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

Job 6:24-25**UDB:**

²⁴ Answer me now, and then I will be quiet;

tell me what wrong things I have done!

²⁵ When people speak what is true, that truth will not hurt the person who hears it,

but what you have criticized me for having done is not true, so you have proven nothing when you say those things.

ULB:

²⁴ Teach me, and I will hold my peace;

make me understand where I have been wrong.

²⁵ How painful are truthful words!

But your arguments, how do they actually rebuke me?

translationWords:

- true, truth, come true
- word
- rebuke

translationNotes:

- **Teach me** - The verb “to teach” is in second person plural form. (See: [Forms of You](#))
- **and I will hold my peace** - “and I will be silent” (See: [Idiom](#))
- **make me understand** - AT: “you make me understand.” The verb is in second person plural form.
- **How painful are truthful words** - The ULB and the UDB have opposite meanings for this phrase. This is because possible meanings in the Hebrew are 1) The truthful words are painful to hear or 2) The words of a truthful person are not painful to hear.
- **But your arguments, how do they actually rebuke me?** - Job is using this question to rebuke his friends and to emphasize that what they are saying does not apply to him. AT: “Your reasons do not apply to me even though you sternly correct me.” (See: [Rhetorical Question](#))
- **your arguments** - “your reasons” or “your claims.” “Your” is in second person plural form.

Links:

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

Job 6:26-27**UDB:**

²⁶ I am a man who has nothing to hope for,

but you try to correct me, and you think what I say is as useless as the wind!

²⁷ You do not sympathize with me at all for the things that I am suffering.

You will do anything to get something for yourselves! You would even play a game to see who gets an orphan as a prize!

ULB:

²⁶ Do you plan to ignore my words,

treating the words of a desperate man like the wind?

²⁷ Indeed, you cast lots for a fatherless child,

and haggle over your friend like merchandise.

translationWords:

- word
- lots, casting lots
- children, child

translationNotes:

- **Do you plan to ignore my words, treating the words of a desperate man like the wind?** - Job uses this question to scold his friends. AT: “You ignore my words, and treat my words like they are nothing.” (See: [Rhetorical Question](#))
- **Do you** - “You” is in second person plural form. (See: [Forms of You](#))
- **treating the words of a desperate man like the wind** - Job is comparing the hopeless words of a man desperate for help to the emptiness of the wind; both are useless. (See: [Simile](#))
- **you cast lots for a fatherless child** - “you even gamble to win an orphan”
- **you cast lots ... haggle over your friend** - Here “you” and “your” are in second person plural form.
- **and haggle over your friend like merchandise** - “and dig a pit for your friend”

Links:

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

Job 6:28-30**UDB:**

²⁸ Please look at me! I will not lie while I am talking straight to you.

²⁹ Stop saying that I have sinned, and stop criticizing me unjustly!

You should realize that I have not done things that are wrong.

³⁰ Do you think that I am lying?

No, I am not lying, because I know what is right to say, and what is wrong.”

ULB:

²⁸ Now, therefore, please look at me,
for surely I would not lie to your face.

²⁹ Relent, I beg you; let there be no injustice with you;
Indeed, relent, for my cause is just.

³⁰ Is there evil on my tongue?
Cannot my mouth detect malicious things?

translationWords:

- face
- beg, beggar
- evil, wicked, wickedness

translationNotes:

- **Now** - This word is used by Job to introduce new information.
- **please look** - The verb “to look” is in second person plural form. (See: [Forms of You](#))
- **your face** - “Your” is in second person plural form. (See: [Forms of You](#))
- **Relent, I beg you** - “Please be merciful to me” or “Please turn back”
- **Relent** - This verb is in second person plural form. (See: [Forms of You](#))
- **let there be no injustice with you** - “treat me fairly” (See: [Double Negatives](#))
- **Indeed, relent, for my cause is just** - “Change the way you are treating me again; I am right in this” or “Change the way you are treating me; I am still right in this”
- **relent** - This verb is in second person plural form. (See: [Forms of You](#))

- **Is there evil on my tongue?** - “Do I say wicked things?” Job uses this question to rebuke his friends and to emphasize that he is not wicked. AT: “I do not say wicked things.” (See: [Rhetorical Question](#))
- **Is there evil on my tongue?** - A tongue cannot physically have evil on it, so this is a metonym used to describe wicked speech. (See: [Metonymy](#))
- **Cannot my mouth detect malicious things?** - Job uses this question to rebuke his friends and to emphasize that he can tell the difference between right and wrong. AT: “I can tell the difference between good and bad.” (See: [Rhetorical Question](#))

Links:

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

Job 7 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: [curse, cursed](#))

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who were supposed to help him during difficult times. (See: [Metaphor](#))

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response. (See: [Rhetorical Question](#))

Links:

- [Job 07:01 Notes](#)

Job 7:1-3**UDB:**

¹ "People need to work hard on this earth like soldiers do;

all during the time that we are alive, we need to work as hard as any hired worker.

² We are like slaves who keep wanting to be in the cool of evening,

and we are like workers who keep waiting to be paid.

³ God has given to me many months in which I think that it is useless to remain alive;

he has assigned to me many nights during which I feel miserable.

ULB:

7 ¹ Is there not hard labor for every person on earth?

Are not his days like the days of a hired man?

² Like a slave earnestly desires the shadows of evening,

like a hired man looks for his wages—

³ so I have been made to endure months of misery;

I have been given trouble-filled nights.

translationWords:

- labor, laborer
- earth, earthly
- servant, slave, slavery
- shadow
- endure, endurance

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize that his personal suffering is part of the universal suffering which all people experience. (See: [Parallelism](#))
- **Is there not hard labor for every person on earth?** - Job poses this question to emphasize his awareness that all people experience suffering. AT: "Does not everyone have hard labor on earth?" or "Everyone has hard labor on earth" (See: [Rhetorical Question](#))

- **Are not his days like the days of a hired man?** - Job poses this question to emphasize his awareness that all people struggle in life. AT: “And his days are like the days of a hired man.” (See: [Rhetorical Question](#))
- **Like a slave ... like a hired man** - Job compares himself (verse 3) to those who work hard have no relief (verse 2). (See: [Simile](#))
- **the shadows of evening** - “shade”
- **a hired man** - This is a man who worked jobs one day at a time and was paid at the end of every day. “a day laborer”
- **so I have been made to endure months of misery; I have been given trouble-filled nights** - “so I endure months of misery and trouble-filled nights”
- **months of misery** - “disastrous months” or “months of emptiness”

Links:

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

Job 7:4-5**UDB:**

⁴ When I lie down at night I say, ‘How long will it be until I get up?’

But the nights are long, and I toss on my bed until the dawn.

⁵ My body is covered with maggots and scabs;
pus oozes out of my open sores.

ULB:

⁴ When I lie down, I say to myself,

‘When will I get up and when will the night be gone?’

I am full of tossing to and fro until the day’s dawning.

⁵ My flesh is clothed with worms and clods of dust;
the sores in my skin harden up and then dissolve and run afresh.

translationWords:

- [flesh](#)

translationNotes:

- **When will I get up and when will the night be gone?** - Job poses this question to emphasize his intense suffering during the hours he should be sleeping. AT: “I wish I could get up, but night continues.” (See: [Rhetorical Question](#))
- **I am full of tossing to and fro** - This indicates that Job has moved in his bed all night without any rest. “I so tired of tossing and turning restlessly.”
- **clods of dust** - lumps of dirt

Links:

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

Job 7:6-7**UDB:**

⁶ My days pass as quickly as a weaver's shuttle;

when one day ends, I never expect that things will be better the next day.

⁷ God, do not forget that my life is as short as a single breath;

I think that I will never again experience being happy.

ULB:

⁶ My days are swifter than a weaver's shuttle;

they pass without hope.

⁷ God, call to mind that my life is only a breath;

my eye will no more see good.

translationWords:

- hope
- God
- call, calling, called, call out
- mind
- life, live, living, alive
- breathe, breath
- good, goodness

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize Job's sense of the shortness of life. (See: [Parallelism](#))
- **My days are swifter than a weaver's shuttle** - "My life goes by very quickly"
- **weaver** - a person who makes cloth by crossing threads or yarn
- **a weaver's shuttle** - a moving part that goes back and forth very fast in a machine or apparatus for making cloth
- **they pass without hope** - "they come to an end with absolutely no hope"
- **God, call to mind** - The word "God" was added to this phrase because the people who heard "call to mind" would have understood that God was addressed. (See: [Assumed Knowledge and Implicit Information](#)).

- **my life is only a breath** - In this metaphor, Job compares the shortness of his life to the shortness of a breath. “My life is very short like taking one breath” (See: [Metaphor](#)).
- **my eye will no more see good** - “I will never again experience happiness.”

Links:

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

Job 7:8-10**UDB:**

⁸ God, you see me now,

but some day you will not see me anymore.

You will search for me, but I will be gone because I will be dead.

⁹ Like a cloud passes and disappears,

people die and descend to the place where dead people are, and they do not return;

¹⁰ they never return to their houses,

and the people who are still alive do not remember them anymore.

ULB:

⁸ The eye of God, who sees me, will see me no more;

God's eyes will be on me, but I will not exist.

⁹ As a cloud is consumed and vanishes away,

so he who goes down to Sheol will come up no more.

¹⁰ He will return no more to his house;

neither will his place know him again.

translationWords:

- God
- consume
- hades, sheol

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize Job's thought that, after death, neither God nor the people he knew will see him again. (See: [Parallelism](#))

- **The eye of God, who sees me, will see me no more** - The word “God” was added to this phrase because the context implies that Job is speaking with God. “The eye which sees me will see me no more.” (See: [Assumed Knowledge and Implicit Information](#)).
- **God’s eyes will be on me, but I will not exist** - “Your eyes will be on me, but I will not exist.”
- **As a cloud is consumed and vanishes away, so he who goes down to Sheol will come up no more** - Job is describing death in terms of the vanishing clouds. “As the cloud vanishes, so he who dies disappears” or “Once you are in the grave, you cannot arise.” (See: [Simile](#))
- **As a cloud is consumed** - “As a cloud fades away”

Links:

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

Job 7:11-12**UDB:**

¹¹ So I will not be silent;

while I am suffering, I will speak;

I will complain to God about what has happened to me

because I am very angry.

¹² God, why do you watch closely what I am doing?

Do you think that I am a dangerous sea monster?

ULB:

¹¹ Therefore I will not restrain my mouth;

I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul.

¹² Am I the sea or a sea monster

that you place a guard over me?

translationWords:

- spirit, spiritual
- soul

translationNotes:

- **I will speak in the anguish of my spirit; I will complain in the bitterness of my soul** - Job conveys a single idea using two different statements to emphasize the reason he will not remain silent. (See: [Parallelism](#))
- **I will not restrain my mouth** - “I will not stop talking”
- **the anguish of my spirit** - “the torment of my spirit” or “the agony of my suffering”
- **the bitterness of my soul** - “the resentment of my soul”
- **Am I the sea or a sea monster that you place a guard over me?** - Job poses this question to express his anger at God. In comparing himself to the sea or a sea monster, Job suggests that God regards him as a hideous creature. “I am not the sea or a sea monster that needs a guard to watch it.” (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

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

Job 7:13-15**UDB:**

- ¹³ When I lie down at night, I say to myself, 'I will go to sleep and stop suffering;
 my pain will be less while I am sleeping.'
¹⁴ But then you give me dreams that cause me to be afraid;
 you give me visions that terrify me;
¹⁵ these things make me wish that someone would strangle me to death,
 rather than for me to continue to be alive when I am only a bunch
 of bones.

ULB:

- ¹³ When I say, 'My bed will comfort me,
 and my couch will ease my complaint,'
¹⁴ then you scare me with dreams
 and terrify me through visions,
¹⁵ so that I would choose strangling
 and death rather than preserving these bones of mine.

translationWords:

- **comfort, comforter**
- **dream**
- **vision**
- **death, die, dead**

translationNotes:

- **General Information:** - The writer continues to use parallelism in the first two verses, conveying a single idea using two different statements to emphasize Job's intense suffering. (See: **Parallelism**)
- **My bed will comfort me, and my couch will ease my complaint** - Here "bed" and "couch" are metonyms for "sleep." In lying down to sleep, Job would hope to be comforted. The metonyms also have human attributes; they have the ability to comfort and ease a person. (See: **Metonymy** and **Personification**)
- **you scare me** - "you" refers to God to whom Job is making his complaint.

- **strangling** - killing a person by squeezing his throat and stopping his breathing
- **these bones of mine** - Here Job uses the word “bones” to refer to his body. AT: “This body of mine” (See: [Synecdoche](#)).

Links:

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

Job 7:16-18**UDB:**

¹⁶ I detest continuing to be alive; I do not want to live for many more years.

Allow me to be alone, because I will be alive for only a very short time.

¹⁷ We human beings are not very important;

so why do you pay so much attention to us ?

¹⁸ You look at us every morning to see what we are doing,

and you examine us every moment to see if we are doing what is right.

ULB:

¹⁶ I loathe my life; I would not wish to always be alive;

let me alone for my days are useless.

¹⁷ What is man that you should pay attention to him,

that you should set your mind on him,

¹⁸ that you should observe him every morning

and test him every moment?

translationWords:

- life, live, living, alive
- test

translationNotes:

- **Connecting Statement:** - The writer continues to use parallelism in these verses, conveying a single idea using two different statements to emphasize the impact of Job's misery on his sense of self worth. (See: [Parallelism](#))
- **I loathe my life** - "I despise my life"
- **to always be alive** - "to live forever"
- **my days are useless** - "my days are pointless" or "my days are of no value"
- **that you should pay attention to him** - "that you should observe him"
- **that you should set your mind on him** - "that you should direct your attention to him"
- **that you should observe him** - "that you should carefully inspect him"

Links:

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

Job 7:19-20**UDB:**

¹⁹ When will you stop looking at me and leave me alone for a little time, long enough to swallow my own spit?

²⁰ Why do you watch me constantly?

If I sin, that certainly does not harm you!

Why have you set me up like a target to shoot at?

Do you consider me to be a heavy load that you are forced to carry?

ULB:

¹⁹ How long will it be before you look away from me,
before you let me alone long enough for me to swallow down my own saliva?

²⁰ Even if I have sinned, what would that do to you, you who watch men?

Why have you made a target of me,
so that I am a burden for you?

translationWords:

- sin, sinful, sinner, sinning
- watch, watchman
- burden

translationNotes:

- **How long will it be before you look away from me, before you let me alone long enough for me to swallow down my own saliva?** - Here Job conveys a single idea using two different rhetorical questions to emphasize his wish that God would stop watching him. “Look away from me! Leave me alone long enough for me to swallow my own saliva!” (See: [Parallelism](#) and [Rhetorical Question](#))
- **Even if I have sinned, what would that do to you, you who watch men?** - Job poses this question to rebuke God. “Even if I have sinned, that would do nothing to you, who watches over people.” (See: [Rhetorical Question](#))
- **Why have you made a target of me ... you?** - “Why have you made me a target for yourself ... you?”

Links:

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

Job 7:21**UDB:**

²¹ If I have sinned, are you not able to forgive me

for the wrong things that I have done?

Soon I will lie in my grave;

you will search for me, but you will not find me because I will be
dead and gone.”

ULB:

²¹ Why do you not pardon my transgression and take away my iniquity?

For now will I lie down in the dust;

you will seek me carefully, but I will not exist.”

translationWords:

- [pardon](#)
- [transgress, transgression](#)
- [iniquity](#)

translationNotes:

- **Why do you not pardon my transgression and take away my iniquity?** - Here Job uses two different clauses within a rhetorical question to emphasize his desire that God pardon his sin. He poses this question to rebuke God for making him suffer. AT: “Forgive my transgression and remove my iniquity.” See: [Parallelism](#) and [Rhetorical Question](#))
- **Why do you not pardon my transgression** - “Why not pardon my transgression?”
- **take away** - “remove”
- **now will I lie down in the dust** - The phrase “lie down in the dust” is a mild or polite way of saying “die.” “now I will die” (See: [Euphemism](#))

Links:

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

Job 8 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Bildad.

Special concepts in this chapter

Bildad's advice

Bildad tells Job to curse Yahweh. The advice Bildad gives to Job is bad advice. (See: [curse, cursed](#))

Important figures of speech in this chapter

Rhetorical Questions

Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument. (See: [Rhetorical Question](#))

Links:

- [Job 08:01 Notes](#)

Job 8:1-3**UDB:**

¹ Then Bildad, from the Shuah area, spoke to Job. He said,

² "Job, how much longer will you talk like this?

What you say is as useless as a big wind.

³ Almighty God certainly never does anything unfairly.

He always does what is right.

ULB:

8 ¹ Then Bildad the Shuhite answered and said,

² "How long will you say these things?

How long will the words of your mouth be a mighty wind?

³ Does God pervert justice?

Does the Almighty pervert righteousness?

translationWords:

- word
- mighty, might
- God
- just, justice, justly
- Almighty
- righteous, righteousness

translationNotes:

- **General Information:** - In each verse of his speech, Bildad conveys a single idea using two different statements, first to rebuke Job and then to defend God. (See: [Parallelism](#))
- **Then Bildad the Shuhite answered** - "Bildad" is the name of a man who is a member of the tribe of Shuah. (See: [How to Translate Names](#))
- **How long will the words of your mouth be a mighty wind?** - Bildad poses this question to rebuke Job for complaining to God. In this metaphor, both Job's words and the wind are empty and insubstantial. AT: "The words of your mouth are a mighty wind." (See: [Rhetorical Question](#) and [Metaphor](#))

- **Does God pervert justice? Does the Almighty pervert righteousness?** - Here the writer uses two parallel rhetorical questions, which Bildad poses to rebuke Job. AT: “God does not act unjustly; the Almighty does not fail to do what is right.” (See: [Parallelism](#) and [Rhetorical Question](#))

Links:

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

Job 8:4-5**UDB:**

⁴ Your children have sinned against him;

this is evident because he has punished them for those evil things.

⁵ But now, if only you will earnestly request Almighty God to help you!

ULB:

⁴ Your children have sinned against him;

we know this, for he gave them into the hand of their sins.

⁵ But suppose you diligently sought God
and presented your request to the Almighty.

translationWords:

- [children, child](#)
- [sin, sinful, sinner, sinning](#)
- [God](#)
- [Almighty](#)

translationNotes:

- **for he gave them into the hand of their sins** - “it is because God has allowed the power of their sin to control them” or “he punished them with the consequences of their sins.”
- **But suppose you diligently sought God and presented your request to the Almighty** - Both of these phrases refer to Job asking God for help, or pleading with God for mercy. (See: [Parallelism](#))
- **diligently sought God** - “earnestly asked God for help”

Links:

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

Job 8:6-7**UDB:**

⁶ If only you were pure and honest!

Then he will surely do something good for you
and reward you by giving your family back to you and making you prosper.

⁷ Even though you were not very prosperous before,
during the last stage of your life you would become very wealthy.

ULB:

⁶ Suppose that you were pure and upright;
then he surely would act for you
and reward you with a home that truly belonged to you.

⁷ Even though your beginning was small,
still your final condition would be much greater.

translationWords:

- pure, purify, purification
- reward

translationNotes:

- **Suppose that you were pure and upright** - “If only you were pure and righteous” or “If your heart and actions were right”
- **Even though your beginning was small, still your final condition would be much greater.** - “Even though you were not very prosperous before, during the last part of your life you will become very wealthy.”

Links:

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

Job 8:8-10**UDB:**

⁸ I request you to think about what happened long ago

and to consider what our ancestors found out.

⁹ It seems as though we were born only yesterday

and we know very little;

our time here on the earth disappears quickly, like a shadow that is here and then gone.

¹⁰ So why not allow your ancestors to teach you anything?

Let them tell you what they learned!

ULB:

⁸ Please ask the former generations,

and give your attention to what our ancestors learned.

⁹ (We were only born yesterday and know nothing

because our days on earth are a shadow).

¹⁰ Will they not teach you and tell you?

Will they not speak words from their hearts?

translationWords:

- earth, earthly
- shadow
- word
- heart

translationNotes:

- **General Information:** - The writer continues to use parallelism in each of these verses, conveying a single idea using two different statements to emphasize the people's capacity to learn from their ancestors, given the brevity of life and the ancestors' willingness to impart teachings. (See: [Parallelism](#))
- **give your attention to what our ancestors learned** - "study carefully what our ancestors discovered" or "consider what our forefathers learned"

- **our days on earth are a shadow** - In this simile, life is compared to a shadow; both pass by quickly. (See: [Simile](#))
- **Will they not teach you and tell you? Will they not speak words from their hearts?** - Bildad poses these questions to rebuke Job. AT: “They will teach you and tell you, and from their understanding bring forth words.” (See: [Rhetorical Question](#))

Links:

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

Job 8:11-12**UDB:**

- ¹¹ Papyrus certainly does not grow away from marshland;
reeds certainly cannot grow where there is no water.
- ¹² If the water dries up while they are blossoming,
they wither more quickly than any other plant.

ULB:

- ¹¹ Can papyrus grow without a marsh?
Can reeds grow without water?
- ¹² While they are still green and not cut down,
they wither before any other plant.

translationWords:**translationNotes:**

- **Can papyrus grow without a marsh? Can reeds grow without water?** - Bildad poses two rhetorical questions to emphasize his point made in **08:8-10**: People need the teachings of their ancestors. AT: "Papyrus plants cannot grow away from the marshes. Reeds cannot grow without water." (See: **Rhetorical Question** and **Parallelism**).
- **wither** - "dry up"

Links:

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

Job 8:13-15**UDB:**

- ¹³ Those who do not pay attention to what God says are like those reeds;
 godless people stop confidently expecting that good things will happen to them.
- ¹⁴ The things they confidently expect to happen do not happen;
 things they trust will help them are as weak as a spider's web.
- ¹⁵ If they lean against a house, it falls on them;
 if they cling to things for safety, those things will not remain firm.

ULB:

- ¹³ So also are the paths of all who forget God,
 the hope of the godless will perish.
- ¹⁴ His confidence will break apart,
 and his trust is as weak as a spider's web.
- ¹⁵ he leans on his house, but it will not support him;
 he takes hold of it, but it does not stand.

translationWords:

- God
- hope
- ungodly, godless, ungodliness, godlessness
- perish, perishing, perishable
- confidence, confident
- trust, trustworthy, trustworthiness

translationNotes:

- **General Information:** - These verses continue Bildad's speech. In verses 14-15, the writer uses parallelism, conveying a single idea with two different statements to emphasize the destruction of those who do not build their lives on the teachings of their ancestors. (See: [Parallelism](#))
- **So also are the paths of all who forget God** - "Walking a path" is a common idiom that refers to a person's life and its direction. It often refers to whether people are following God's way or their own. (See: [Idiom](#))

- **his trust is as weak as a spider's web** - Here Bildad compares the lives of the godless to a spider's web; the slightest force will break both. (See: [Simile](#))
- **he takes hold of it** - "he will try to support it"

Links:

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

Job 8:16-18**UDB:**

¹⁶ Godless people are like plants that are watered before the sun rises:

their shoots spread all over the gardens.

¹⁷ The roots of those plants twist around the piles of stones

and cling tightly to the rocks.

¹⁸ But if a gardener pulls those plants out,

it is as though the place where they were planted says, 'They were never here!'

That is what happens to wicked people who do not pay attention to what God says.

ULB:

¹⁶ Under the sun he is green,

and his shoots go out over his entire garden.

¹⁷ His roots are wrapped about the heaps of stone;

they look for good places among the rocks.

¹⁸ But if this person is destroyed out of his place,

then that place will deny him and say, 'I never saw you.'

translationWords:

- **stone, stoning**

translationNotes:

- **General Information:** - In verses 16-17, the writer continues to use parallelism, conveying a single idea using two different statements to picture the stony, temporary foundation of the godless. (See: **Parallelism**)
- **Under the sun he is green, and his shoots go out over his entire garden** - Here Bildad compares the godless to plants that flourish in the daytime; both initially look alive, fresh, and healthy. (See: **Metaphor**)
- **His roots are wrapped about the heaps of stone** - The godless person's roots cling not to fertile soil but to rocks. Rocky ground cannot help plants grow. This person's roots will soon die. "His roots cling to rocky ground." (See: **Metaphor**)

- **they look for good places among the rocks** - The word “they” refers to the godless person’s roots. “they look for fertile ground among the rocks” or “they look for rich soil among the rocks” (See: [Metaphor](#))
- **if this person is destroyed out of his place, then that place will deny him and say, ‘I never saw you.’** - The godless person is compared to a plant which, when removed from its rocky foundation, is unrecognizable elsewhere because it cannot flourish in any fertile place. “If he is uprooted from his place, it will disown him saying, ‘I have never seen you.’” (See: [Metaphor](#))
- **that place will deny him and say** - The human ability to deny and to speak is applied to the rocky ground. (See: [Personification](#) and [Metaphor](#))
- **his place** - “the rocky ground”

Links:

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

Job 8:19-20**UDB:**

¹⁹ Truly, this is all the joy that evil people have:

other people just come and take their places.

²⁰ So, I tell you, Job, God will not reject you if you honor him,
but he does not help evil people.

ULB:

¹⁹ See, this is the “joy” of such a person’s behavior;
other plants will sprout out of the same soil in his place.

²⁰ See, God will not cast away an innocent man;
neither will he take the hand of evildoers.

translationWords:

- joy, joyful
- God
- cast out, drive out, throw out
- innocent
- evildoer

translationNotes:

- **joy** - the reward, the result of a person’s evil behavior that Bildad scornfully voices as ‘joy.’ (See: **Irony**)
- **behavior** - “actions” or “way of life”
- **other plants will sprout out of the same soil in his place** - Here the writer continues the metaphor from **08:16-18**. Godless people are compared to plants that take the place of the first ones that grow among rocks. AT: “When one wicked man dies, another will take his place” or “From the soil, another will grow.” (See: **Metaphor**)
- **sprout** - “grow”
- **same soil** - “the rocky ground”
- **in his place** - “in the place of the godless man”
- **neither will he take the hand of evildoers** - “Hand” represents the whole person. “he will not support evildoers” or “he will not strengthen evildoers” (See: **Idiom** and **Synecdoche**)

Links:

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

Job 8:21-22**UDB:**

²¹ He will always enable you to laugh
and to shout joyfully.

²² But those who hate you will be very ashamed,
and the homes of wicked people will disappear.”

ULB:

²¹ He will yet fill your mouth with laughter,
your lips with shouting.

²² Those who hate you will be clothed with shame;
the tent of the wicked will be no more.”

translationWords:

- [clothe, clothed](#)
- [shame, shameful, ashamed](#)
- [tent](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **He will yet fill your mouth with laughter, your lips with shouting** - Bildad continues speaking to Job. The word “he” refers to God, and “your” refers to Job. The writer conveys a single idea using two different statements to convey the joy that Job will experience. “God will make you happy again.” (See: [Parallelism](#))
- **your lips with shouting** - The complete meaning of this phrase can be understood from the beginning of the sentence. “God will fill your lips with shouts of joy.” (See: [Ellipsis](#))
- **Those who hate you will be clothed with shame; the tent of the wicked will be no more** - “The godless will be filled with shame; the wicked will cease to exist.”
- **will be no more** - “will not last” or “will come to nothing”

Links:

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

Job 9 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Bildad.

Special concepts in this chapter

Job's righteousness and Yahweh's power

Despite being upset about his circumstances, Job does not curse God. Job did not think that he could make a claim against Yahweh because only God is perfectly wise and just. Yahweh is truly powerful and Job understood this. (See: [curse](#), [cursed](#), [wise](#), [wisdom](#) and [just](#), [justice](#), [justly](#))

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express himself or to describe Yahweh's power. He also is upset with the advice of his friends, who were supposed to help him during difficult times. (See: [Metaphor](#))

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Bildad that he is wrong. These questions help to build Job's response. (See: [Rhetorical Question](#))

Links:

- [Job 09:01 Notes](#)

Job 9:1-3**UDB:**

¹ Then Job replied,

² "Yes, yes, I know.

But how can anyone say to God, 'I am innocent'?

³ If someone wanted to argue with God about that,

God could ask him a thousand questions

and that person would not be able to answer any of them!

ULB:

⁹ ¹ Then Job answered and said,

² "I truly know that this is so.

But how can a person be in the right with God?

³ If he wants to argue with God,

he cannot answer him once in a thousand times.

translationWords:

- **amen, truly**
- **God**

translationNotes:

- **I truly know that this is so** - "I know that what you say is true"
- **this is so** - Here the word "this" refers to what Bildad said.
- **how can a person be in the right with God?** - "how can anyone be innocent before God?"
- **argue** - "dispute"
- **he cannot answer him once in a thousand times** - "Once in a thousand times" is an idiom that means "at all." Possible meanings are 1) "he cannot give any answer to God" or 2) "God will not answer him at all" (See: **Idiom**)
- **a thousand times** - "1,000 times"

Links:

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

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Job 9:4-6**UDB:**

⁴ God is very wise and powerful;

no one who has tried to argue against him has ever been able to win.

⁵ He even moves mountains in earthquakes without telling anyone in advance.

When he is angry, he turns the mountains upside down.

⁶ He sends earthquakes that shake the ground;

he causes the columns that support the earth to shake.

ULB:

⁴ God is wise in heart and mighty in strength;

who has ever hardened himself against him and succeeded?—

⁵ he who removes the mountains without warning anyone

when he overturns them in his anger—

⁶ he who shakes the earth out of its place

and sets its supports trembling.

translationWords:

- wise, wisdom
- heart
- mighty, might
- angry, anger
- earth, earthly

translationNotes:

- **wise in heart** - Here the heart represents the inner being or thoughts. AT: “wise in what he decides” (See: [Metonymy](#))
- **mighty in strength** - The abstract noun “strength” can be expressed as the adjective “strong.” AT: “mighty in how strong he is” (See: [Abstract Nouns](#))
- **who has ever hardened himself against him and succeeded?** - This is a rhetorical question that expects an answer of “No one.” It can be reworded as a statement. AT: “no one has ever hardened himself against him and succeeded.” (See: [Rhetorical Question](#))

- **hardened himself against him** - To harden oneself means to be stubborn. AT: “resisted him” or “defied him” (See: [Reflexive Pronouns](#))
- **he who removes the mountains** - “God removes the mountains”
- **in his anger** - The abstract noun “anger” can be expressed as the adjective “angry.” AT: “because he is angry” (See: [Abstract Nouns](#))
- **he who shakes the earth** - “God shakes the earth”
- **sets its supports trembling** - “makes its foundations tremble”

Links:

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

Job 9:7-9**UDB:**

⁷ Some days he speaks to the sun, and it does not rise,

and some nights he prevents the stars from shining.

⁸ He alone stretched [stretches] out the sky;

he alone puts his feet on the waves and stops their violence.

⁹ He set in their places the groups of stars— the Bear, Orion, the Pleiades, and the groups of stars in the southern sky.

ULB:

⁷ It is the same God who tells the sun not to rise, and it does not, and who covers up the stars,

⁸ who by himself stretches out the heavens and tramples down the waves of the sea,

⁹ who makes the Bear, Orion, the Pleiades, and the constellations of the south.

translationWords:

- God
- raise, rise, risen, arise, arose
- heaven, sky, heavens, heavenly

translationNotes:

- **who covers up the stars** - “who blocks the stars from view”
- **who by himself stretches out the heavens** - God is spoken of as creating the heavens without any help, as if the heavens were fabric that he stretches out. (See: [Reflexive Pronouns](#) and [Metaphor](#))
- **tramples down the waves of the sea** - God is spoken of as calming the sea as if with his feet. AT: “puts his feet down on the waves of the sea” or “calms the waves of the sea” (See: [Metaphor](#))
- **the Bear, Orion, the Pleiades** - These are the names of constellations, which are groups of stars that seem like they form a particular shape in the sky. (See: [Translate Unknowns](#))
- **Orion** - a famous hunter in Greek mythology
- **Pleiades** - several bright stars that look like they are close together in the sky
- **constellations** - groups of stars that seem like they form a particular shape in the sky

Links:

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

Job 9:10-12**UDB:**

¹⁰ He does great things that we cannot understand;

he does more marvelous things than we are able to count.

¹¹ He passes by where I am, but I cannot see him;

he moves further on, but I do not see him go.

¹² If he wants to snatch someone away, no one could stop him;

no one dares ask him, ‘Why are you doing that?’

ULB:

¹⁰ It is the same God who does great things, incomprehensible things—
indeed, marvelous things without number.

¹¹ See, he goes by me, and I do not see him;

he passes on also, but I do not perceive him.

¹² If he takes something away, who can stop him?

Who can say to him, ‘What are you doing?’

translationWords:

- God
- marvel, wonder, amazed, astonished

translationNotes:

- **General Information:** - The writer uses parallelism in each of these verses, conveying a single idea using double statements to emphasize that God is great, unseen, and sovereign. (See: [Parallelism](#))
- **incomprehensible things** - “unsearchable things” or “things that cannot be understood”
- **without number** - “that cannot be counted”
- **See** - “Look” or “Pay attention”
- **he passes on** - “he passes by” or “he moves on”
- **If he takes something away, who can stop him? Who can say to him, ‘What are you doing?’** - These are rhetorical questions that expect an answer of “No one.” They can be reworded as statements. AT: “If he takes something away, no one can stop him. No one can ask him, ‘What are you doing?’” (See: [Rhetorical Question](#))

- **If he takes something away** - “If he takes someone away” or “If he wants to snatch something away”

Links:

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

Job 9:13-15**UDB:**

¹³ God will not very easily stop being angry;

he defeated the servants of Rahab, the great sea monster.

¹⁴ If God took me to court,

what could I say to answer him?

¹⁵ Even though I would be innocent, I would not be able to answer him.

All I could do would be to request God, my judge, to act mercifully toward me.

ULB:

¹³ God will not withdraw his anger;

the helpers of Rahab bow beneath him.

¹⁴ How much less could I answer him,

could I choose words to reason with him?

¹⁵ Even if I were righteous, I could not answer him;

I could only plead for mercy with my judge.

translationWords:

- God
- angry, anger
- bow, bow down
- word
- righteous, righteousness
- mercy, merciful
- judge, judgment

translationNotes:

- **the helpers of Rahab bow beneath him** - Here “bow beneath him” symbolizes submission or defeat. AT: “he crushes the helpers of Rahab” (See: [Symbolic Action](#))
- **Rahab** - The word “Rahab” here refers to a monster of the sea. (See: [How to Translate Names](#))

- **How much less could I answer him, could I choose words to reason with him?** - Job poses two similar questions to emphasize his reluctance to confront God. They can be reworded as a statement. AT: “So I certainly could not answer him or choose words to reason with him.” (See: [Parallelism](#) and [Rhetorical Question](#))

Links:

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

Job 9:16-18**UDB:**

- ¹⁶ If I summoned him to come to the courtroom and he said that he would come,
 I would not believe that he would pay attention to what I would say.
- ¹⁷ He sends storms to batter me,
 and he bruises me many times without any reason.
- ¹⁸ It is as though he will not let me get my breath
 because he causes me to suffer all the time.

ULB:

- ¹⁶ Even if I called and he answered me,
 I would not believe that he was listening to my voice.
- ¹⁷ For he breaks me with a tempest
 and multiplies my wounds without cause.
- ¹⁸ He does not even allow me to catch my breath;
 instead, he fills me with bitterness.

translationWords:

- call, calling, called, call out
- believe, believe in, belief
- voice
- breathe, breath

translationNotes:

- **For he breaks me with a tempest** - Job compares his troubles from God to the effects of a tempest. AT: “He injures me as if with a tempest.” (See: [Metaphor](#))
- **tempest** - a powerful or violent storm
- **multiplies my wounds** - “gives me many wounds” or “wounds me again and again”
- **without cause** - “even though I have not given him cause to do so” or “even though I am innocent”
- **catch my breath** - This is an idiom that means “take a breath” or “breathe” (See: [Idiom](#))
- **he fills me with bitterness** - This verse pictures God as filling up Job’s life with things that make him bitter. The abstract noun “bitterness” can be expressed as the adjective “bitter.” AT: “he fills me up with bitter things” (See: [Metaphor](#) and [Abstract Nouns](#))

Links:

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

Job 9:19-20**UDB:**

¹⁹ If I tried to wrestle with him, there would be no way to defeat him,
because he is stronger than I am.

If I called him to appear in court,
there is no one who could force him to go there.

²⁰ Even though I was innocent, anything I said would cause him to punish me;
even though I had not done anything wrong, he would still prove that I was guilty.

ULB:

¹⁹ If it is a matter of strength, behold!, he is mighty!

If it is a matter of justice who can summon him?

²⁰ Though I am in the right, my own mouth would condemn me;
and thought I am blameless, my words would prove me to be guilty.

translationWords:

- mighty, might
- just, justice, justly
- righteous, righteousness
- condemn, condemnation
- blameless
- guilt, guilty

translationNotes:

- **If it is a matter of strength** - “If there is a contest of strength”
- **behold** - “look” or “pay attention to what I am about to tell you”
- **he is mighty** - “he is the strong one”
- **who can summon him?** - This question expects an answer of “No one” to make the point that no one is able to bring God to court. This can be reworded as a statement. AT: “no one can summon him.” (See: [Rhetorical Question](#))

- **Though I am in the right** - Here “I am in the right” means I am the one who has done right things. AT: “Although I have done right things” or “Even though I am innocent” (See: [Idiom](#) and [Nominal Adjectives](#))
- **Though I am in the right, my own mouth would condemn me; and thought I am blameless, my words would prove me to be guilty** - This verse expresses the same idea twice for emphasis. (See: [Parallelism](#))
- **my own mouth would condemn me** - Here “mouth” represents Job’s words. AT: “my own words would accuse me” or “what I say would condemn me” (See: [Metonymy](#))
- **blameless** - “faultless”
- **my words would prove me to be guilty** - Here “my words” are spoken of as if they could take action. AT: “God would use what I say to prove me guilty” (See: [Metaphor](#))
- **guilty** - The word here has the meaning of “twisted” or “crooked.”

Links:

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

Job 9:21-24

UDB:

²¹ I have not done anything wrong, but that is not important anymore because I do not care what happens to me.

I despise living.

²² Nothing is important to me

because God will get rid of all of us, both those who are innocent and those who are wicked.

²³ When people experience disaster and it causes them to suddenly die,

God laughs at it, even if they are innocent.

²⁴ God has allowed wicked people to control what happens in the world.

It is as though he had caused judges to be blind, no longer able to judge fairly.

If it is not God who has done that,

who, then, has done it?

ULB:

²¹ I am blameless, but I do not care any more about myself;

I despise my own life.

²² It makes no difference, which is why I say

that he destroys blameless people and wicked people together.

²³ If a plague should suddenly kill,

he would laugh at the afflictions of innocent people.

²⁴ The earth is given into the hand of wicked people;

God covers the faces of its judges.

If it is not he who does it, then who is it?

translationWords:

- blameless
- life, live, living, alive
- evil, wicked, wickedness
- plague
- afflict, affliction
- innocent
- earth, earthly
- hand, right hand, to hand over
- God
- face
- judge

translationNotes:

- **I am blameless** - “I am faultless”
- **about myself** - “what happens to me” (See: [Reflexive Pronouns](#))
- **It makes no difference** - “It is all the same” or “It does not matter”
- **he destroys blameless people and wicked people together** - “he brings everyone to an end, whether they are blameless or wicked” (See: [Merism](#))
- **If a plague should suddenly kill** - “If a disaster should suddenly kill people”
- **at the afflictions of innocent people** - The abstract noun “afflictions” can be translated as the verb “afflict.” AT: “when innocent people are afflicted” (See: [Abstract Nouns](#))
- **The earth is given** - This can be stated in active form. AT: “God gives the earth” (See: [Active or Passive](#))
- **The earth is** - Here “the earth” is used to represent the people on the earth. AT: “The people of the world are” (See: [Synecdoche](#))
- **into the hand of** - Here “hand” is a metonym for “control.” AT: “into the control of” (See: [Metonymy](#))
- **God covers the faces of its judges** - This idiom means God keeps the judges of the earth from being able to judge the difference between right and wrong. AT: “God makes its judges blind” or “God keeps its judges from judging rightly” (See: [Idiom](#))
- **If it is not he who does it, then who is it?** - “If it is not God who does these things, then who does them?”

Links:

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

Job 9:25-26**UDB:**

²⁵ My days pass very quickly, like a fast runner who passes one by;

it is as though the days run away, and nothing good ever happens to me.

²⁶ My life goes by very rapidly, like a swiftly sailing boat made from reeds or like an eagle that swoops down to seize an animal.

ULB:

²⁵ My days are swifter than a running messenger; my days flee away; they see no good anywhere.

²⁶ They are as fast as papyrus reed boats, and as fast as the eagle that swoops down on its victim.

translationWords:

- messenger
- good, goodness
- eagle

translationNotes:

- **My days are swifter than a running messenger** - Job compares how quickly his days are passing by to a fast runner. AT: “My days pass swiftly” (See: **Simile**)
- **running messenger** - “runner” or “running man”
- **my days flee away** - This pictures the days of Job’s life as being able to run away like a person. (See: **Personification**)
- **they see no good anywhere** - This pictures the days of Job’s life as being able to see like a person. (See: **Personification**)
- **no good** - “no good thing”
- **They are as fast as papyrus reed boats** - Job compares how quickly his days are passing by to the speed of fast boats. AT: “They pass quickly by like papyrus reed boats” (See: **Simile**)
- **papyrus reed boats** - “boats made out of reeds.” Papyrus reed is a hollow grass that grows along the banks of rivers.
- **as fast as the eagle that swoops down on its victim** - Job compares how quickly his days are passing by to a large bird diving toward its prey. AT: “as fast as the eagle that flies down quickly to catch its food” (See: **Simile**)
- **swoops down** - “rushes down”

Links:

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

Job 9:27-29**UDB:**

²⁷ If I smile and say to God, 'I will forget what I am complaining about;

I will stop looking sad and try to be cheerful,'

²⁸ then I become afraid because of all that I am suffering

because I know that God does not consider that I am innocent.

²⁹ He will condemn me anyway,

so why should I keep trying in vain to defend myself?

ULB:

²⁷ If I said that I would forget about my complaints,

that I would take off my sad face and be happy,

²⁸ I would be afraid of all my sorrows

because I know that you will not consider me innocent.

²⁹ I will be condemned;

why, then, should I try in vain?

translationWords:

- face
- fear, afraid, fear of Yahweh
- innocent
- condemn, condemnation
- vain, vanity

translationNotes:

- **I would forget about my complaints** - The abstract noun "complaint" can be translated as the verb "complain." AT: "I would stop complaining" or "I would stop complaining against God" (See: [Abstract Nouns](#))
- **my complaints** - The implied information can be added. AT: "my complaints against God" (See: [Assumed Knowledge and Implicit Information](#))
- **I would take off my sad face and be happy** - Job's sad face is spoken of here as if it was something that could be removed. AT: "I would stop looking unhappy and smile" (See: [Metaphor](#))
- **I would be afraid of all my sorrows** - Verses 28 and 29 express the consequences if Job does what he says in verse 27. AT: "Then I would be afraid of all my sorrows"

- **all my sorrows** - The abstract noun “sorrows” can be expressed as a verb. AT: “what will hurt me” (See: [Abstract Nouns](#))
- **I will be condemned** - “I will be accused and punished.” This can be stated in active form. AT: “God will condemn me” (See: [Active or Passive](#))
- **why, then, should I try in vain?** - Job uses this question to emphasize that he does not think it is of any use trying to get God’s attention. The implied information about what Job is trying can be made explicit. AT: “It is of no use to try to get God’s attention” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

Links:

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

Job 9:30-31**UDB:**

³⁰ If I washed myself with snow

or cleansed my hands with lye

to get rid of my guilt,

³¹ he would still throw me into a filthy pit;

as a result it would be as though even my clothes would detest me.

ULB:

³⁰ If I washed myself with snow water

and made my hands ever so clean,

³¹ God would plunge me in a ditch,

and my own clothes would be disgusted with me.

translationWords:

- [clean, cleanse](#)
- [God](#)

translationNotes:

- **If I washed myself with snow water** - “If I bathed in pure, clean water” (See: [Reflexive Pronouns](#))
- **made my hands ever so clean** - “made my hands exceedingly clean.” Some other versions of the Bible translate this with the meaning of “cleaned my hands with very strong soap.”
- **plunge me in a ditch** - “throw me into a pit”
- **my own clothes would be disgusted with me** - Job’s clothing is spoken of as if it would have a negative response to Job after God plunged him into a ditch. AT: “I would be too filthy for my own clothing” (See: [Personification](#))

Links:

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

Job 9:32-33**UDB:**

³² God is not a human, as I am,

so there is no way that I could answer him to prove that I am innocent

if we went together to have a trial in a courtroom.

³³ There is no one to mediate,

no one who has authority over both of us.

ULB:

³² For God is not a man, as I am, that I could answer him,

that we could come together in court.

³³ There is no judge between us

who might lay his hand upon us both.

translationWords:

- God
- judge

translationNotes:

- **answer him** - The implied information can be added. AT: “answer his charges against me” or “defend myself” or “argue my innocence with him” (See: [Assumed Knowledge and Implicit Information](#))
- **come together in court** - “come together to trial.” Here “court” is a place where people can come and a judge will settle disputes. “Coming together in court” is a metonym for going against each other in a court of law. AT: “confront each other before a judge” (See: [Metonymy](#))
- **There is no judge between us** - This means there is no judge who is greater than God who could decide what is right between him and Job.
- **lay his hand upon** - Here “lay his hand upon” means having power or authority over. AT: “take hold of” or “have authority over” (See: [Idiom](#))

Links:

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

Job 9:34-35**UDB:**

³⁴ I wish someone else could stop God from making me suffer,

and that he would not continue to terrify me.

³⁵ If he did that, I would declare that I am innocent without being afraid of him

because I know within myself that I really have not done what is wrong like God thinks that I have.

ULB:

³⁴ There is no other judge who could take God's rod off me, who could keep his terror from frightening me.

³⁵ Then would I speak up and not fear him.

But as things are now, I cannot do that.

translationWords:

- judge
- God
- rod
- terror, terrify
- fear, afraid, fear of Yahweh

translationNotes:

- **Connecting Statement:** - These verses continue the previous argument that no one is greater than God who could act as a judge between God and Job.
- **take God's rod off me** - Here "God's rod" is a metonym for God punishing or correcting Job. AT: "stop God from punishing me" (See: [Metonymy](#))
- **keep his terror from frightening me** - The abstract noun "terror" can be translated as the verb "terrify." AT: "keep him from terrifying and frightening me" (See: [Abstract Nouns](#))
- **Then would I speak up** - "Then I would speak"
- **as things are now** - "because this is how things are now"

Links:

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

Job 10 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse Yahweh. Instead, he defends himself to Yahweh, while trusting in his decision. (See: [curse, cursed](#) and [trust, trustworthy, trustworthiness](#))

Important figures of speech in this chapter

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to defend himself. He does not believe that he committed a sin deserving severe punishment. (See: [Rhetorical Question](#))

Links:

- [Job 10:01 Notes](#)

Job 10:1-3**UDB:**

¹ I detest living any longer.

I will not stop saying why I am complaining.

Since I am very unhappy, I will speak.

² I will say to God, 'Do not just say that you must punish me;

in addition, tell me what wrong you saw that I have done.

³ Does it please you to oppress me,

to abandon me, whom you created,

and, at the same time, to help wicked people to do the things that they plan to do?

ULB:

10 ¹ I am weary of my life;

I will give free expression to my complaint;

I will speak in the bitterness of my soul.

² I will say to God, 'Do not merely condemn me;

show me why you accuse me.

³ Is it good to you that you should oppress me,

to despise the work of your hands

while you smile on the plans of the wicked?

translationWords:

- life, live, living, alive
- soul
- God
- condemn, condemnation
- accuse, accusation, accuser
- oppress, oppression, oppressor
- works, deeds, work, acts
- evil, wicked, wickedness

translationNotes:

- **I am weary of my life** - “I am tired of living”
- **I will give free expression to my complaint** - The abstract nouns “expression” and “complaint” can be translated as the verbs “express” and “complain.” AT: “I will freely express what I have to complain about” or “I will argue freely” (See: [Abstract Nouns](#))
- **I will speak in the bitterness of my soul** - How Job feels is compared to a bitter taste. The abstract noun “bitterness” can be translated as the adverb “bitterly.” AT: “My inner being will speak bitterly” or “I will bitterly speak out” (See: [Metaphor](#) and [Abstract Nouns](#))
- **Is it good to you that you should oppress me, to despise the work of your hands while you smile on the plans of the wicked?** - This question expects a “no” answer and can be changed into a statement. AT: “It is not good that you should oppress me, that you should despise the work of your hands, while you smile on the plans of the wicked.” (See: [Rhetorical Question](#))
- **the work of your hands** - Here the hands represent God’s creative power. AT: “what you have created” (See: [Synecdoche](#))
- **smile on the plans of the wicked** - Here the idiom “smiling on” represents God’s approving. AT: “approve the plans of the wicked” (See: [Idiom](#))

Links:

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

Job 10:4-7**UDB:**

⁴ Do you understand things the way that we humans do?

⁵ Do you live for only a few years, like [as] we do?

⁶ So why do you continue to search for my faults
and to hunt for my sins?

⁷ You know that I am not guilty,
and that no one can rescue me from your power.

ULB:

⁴ Do you have eyes of flesh?

Do you see like a man sees?

⁵ Are your days like the days of mankind
or your years like the years of people,

⁶ that you inquire after my iniquity
and search after my sin,

⁷ although you know I am not guilty
and there is no one who can rescue me from your hand?

translationWords:

- **flesh**
- **inquire**
- **iniquity**
- **sin, sinful, sinner, sinning**
- **guilt, guilty**

translationNotes:

- **Do you have eyes of flesh? Do you see like a man sees?** - These two questions have nearly the same meaning. These questions expect a negative answer to emphasize that God does

not see or understand things the same way a man does. They can be expressed as statements. AT: “You do not have eyes of flesh, and you do not see like a man sees.” (See: [Parallelism](#) and [Rhetorical Question](#))

- **Are your days like the days of mankind or your years like the years of people ... and there is no one who can rescue me from your hand?** - This question expects a negative answer to emphasize that God is eternal and man’s days are limited. It can be expressed as a statement. AT: “Your days are not like the days of mankind and your years are not like the years of people ... and there is no one who can rescue me from your hand.” (See: [Rhetorical Question](#))
- **your days like the days of mankind ... your years like the years of people** - These two phrases have nearly the same meaning. (See: [Parallelism](#))
- **your days** - “the number of your days”
- **your years** - “the number of your years”
- **inquire after my iniquity ... search after my sin** - These two phrases have nearly the same meaning. (See: [Parallelism](#))
- **inquire after** - “seek after”
- **from your hand** - Here “your hand” represents God’s power. AT: “from your power” (See: [Synecdoche](#))

Links:

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

Job 10:8-9**UDB:**

⁸ With your hands you created me and shaped my body,

but now you are deciding that you should not have done that, and
you are destroying me instead.

⁹ Do not forget that you made me from a piece of clay;

are you going to cause me to become soil again?

ULB:

⁸ Your hands have framed and fashioned me
together round about, yet you are destroying me.

⁹ Call to mind, I beg you, that you have fashioned me like clay;
will you bring me into dust again?

translationWords:

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

translationNotes:

- **Your hands** - Here “hands” represent God and his creative action. AT: “You” (See: [Synecdoche](#))
- **Your hands have framed and fashioned me together round about** - Job is using a metaphor of a potter forming clay to describe how God carefully created him. (See: [Metaphor](#))
- **framed and fashioned me** - “shaped and formed me.” The words “framed” and “fashioned” are similar in meaning. (See: [Doublet](#))
- **Call to mind** - “Remember”
- **bring me into dust again** - “turn me back into dust again”

Links:

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

Job 10:10-11**UDB:**

- ¹⁰ You certainly formed me when I was conceived,
 and you put me together inside my mother's womb.
¹¹ You fastened my bones together with sinews,
 and then you covered them with flesh inside my skin.

ULB:

- ¹⁰ Have you not poured me out like milk
 and curdled me like cheese?
¹¹ You have clothed me with skin and flesh
 and knit me together with bones and sinews.

translationWords:

- clothe, clothed
- flesh

translationNotes:

- **General Information:** - In these verses, Job uses the language of poetry to describe how God formed him in the womb. (See: [Poetry](#))
- **Have you not poured me out like milk and curdled me like cheese?** - This is a question that expects a positive answer. AT: "You poured me out like milk and curdled me like cheese." or "You formed me in the womb like poured milk becomes cheese." (See: [Rhetorical Question](#) and [Simile](#))
- **you** - Here "you" refers to God.
- **me** - Here "me" refers to Job.
- **You have clothed me with skin and flesh** - God putting skin and flesh on Job's body is spoken of as if God was putting clothing on him. AT: "You have put skin and flesh on my body" (See: [Metaphor](#))
- **knit me together** - "wove me together." God putting Job's body together in the womb is spoken of as if God was knitting or weaving a piece of cloth. AT: "put me together" (See: [Metaphor](#))
- **sinews** - "tendons." These are the parts of the body that connect muscles to bones or other body parts and are like tough, white bands or cords.

Links:

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

Job 10:12-14**UDB:**

¹² You have caused me to be alive; you have faithfully loved me,
and you have carefully preserved me.

¹³ But you kept secret what you were planning to do to me;
I am certain that you were planning to do these things to me.

¹⁴ You were watching to see if I would sin,
so that, if I did sin, you would refuse to forgive me.

ULB:

¹² You have granted me life and covenant faithfulness;
your help has guarded my spirit.

¹³ Yet these things you hid in your heart—
I know that this is what you were thinking:
¹⁴ that if I sinned, you would notice it;
you would not acquit me of my iniquity.

translationWords:

- life, live, living, alive
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- spirit, spiritual
- heart
- know, knowledge, make known
- sin, sinful, sinner, sinning
- acquit
- iniquity

translationNotes:

- **You have granted me life and covenant faithfulness** - Here the abstract noun “life” means physical life and “covenant faithfulness” refers to God being faithful to his promises. They can be translated as verbs. AT: “You have allowed me to live and have faithfully protected me” (See: [Abstract Nouns](#))

- **your help** - “your care”
- **guarded my spirit** - Here “spirit” represents Job’s life. AT: “guarded me” or “watched carefully over me” or “kept me safe” (See: [Synecdoche](#))
- **these things you hid in your heart** - Here “these things” refer to the things spoken of in the verses that follow.
- **these things you hid in your heart** - Here “you hid in your heart” means God kept them secret or hidden. AT: “these things you kept secret” (See: [Metaphor](#))
- **you would notice it** - “you would watch me”

Links:

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

Job 10:15-16**UDB:**

¹⁵ If I am a wicked man, I hope that terrible things will happen to me.

But even if I am righteous, I still must bow my head and feel ashamed
because I am very disgraced and feel miserable.

¹⁶ And if I am proud, you hunt me like a lion hunts for some animal to kill,
and you act powerfully to injure me.

ULB:

¹⁵ If I am wicked, woe to me;
even if I were righteous, I could not lift up my head,
since I am filled with disgrace
and am looking at my own suffering.

¹⁶ If my head lifts itself, you hunt me down like a lion;
once again you show yourself powerful to me.

translationWords:

- evil, wicked, wickedness
- woe
- righteous, righteousness
- head
- suffer, suffering
- lion
- power, powers

translationNotes:

- **If I am wicked** - “If I am guilty” or “If I do evil things”
- **woe to me** - “how terrible will it be for me”
- **even if I were righteous** - “even if I always did things rightly”
- **lift up my head** - This idiom means to be sure or confident. AT: “hold my head up” or “be confident” or “be sure about myself” (See: **Idiom**)
- **I am filled with disgrace** - The abstract noun “disgrace” can be translated using the adjective “disgraced.” AT: “I am filled up with being disgraced” (See: **Abstract Nouns**)
- **disgrace** - “shame”

- **and am looking at my own suffering** - The abstract noun “suffering” can be translated using the verb “suffer.” AT: “and am looking at how I suffer” (See: [Abstract Nouns](#))
- **and am looking** - The missing word can be supplied. AT: “and I am looking” (See: [Ellipsis](#))
- **If my head lifts itself** - This idiom means to become self-confident or proud. AT: “If I become proud” (See: [Idiom](#) and [Reflexive Pronouns](#))
- **you hunt me down like a lion** - Possible meanings of this simile are 1) God hunts Job like a lion hunts its prey or 2) Job is like a lion being hunted by God. (See: [Simile](#))
- **once again you show yourself powerful to me** - This phrase expresses irony in how God’s marvelous power is displayed in how he goes against Job. (See: [Irony](#) and [Reflexive Pronouns](#))

Links:

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

Job 10:17**UDB:**

¹⁷ You constantly find more witnesses to testify that I have done what is wrong,
and you continually become more angry with me.

It is as though you are [were] always bringing new troops to attack me.

ULB:

¹⁷ You bring new witnesses against me
and increase your anger against me;
you attack me with fresh armies.

translationWords:

- [witness, eyewitness](#)
- [angry, anger](#)

translationNotes:

- **You bring new witnesses against me** - Job's troubles from God are spoken of as if they were people who were witnesses against him. (See: [Metonymy](#))
- **and increase your anger against me** - The abstract noun "anger" can be translated as the adjective "angry." AT: "and are more and more angry with me" (See: [Abstract Nouns](#))
- **you attack me with fresh armies** - God sending troubles against Job is spoken of as if God was constantly sending new armies against him. (See: [Metaphor](#))

Links:

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

Job 10:18-19**UDB:**

¹⁸ God, why did you allow me to be born?

I wish had died when I was born, and that no one had ever seen me.

¹⁹ I think it would have been better if I had been carried directly from my mother's womb to the grave

than for me to live.

ULB:

¹⁸ Why, then, have you brought me out of the womb?

I wish I had given up my spirit and that no eye had ever seen me.

¹⁹ I would have been as though I had never existed;

I would have been carried from the womb to the grave.

translationWords:

- [womb](#)
- [spirit, spiritual](#)
- [tomb, grave, burial place](#)

translationNotes:

- **brought me out of the womb** - Here being brought out of the womb represents being born into this world. AT: "brought me out of my mother's womb" or "brought me into this world" (See: [Metaphor](#))
- **given up my spirit** - Giving up one's spirit represents dying. AT: "died" (See: [Metaphor](#))
- **and that no eye had ever seen me** - Job uses "eye" here to refer to the whole person. He wishes he could have died at birth, before anyone saw him. AT: "before any person had ever seen me" or "before I was born" (See: [Synecdoche](#))
- **existed** - "lived"
- **I would have been carried** - "My body would have been carried"

Links:

- [Introduction to Job](#)

- Job 10 General Notes
- Job 10 Translation Questions

Job 10:20-22**UDB:**

²⁰ I think that there are only a few days for me to remain alive;
 so allow me to be alone, in order that I may have a little peace
²¹ before I go to the place from which I will never return,
 [a place] where it is always gloomy and very dark,
²² a place of darkness and dark shadows where everything is confused
 [and] where even the small light there is like darkness.”

ULB:

²⁰ Are not my days only a few? Stop then,
 let me alone, so that I may have a little rest
²¹ before I go from where I will not return,
 to the land of darkness and of the shadow of death,
²² the land that is as dark as midnight,
 the land of the shadow of death, without any order,
 where the light is like midnight.”

translationWords:

- rest
- darkness
- shadow
- death, die, dead
- light

translationNotes:

- **Are not my days only a few?** - Here “my days” represent the length of Job’s life. This question expects a positive answer, to emphasize that Job only expects to live a few more days. It can be translated as a statement. AT: “I only have a few days left to live.” or “My life will soon end.” (See: **Rhetorical Question**)
- **the land** - Here the place where the spirits of dead people go is spoken of as if it was a land. AT: “the place” (See: **Metaphor**)

- **of darkness and of the shadow of death** - The phrase “shadow of death” intensifies the idea of “darkness.” Both phrases describe where the spirits of dead people go. (See: [Doublet](#))
- **the shadow of death** - Translate this as in [3:5](#).
- **as dark as midnight** - The darkness of the place where the spirits of dead people go is compared to the darkness of midnight. (See: [Simile](#))
- **without any order** - This negative phrase can be expressed in positive form. AT: “full of confusion” or “where all is confused” (See: [Litotes](#))
- **where the light is like midnight** - The light of the place where the spirits of dead people go is compared to midnight. AT: “where there is no light” (See: [Simile](#))

Links:

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

Job 11 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Zophar.

Special concepts in this chapter

Zophar's advice

Zophar tells Job to curse Yahweh. The advice Zophar gives to Job is bad advice. He even questions the character of God. (See: [curse](#), [cursed](#))

Important figures of speech in this chapter

Rhetorical Questions

Zophar uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Zophar's argument. (See: [Rhetorical Question](#))

Links:

- [Job 11:01 Notes](#)

Job 11:1-3**UDB:**

¹ Then Zophar, the friend from the region of Naamah, said this to Job:

² "Should no one answer all that you have said?

Just because you talk a lot, that fact should not persuade us to declare that you are innocent.

³ Job, should your babbling really cause us to be silent?

When you make fun of what we think, certainly there should be someone to rebuke you and cause you to be ashamed!

ULB:

11 ¹ Then Zophar the Naamathite answered and said,

² "Should not such a multitude of words be answered?

Should this man, so full of talk, be believed?

³ Should your boasting make others remain silent?

When you mock our teaching, will no one make you feel ashamed?

translationWords:

- **boast, boastful**
- **peace, peaceful**
- **mock, ridicule, scoff at**
- **shame, shameful, ashamed**

translationNotes:

- **Zophar the Naamathite** - Translate this man's name as in [2:11](#). AT: "Zophar from the region of Naamah" (UDB) (See: [How to Translate Names](#))
- **Should not such a multitude of words be answered?** - Zophar is asking a question in the negative to emphasize that Job's words must be challenged. AT: "We must answer all of these words!" or "Someone would respond to all these words" (See: [Rhetorical Question](#))
- **Should this man, so full of talk, be believed?** - Zophar uses this question to emphasize that they should not believe what Job was saying. AT: "This man is so full of talk, but he people should not believe him" or "Your many words alone do not mean you are innocent." (See: [Rhetorical Question](#))

- **Should your boasting make others remain silent?** - Zophar uses this question to rebuke Job. AT: “Just because you have spoken many words, this does not mean that others must keep silent.” (See: [Rhetorical Question](#))
- **When you mock our teaching, will no one make you feel ashamed?** - Zophar uses this question to rebuke Job. AT: “You have mocked our teaching. Now we will make you feel ashamed!” (See: [Rhetorical Question](#))

Links:

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

Job 11:4-6**UDB:**

⁴ You say, 'What I say is true;

God knows that I am innocent.'

⁵ But I wish that God would talk

and say something to answer you!

⁶ God knows everything about everything,

so I wish that he would tell you the secrets that he knows because he is wise.

It would be good if you realized that God is punishing you less than you deserve!

ULB:

⁴ For you say to God, 'My beliefs are pure,

I am blameless in your eyes.'

⁵ But, oh, that God would speak

and open his lips against you;

⁶ that he would show you the secrets of wisdom!

For he is great in understanding.

Know then that God demands from you less than your iniquity deserves.

translationWords:

- God
- believe, believe in, belief
- pure, purify, purification
- blameless
- wise, wisdom
- know, knowledge, make known
- iniquity

translationNotes:

- **My beliefs are pure** - “My understanding is correct,”
- **I am blameless in your eyes** - The eyes represent sight, which is a metaphor for God’s evaluation of Job. Possible meanings are 1) that Job is saying that God judges him as blameless. AT: “You say that I am blameless” or 2) that Job believes he has been blameless and that God should judge him as blameless. AT: “You should recognize that I am blameless” (See: [Metaphor](#))
- **that God would speak ... open his lips against you** - The words “open his lips” are a metonym that means speak. These two phrases mean the same thing and are used together to emphasize Zophar’s desire that God would speak harshly against Job. . (See: [Metonymy](#) and [Parallelism](#))
- **that he would show ... secrets of wisdom** - What the “secrets of wisdom” are can be stated clearly. AT: “that he would show you that you are suffering because of your sin” (See: [Assumed Knowledge and Implicit Information](#))
- **God demands from you less than your iniquity deserves** - Demanding from Job represents punishing Job. AT: “God is punishing you less than you deserve” (See: [Metaphor](#))

Links:

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

Job 11:7-9**UDB:**

⁷ Tell me, will you ever be able to find out the things about God that are very difficult to understand?

Will you be able to find out everything that there is to know about
Almighty God?

⁸ What there is to know about God is greater than the distance from earth
to heaven;

so there is no way that you can understand it all.

It is greater than the distance from here to the place of the dead;

so it is impossible for you to know it all.

⁹ What there is to know about God is wider than the earth

and wider than the ocean.

ULB:

⁷ Can you understand God by searching for him?

Can you comprehend the Almighty perfectly?

⁸ The matter is as high as heaven; what can you do?

It is deeper than Sheol; what can you know?

⁹ Its measure is longer than the earth,

and wider than the sea.

translationWords:

- God
- Almighty
- heaven, sky, heavens, heavenly
- hades, sheol
- know, knowledge, make known
- earth, earthly

translationNotes:

- **Can you understand God by searching for him? Can you comprehend the Almighty perfectly?** - These two parallel questions are asking the same thing. The writer uses the form of a question to add emphasis. AT: “You cannot understand God by searching for him, and you will never completely understand the Almighty!” (See: [Parallelism](#) and [Rhetorical Question](#))
- **The matter** - This refers to understanding God. AT: “To understand God” (See: [Assumed Knowledge and Implicit Information](#))
- **is as high as heaven ... deeper than Sheol** - The impossibility of understanding God is spoken of as if it were impossible to go to these extremely far away place. AT: “is as inaccessible as the highest places in heaven ... is more inaccessible than the deepest places in Sheol” (See: [Parallelism](#) and [Simile](#))
- **what can you do?** - Zophar uses this question to show that a person cannot do anything to understand God fully. AT: “you cannot do anything” or “you cannot understand him fully” (See: [Rhetorical Question](#))
- **what can you know** - Zophar uses this question to show that a person cannot do anything to know God fully. AT: “You cannot know God fully” or “you cannot know all there is to know” (See: [Rhetorical Question](#))
- **Its measure** - Possible meanings are that this refers to 1) God’s greatness or 2) the greatness of God’s wisdom
- **is longer than the earth ... wider than the sea** - God’s greatness or wisdom is spoken of as if the could be measured in distance. (See: [Metaphor](#))

Links:

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

Job 11:10-12**UDB:**

¹⁰ If God comes to you and puts you in prison and then brings you to a trial,
who can stop him?

¹¹ He knows which people are worthless;
and when he sees people doing wicked things, he certainly does not
ignore them.

¹² Stupid people like you will start to become wise
when wild donkeys start giving birth to people.

ULB:

¹⁰ If he passes through and shuts anyone up,
if he calls anyone to judgment, then who can stop him?

¹¹ For he knows false people;
when he sees iniquity, does he not notice it?

¹² But foolish people have no understanding;
they will get it when a wild donkey gives birth to a man.

translationWords:

- call, calling, called, call out
- judge, judgment
- know, knowledge, make known
- iniquity
- fool, foolish, folly
- donkey, mule

translationNotes:

- **If he ... shuts anyone up** - "If God ... shuts anyone up in prison"

- **if he calls anyone to judgment** - The abstract noun “judgment” can be translated with the verb “judge.” AT: “if God calls anyone to go to him so that God might judge him” (See: [Abstract Nouns](#))
- **who can stop him** - This question emphasizes that no one can stop God. AT: “No one can stop him!” (See: [Rhetorical Question](#))
- **does he not notice it?** - This emphasizes that God does notice sin. AT: “He surely notices it!” (See: [Rhetorical Question](#))
- **But foolish people have no understanding** - The abstract noun “understanding” can be expressed with the verb “understand.” AT: “But foolish people do not understand” (See: [Abstract Nouns](#))
- **they will get it when a wild donkey gives birth to a man** - Since a wild donkey can never give birth to a man, this means that foolish people will never get understanding. AT: “only if a wild donkey could give birth to a man could foolish people get understanding” or “it is as impossible for a foolish person to get understanding as it is for a donkey to give birth to a man” (See: [Irony](#))

Links:

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

Job 11:13-14**UDB:**

¹³ Job, repent and make your heart humble;

reach out your hands toward God and plead with him.

¹⁴ If you have done evil things, stop doing them;

and do not allow any people in your house to do wicked deeds.

ULB:

¹³ But suppose that you had set your heart right

and had reached out with your hands toward God;

¹⁴ suppose that iniquity were in your hand, but that then you put it far away from you,

and did not let unrighteousness live in your tents.

translationWords:

- heart
- God
- iniquity
- unrighteous, unrighteousness
- life, live, living, alive
- tent

translationNotes:

- **suppose that you had set your heart right** - The heart represents thoughts and attitudes. Setting it right represents correcting it. AT: “even if you had corrected your attitude” (See: [Metaphor](#))
- **and had reached out with your hands toward God** - This is a symbolic action representing asking God for help. AT: “and had made an appeal and prayed to God” (See: [Symbolic Action](#))
- **suppose that iniquity were in your hand** - The hand represents what a person does. AT: “even if you had done some evil things in the past” (See: [Metonymy](#))
- **but that then you put it far away from you** - Putting sin behind represents stopping sinning. AT “but that then you stopped doing evil things” (See: [Metaphor](#))
- **did not let unrighteousness live in your tents** - Unrighteousness living represents people doing unrighteous things. AT: “and you did not allow the members of your household to do unrighteous things” (See: [Personification](#))

Links:

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

Job 11:15-17**UDB:**

¹⁵ If you do that, surely you will be able to carry your head high, because you will not be ashamed;
you will be strong and not afraid of anything.

¹⁶ You will forget all your troubles;
they will be like the water that has all flowed away and dried up.

¹⁷ Your troubles will be ended, like the darkness ends at the dawn;
it will be as though the sun were shining brightly on you, like it shines at noon.

ULB:

¹⁵ Then you would certainly lift up your face without a sign of shame;
indeed, you would be steadfast and would not fear.

¹⁶ You would forget your misery;
you would remember it only like waters that have flowed away.

¹⁷ Your life would be brighter than the noonday;
though there were darkness, it would become like the morning.

translationWords:

- face
- sign, proof, reminder
- shame, shameful, ashamed
- fear, afraid, fear of Yahweh
- life, live, living, alive
- darkness

translationNotes:

- **lift up your face without a sign of shame** - “Lifting up your face” represents the attitude of a person who is confident and brave. (See: **Metonymy** and **Idiom**)
- **you would remember it only like waters that have flowed away** - Zophar is comparing misery with water that flows downstream and it is gone. AT: “You would remember it, but the misery will be gone, like waters that have flowed away” (See: **Simile**)
- **Your life would ... like the morning.** - Zophar repeats the same idea for emphasis. (See: **Parallelism**)

- **Your life would be brighter than the noonday** - Brightness represents being prosperous and happy. AT: “Your life would be prosperous and happy like the noonday” (See: [Metaphor](#))
- **though there were darkness** - Darkness represents troubles and sadness. AT: “Though there were dark troubles and sadness” (See: [Hypothetical Situations](#))
- **it would become like the morning** - The morning represents light, which represents prosperity and happiness. AT: “it would be prosperous and happy like the morning” (See: [Metaphor](#))

Links:

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

Job 11:18-19**UDB:**

¹⁸ You will feel safe, because you will be confident that good things will happen to you;

God will protect you and allow you to rest safely each night.

¹⁹ You will lie down to sleep, and no one will make you afraid.

And many people will come and request you to be kind to them.

ULB:

¹⁸ You would be secure because there is hope;

indeed, you would find safety about you and would take your rest in safety.

¹⁹ Also you would lie down in rest, and none would make you afraid;

indeed, many would seek your favor.

translationWords:

- [hope](#)
- [rest](#)
- [fear, afraid, fear of Yahweh](#)
- [favor, favorable, favoritism](#)

translationNotes:

- **You would be secure ... take your rest in safety** - Zophar repeats the same idea for emphasis and describes the possibility. (See: [Parallelism](#) and [Hypothetical Situations](#))
- **would take your rest in safety** - “Take your rest” is an idiom for “rest.” The phrase “in safety” can be expressed with the word “safely.” AT: “would rest safely” (See: [Idiom](#) and [Abstract Nouns](#))
- **Also you would lie down in rest ... your favor.** - Zophar repeats the same idea for emphasis and describes the possibility. (See: [Parallelism](#) and [Hypothetical Situations](#))
- **you would lie down in rest** - The abstract noun “rest” can be expressed with the verb “rest.” AT: “you would lie down and rest” (See: [Abstract Nouns](#))

Links:

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

Job 11:20**UDB:**

²⁰ But wicked people will not be able to understand why bad things are happening to them;
they will not have any way to escape from their troubles.
The only thing that they will want to do is to die. ”

ULB:

²⁰ But the eyes of wicked people will fail;
they will have no way to flee;
their only hope will be a last gasp of life.”

translationWords:

- [evil, wicked, wickedness](#)
- [hope](#)

translationNotes:

- **the eyes of wicked people will fail** - Their eyes represent their understanding. AT: “the understanding of the wicked people will fail” or “the wicked people will not be able to understand” (See: [Metaphor](#) and [Abstract Nouns](#))
- **Their only hope will be a last gasp of life** - The abstract noun “hope” can be expressed with the verb “hope.” The last gasp of life represents dying. AT: “Their only hope will be to breath their final breath” or “They will only hope to die” (See: [Abstract Nouns](#) and [Metonymy](#))

Links:

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

Job 12 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Zophar.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends on the other hand judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: [curse, cursed](#) and [judge, judgment](#))

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who were supposed to help him during difficult times. (See: [Metaphor](#))

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response. (See: [Rhetorical Question](#))

Links:

- [Job 12:01 Notes](#)

Job 12:1-3**UDB:**

¹ Then Job said to his three friends,

² "There is no doubt that you are the people to whom everyone should listen,
and that when you die, there will be no more wise people alive.

³ But I have as much good sense as you do;

I am no less wise than you are.

Certainly everyone knows all that you have said.

ULB:

12 ¹ Then Job answered and said,

² "No doubt you are the people;
wisdom will die with you.

³ But I have understanding as well as you;

I am not inferior to you.

Indeed, who does not know such things as these?

translationWords:

- Job
- wise, wisdom

translationNotes:

- **No doubt** - "Surely"
- **you are the people** - "you are the important people who know everything"
- **No doubt you are the people; wisdom will die with you.** - Job mocks how they are acting and shows how ridiculous they sound. AT: "Surely you are such important people that wisdom cannot exist without you" or "You all act like you are the only wise people and that when you die, wisdom will disappear" (See: **Irony**).
- **you** - This is plural here and in the next two sentences. (See: **Forms of You**)

- **Indeed, who does not know such things as these?** - Job used this question to express a truth that should be obvious to his listeners. It can be expressed as a statement. AT: “Indeed, there is no one who does not know such things as these” or “Indeed, everyone knows these things” (See: [Rhetorical Question](#))

Links:

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

Job 12:4-6**UDB:**

⁴ My friends all laugh at me now.

Previously I habitually requested God to help me, and he always answered me.

I am righteous, and I honor God, but now everyone laughs at me.

⁵ It is easy for people like you, who have no troubles, to laugh at people like me;

you make us who are already suffering to have even more troubles.

⁶ Meanwhile, bandits live peacefully,

and no one threatens those who cause God to become angry;

the god they worship is their own strength.

ULB:

⁴ I am something for my neighbor to laugh at—

I, one who called on God and who was answered by him!

I, a just and blameless man—I am now something to laugh at.

⁵ In the thought of someone who is at ease, there is contempt for misfortune; he thinks in a way that brings more misfortune to those whose foot is slipping.

⁶ The tents of robbers prosper,

and those who provoke God feel secure;

their own hands are their gods.

translationWords:

- neighbor
- call, calling, called, call out
- God
- just, justice, justly
- blameless

- [contempt, contemptible](#)
- [tent](#)
- [provoke](#)

translationNotes:

- **I am something for my neighbor to laugh at—I, one who called on God and who was answered by him!** - The relationship between these phrases can be made clear with the words “even though.” AT: “I am something for my neighbor to laugh at—even though I am one who called on God and he answered me” (See: [Connecting Words](#))
- **I, a just and blameless man—I am now something to laugh at** - The relationship between these phrases can be made clear with the words “even though.” AT: “Even though I am a just and blameless man, people now laugh at me” (See: [Connecting Words](#))
- **In the thought of someone who is at ease, there is contempt for misfortune.** - The abstract nouns “thought”, “ease,” “contempt,” and “misfortune” can be expressed with other phrases. AT: “A person who lives an easy life despises a person who suffers” (See: [Abstract Nouns](#))
- **brings more misfortune** - Bringing misfortune represents causing it to happen. AT: “causes more bad things to happen” (See: [Metaphor](#))
- **to those whose foot is slipping.** - The foot slipping represents being in danger or trouble. AT: “to those who are already in trouble” (See: [Metaphor](#))
- **The tents of robbers prosper** - Their tents prospering represents the robbers prospering in their tents. AT: “Robbers live in prosperity in their own tents” (See: [Metonymy](#))
- **their own hands are their gods** - “Their own hands” is a metonym for strength, and “their gods” is a metaphor for their pride. AT: “they are extremely proud of their own abilities” (See: [Metonymy](#) and [Metaphor](#))

Links:

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

Job 12:7-8**UDB:**

⁷ But ask the wild animals what they know about God;

if they could speak they would teach you.

If you could ask the birds,

they would tell you.

⁸ If you could ask the creatures that crawl on the ground, or the fish in the sea,

they would tell you about God.

ULB:

⁷ But now ask the beasts, and they will teach you;

ask the birds of the heavens, and they will tell you.

⁸ Or speak to the earth, and it will teach you;

the fish of the sea will declare to you.

translationWords:

- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **But now ask ... will declare to you.** - These 4 statements all express the idea that the beasts, the birds, the earth, and the fish understand God better than Job's friends do. (See: **Parallelism** and **Irony**)
- **But now ask the beasts, and they will teach you** - The imperative in the first part of the sentence functions as a hypothetical condition. AT: "But if you were to ask the beasts, they would teach you" (See: **Imperatives - Other Uses** and **Hypothetical Situations**)
- **ask the birds of the heavens, and they will tell you** - The imperative in the first part of the sentence functions as a hypothetical condition. AT: "if you were to ask the birds of the heavens, they would tell you" (See: **Imperatives - Other Uses** and **Hypothetical Situations**)
- **Or speak to the earth, and it will teach you** - The imperative in the first part of the sentence functions as a hypothetical condition. AT: "Or if you were to speak to the earth, it would teach you" (See: **Imperatives - Other Uses** and **Hypothetical Situations**)

- **the fish of the sea will declare to you** - The imperative “Ask the fish of the sea” is understood from the previous sentences. It functions as a hypothetical condition. AT: “and if you were to ask the fish of the sea, they would declare to you” (See: [Ellipsis](#) and [Imperatives - Other Uses](#) and [Hypothetical Situations](#))

Links:

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

Job 12:9-10**UDB:**

⁹ All of them certainly know that it is Yahweh who has done this.

¹⁰ He directs the lives of all living creatures;
he gives breath to all us humans to enable us to live.

ULB:

⁹ Which animal among all these does not know
that the hand of Yahweh has done this?

¹⁰ In his hand is the life of every living thing
and the breath of all mankind.

translationWords:

- know, knowledge, make known
- hand, right hand, to hand over
- Yahweh
- life, live, living, alive
- breathe, breath

translationNotes:

- **Which animal among all these does not know ... this?** - This question emphasizes the point that all the animals know that Yahweh has done this. It means, “Every animal knows ... this.” (See: [Rhetorical Question](#))
- **the hand of Yahweh has done this** - Yahweh’s hand represents his power. AT: “Yahweh has done this by his power” (See: [Metonymy](#))
- **In his hand is the life ... and the breath of all mankind** - Yahweh’s hand represents his control or power. Things being in his hand represents his ability to control them. AT: “who controls the life of every living thing and gives breath to all mankind” (See: [Metonymy](#))
- **the breath of all mankind** - “Breath” represents life or ability to live. (See: [Metonymy](#))

Links:

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

Job 12:11-12**UDB:**

¹¹ When we hear what people like you say,

we think carefully about what they say to determine what is good
and what is bad,

like we taste food to know what is good and what is bad.

¹² Old people are usually very wise;

because they have lived a long time, they understand much.

ULB:

¹¹ Does not the ear test words

just as the palate tastes its food?

¹² With aged men is wisdom;

in length of days is understanding.

translationWords:

- test
- word
- age
- wise, wisdom

translationNotes:

- **Does not the ear test words just as the palate tastes its food?** - Job uses this question to emphasize that people listen to what others say and judge whether it is good or not. The ear and palate are metonyms for hearing and tasting. AT: “We hear what people say and test it just as we taste food test it” (See: [Rhetorical Question](#) and [Metonymy](#) and [Simile](#))
- **With aged men is wisdom** - “Aged men have wisdom.” The abstract noun “wisdom” can be expressed with “wise.” The word “men” refers to people in general. AT: “Old people are wise” (See: [Abstract Nouns](#) and [When Masculine Words Include Women](#))
- **in length of days is understanding** - The phrase ‘length of days’ is a metonym for living a long time. Understanding being in length of days represents people gaining understanding when they live a long time. The abstract noun “understanding” can be expressed with the phrase “understand much.” AT: “People gain understanding when they live a long time” or “People who live a long time understand much” (See: [Metonymy](#) and [Abstract Nouns](#))

Links:

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

Job 12:13-15**UDB:**

¹³ And God is wise and very powerful;

he has good sense and understands everything.

¹⁴ If he tears something down, no one can rebuild it;

if he puts someone in prison, no one can open the door to let that person to escape.

¹⁵ When he prevents rain from falling, everything dries up.

When he causes a lot of rain to fall, the result is that there are floods.

ULB:

¹³ With God are wisdom and might;

he has counsel and understanding.

¹⁴ See, he breaks down, and it cannot be built again;

if he imprisons someone, there can be no release.

¹⁵ See, if he withholds the waters, they dry up;

and if he sends them out, they overwhelm the land.

translationWords:

- wise, wisdom
- mighty, might
- prison, prisoner, imprison
- send, send out, sent

translationNotes:

- **General Information:** - Verse 13 says that God is wise and mighty. The rest of this chapter shows that this is true by telling about the wise and mighty things that God does.
- **With God are wisdom and might** - The abstract nouns “wisdom” and “might” can be expressed with the adjectives “wise” and “mighty.” AT: “God is wise and mighty” (See: [Abstract Nouns](#))
- **See** - This word marks where Job wants the listener to pay special attention.
- **it cannot be built again** - This can be stated in active form. AT: “no one can rebuild it” (See: [Active or Passive](#))

- **if he imprisons someone, there can be no release** - The abstract noun “release” can be expressed with the verb “release.” AT: “if God shuts someone in, no one can release him” (See: [Abstract Nouns](#))
- **if he withholds the waters, they dry up** - Possible meanings are that withholding waters represents 1) preventing the rain from falling. AT: “if he stops the rain from falling the land dries up” or 2) preventing running water from flowing. AT: “if he stops the water from flowing, the land dries up” (See: [Metaphor](#))
- **if he sends them out, they overwhelm the land** - Possible meanings are that sending them out is a metaphor meaning 1) causing the rain to fall. AT: “if he causes a lot of rain to fall, it floods the land” or 2) causing the waters to flow. AT: “if he makes a lot of water flow, it floods the land” (See: [Metaphor](#))

Links:

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

Job 12:16-18**UDB:**

¹⁶ He is the one who is truly strong and wise;

he rules over those who deceive others and those whom they deceive.

¹⁷ He sometimes causes the king's officials to lose their wisdom and grieve because of it'

and he causes judges to become foolish.

¹⁸ He takes from kings the ornaments that they wear

and puts loincloths around their waists, causing them to become slaves.

ULB:

¹⁶ With him are strength and wisdom;

people who are deceived and the deceiver are both in his power.

¹⁷ He leads counselors away barefoot in sorrow;

he turns judges into fools.

¹⁸ He takes off the chain of authority from kings;

he wraps a cloth about their waists.

translationWords:

- wise, wisdom
- deceive, deceit, deception, deceptive
- power, powers
- counsel, counselor, advice, advisor
- judge
- fool, foolish, folly
- authority
- king

translationNotes:

- **With him are strength and wisdom** - The abstract nouns “strength” and “wisdom” can be expressed with the words “strong” and wise. AT “God is strong and wise” (See: [Abstract Nouns](#))

- **people who are deceived and the deceiver are both in his power** - Being in God's power represents God ruling over them. AT: "people who believe a lie and people who deceive others are both in his power" or "God rules over both people who believe lies and people who deceive others"
- **He leads counselors away barefoot** - Leading counselors away barefoot represents taking away their wisdom and authority. (See: [Metaphor](#))
- **in sorrow** - The abstract noun "sorrow" can be expressed with the words "sad" or "grieve" AT: "and they feel very sad" or "and they grieve" (See: [Abstract Nouns](#))
- **he turns judges into fools** - "he makes judges become foolish"
- **He takes off the chain of authority from kings** - Possible meanings are that 1) this is a metonym for making kings no longer have authority. AT: He takes away the authority of kings" or 2) this is a metonym for setting people free from the chains that kings have put on them. AT: "he takes off the bonds that kings have put on people" (See: [Metonymy](#))
- **he wraps a cloth about their waists** - This cloth is probably what a slave wears. Putting these cloths on kings represents making the kings become slaves. AT: "he makes kings wear the clothing of slaves" or "he makes them slaves" (See: [Metonymy](#))

Links:

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

Job 12:19-21**UDB:**

¹⁹ He also makes priests grieve,

and he takes power away from those who rule others.

²⁰ He sometimes causes those whom others trust to be unable to speak,

and he causes old men to no longer have good sense.

²¹ He causes people to despise those who rule,

and he causes those who are powerful to become weak.

ULB:

¹⁹ He leads priests away barefoot in sorrow
and overthrows mighty people.

²⁰ He removes the speech of those who had been trusted
and takes away the understanding of the elders.

²¹ He pours contempt upon princes
and unfastens the belt of strong people.

translationWords:

- priest, priesthood
- mighty, might
- trust, trustworthy, trustworthiness
- elder
- contempt, contemptible
- prince, princess

translationNotes:

- **He leads priests away barefoot in sorrow** - Leading priests away barefoot represents taking away their authority. (See: [Metaphor](#))
- **in sorrow** - The abstract noun “sorrow” can be expressed with the words “sad” or “grieve” AT: “and they feel very sad” or “and they grieve” (See: [Abstract Nouns](#))
- **overthrows mighty people** - “defeats powerful people”
- **He removes the speech of those who had been trusted** - Removing their speech represents making them unable to speak. AT: “He makes those who were trusted unable to speak” or “He silences people whom others trusted” (See: [Metonymy](#))

- **takes away the understanding of the elders** - Taking away their understanding represents making them unable to understand or make good decisions. AT: “makes the elders unable to understand” or “makes the elders unable to make good decisions” (See: [Metonymy](#))
- **the elders** - Possible meanings are 1) the older people or 2) the leaders.
- **He pours contempt upon princes** - Pouring contempt on princes is a metaphor for causing people to feel contempt about them. AT: “He causes people to greatly disrespect those who rule” (See: [Metaphor](#))
- **unfastens the belt of strong people** - The belt is a symbol of strength. Unfastening a strong person’s belt represents taking away his strength and making him weak. AT: “makes the strong people weak” (See: [Metaphor](#))

Links:

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

Job 12:22-23**UDB:**

²² He shows to us things that were secret,

even things that were in the world of the dead.

²³ He causes some nations to become very great,

and later he destroys them;

he causes the territory of some nations to become much larger,

and later he brings others to defeat them and take them prisoner.

ULB:

²² He reveals deep things from darkness

and brings out to light the shadows where dead people are.

²³ He makes nations strong, and he also destroys them;

He enlarges nations, and he also leads them along as prisoners.

translationWords:

- reveal, revelation
- darkness
- light
- shadow
- death, die, dead
- nation
- prison, prisoner, imprison

translationNotes:

- **He reveals deep things from darkness** - Revealing things represents either making them known. “Deep things from darkness” represent secrets that people do not know. AT: “He makes known secrets that people do not know” (See: [Metaphor](#))
- **brings out to light the shadows where dead people are** - Bringing things out to light represents making them known. AT: “makes known the place where dead people are” (See: [Metaphor](#))
- **He enlarges nations** - “He causes the extent of the land of people groups to become bigger” or “He causes the nations to take more land”

- **he also leads them along as prisoners** - God leading nations represents God causing enemy nations to lead them. The word “them” represents nations, which here represents the people of those nations. AT: “He also causes their enemies to lead them along as prisoners” (See: [Metonymy](#))

Links:

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

Job 12:24-25**UDB:**

²⁴ He causes some rulers to become foolish,

and then he causes them to wander around, lost, as if they were in the wilderness with no way out.

²⁵ It is as if they were feeling around in the darkness, without any light; as if they were drunk, not knowing what they should do.”

ULB:

²⁴ He takes away understanding from the leaders of the people of the earth; he causes them to wander in a wilderness where there is no path.

²⁵ They grope in the dark without light; he makes them stagger like a drunk man.

translationWords:

- earth, earthly
- desert, wilderness
- darkness
- light
- drunk, drunkard

translationNotes:

- **He takes away understanding from the leaders of the people of the earth** - Taking away their understanding represents causing them to be unable to understand. AT: “He causes the leaders of the people of the earth to be unable to understand” (See: [Metaphor](#))
- **to wander in a wilderness where there is no path** - Wandering in a wilderness where there is no path represents being in a difficult situation and not knowing what to do. AT: “to be unsure of what to do like a person wandering in a wasteland with no path” (See: [Metaphor](#))
- **They grope in the dark without light** - Being in the dark without light represents lacking knowledge. AT: “They struggle to make decisions without knowledge as people struggle to walk in the dark without light” (See: [Metaphor](#))
- **he makes them stagger like a drunk man** - Staggering or wandering like a drunk man represents living without purpose. AT: “he makes them live without purpose like a drunk person who staggers as he walks” (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 12 General Notes](#)
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Job 13 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's response to Zophar. It also contains Job's claim of righteousness to Yahweh. (See: [righteous](#), [righteousness](#))

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends on the other hand judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: [curse](#), [cursed](#) and [judge](#), [judgment](#))

Important figures of speech in this chapter

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response. (See: [Rhetorical Question](#))

Links:

- [Job 13:01 Notes](#)

Job 13:1-2**UDB:**

¹ "I have seen everything that you have seen,

and I have heard and understood all that you have said.

² What you know, I also know;

I do not know less than you.

ULB:

13 ¹ See, my eye has seen all this;

my ear has heard and understood it.

² What you know, the same I also know;

I am not inferior to you.

translationWords:

- [know, knowledge, make known](#)

translationNotes:

- **Connecting Statement:** Job continues to speak to his friends.
- **See** - "Pay attention" or "Listen." This word marks where Job wants the three friends to listen carefully.
- **my eye has seen all this** - Job referred to himself as his eye since it is with his eyes that he saw these things. AT: "I have seen all this (See: [Synecdoche](#))
- **my ear has heard and understood it** - Job referred to himself as his ear since it is with his ears that he heard these things. AT: "I have heard and understood it" (See: [Synecdoche](#))
- **What you know, the same I also know** - "What you know, I also know" (UDB) or "I know as much as you"

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:3-5**UDB:**

³ But I would like to speak with Almighty God, not with you;

I would like to argue with him and show him that I am innocent.

⁴ As for you, you tell lies and do not allow people to know unpleasant truth,
like someone who covers up the bad surface of a wall with white-
wash.

You are all like doctors who sell people useless medicine.

⁵ I wish that you would be silent;
that would be wiser than anything you have said to me.

ULB:

³ However, I would rather speak with the Almighty;

I wish to reason with God.

⁴ But you whitewash the truth with lies;
you are all physicians of no value.

⁵ Oh, that you would altogether hold your peace!
That would be your wisdom.

translationWords:

- Almighty
- God
- true, truth, come true
- wise, wisdom

translationNotes:

- **I wish to reason with God** - Job's friends are judging him, but they not speaking the truth. Job would rather argue with God alone about his complaint.
- **you whitewash the truth with lies** - Putting whitewash or plaster on the truth represents ignoring the truth. AT: "you hide the truth with lies" or "you lie and ignore the truth" (See: [Metaphor](#))

- **you are all physicians of no value** - Being a physician represents being a person who comforts others. Being of no value means that they do not know how to do what they should. AT: “You are all like physicians who do not know how to heal people” or “you all come to comfort me, but you do not know how, like unskilled physicians” (See: [Metaphor](#))
- **hold your peace** - This expression means “be quiet” or “stop talking.” (See: [Idiom](#))
- **That would be your wisdom** - They thought that they were saying wise things, but Job was saying that they would be wiser if they would stop talking. The abstract noun “wisdom” can be expressed with the word “wise.” AT: “If you were to do that, you would be wise” or “If you were to stop talking, you would appear wise” (See: [Abstract Nouns](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:6-8**UDB:**

⁶ Listen to what I will say to you now;

listen while I am saying what is true about myself.

⁷ You are telling lies to help God;

you are saying what is false in order to help him!

⁸ You would really like to be kind to him by defending what he does, would you not?

It is as if you were trying to prove in a court that he is innocent!

ULB:

⁶ Hear now my own reasoning;

listen to the pleading of my own lips.

⁷ Will you speak unrighteously for God,

and will you talk deceitfully for him?

⁸ Would you really show kindness to him?

Would you really argue in court as attorneys for God?

translationWords:

- unrighteous, unrighteousness
- deceive, deceit, deception, deceptive
- courtyard, court

translationNotes:

- **Connecting Statement:** - Job continues to speak to his friends.
- **listen to the pleading of my own lips** - Here “lips” represent the person who is speaking. AT: “listen to what I myself plead for” (See: **Synecdoche**)
- **Will you speak unrighteously ... deceitfully for him?** - Job uses these two questions to rebuke his friends for speaking unrighteously. AT: “You think that you are speaking for God, but you are speaking unrighteously. You are speaking deceitfully” (See: **Rhetorical Question** and **Parallelism** and **Irony**)
- **talk deceitfully** - “lie” or “tell lies”

- **Would you really ... as attorneys for God?** - Showing kindness to God represents helping God or defending God against Job's complaints. Job uses these questions to rebuke his friends for thinking that they can defend God. AT: "You think that you can defend God. You think that you can argue for God like attorneys in court" (See: [Rhetorical Question](#) and [Parallelism](#) and [Irony](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:9-10**UDB:**

⁹ But if he, sitting as the judge, looked closely at you, he would find that what you are doing for him is bad!

You have deceived other people, but do not think that you can lie about him in court and say that you are defending him!

¹⁰ If you say clever things to persuade God to take your side, he will surely rebuke you.

ULB:

⁹ Would it really be good for you when he searches you out?

Could you deceive him as you might deceive men?

¹⁰ He would surely reprove you if in secret you showed partiality.

translationWords:

- judge
- favor, favorable, favoritism

translationNotes:

- **Would it really be good for you when he searches you out** - Here “searches you out” is a metaphor meaning “examine you.” Job uses this question to warn his friends that if God were to examine them, he would say that what they are doing is wrong. AT: “If God were to examine you, it would not be good for you.” (See: [Rhetorical Question](#))
- **Could you deceive him as you might deceive men?** - Job uses this question to warn his friends that God knows the truth about them. AT: “You might be able to deceive men, but you cannot deceive God.” (See: [Rhetorical Question](#))
- **reprove you** - “rebuke you”
- **if in secret you showed partiality** - Showing partiality refers to saying only good things about someone so that the judge will say that the person is good. Doing this in secret means pretending to speak fairly, but really favoring one person over another. AT: “if you secretly show favor to another”

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:11-12**UDB:**

¹¹ He will certainly bring the full force of his power against you;

you will become very afraid of him.

¹² What you have said—the things that you think are so wise—are as useless as ashes;

what you say to defend how you think is no better than clay that quickly crumbles.

ULB:

¹¹ Would not his majesty make you afraid?

Would not his dread fall upon you?

¹² Your memorable sayings are proverbs made of ashes;

your defenses are defenses made of clay.

translationWords:

- majesty
- fear, afraid, fear of Yahweh
- proverb

translationNotes:

- **Would not his majesty make you afraid? Would not his dread fall upon you?** - Job uses these questions to rebuke his friends. Possible meanings are 1) Job is saying that they should fear God. AT: “His majesty should make you afraid, and his dread should fall on you” or 2) Job is saying that they will fear God. AT: “His majesty will make you afraid, and his dread will fall on you!” (See: [Rhetorical Question](#))
- **Would not his dread fall upon you** - Dead falling on people represents them becoming terribly afraid. AT: “Would you not be terribly afraid” or “Would you not be terrified” (See: [Metaphor](#))
- **Your memorable sayings are proverbs made of ashes** - Ashes represent things that are worthless and do not last. AT: “Your memorable sayings are worthless like ashes” or “Your memorable sayings will be forgotten like ashes that are blown away” (See: [Metaphor](#))

- **your defenses are defenses made of clay** - Job speaks of what they say as if it were a wall around a city made of clay; it cannot defend the people because clay breaks easily. AT: “What you say in defense is as useless as a wall of clay” (See: [Metaphor](#))
- **your defenses** - Possible meanings are that this refers to 1) what they say to defend themselves or 2) what they say to defend God.

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:13-15**UDB:**

¹³ So be quiet and allow me to speak;

after that, it will not matter what happens to me.

¹⁴ I am ready to risk my life;

I am even willing to risk that God will execute me for what I say.

¹⁵ If he kills me, then I will not have anyone else whom I can confidently expect to help me,

but I am going to defend my behavior in his presence anyway.

ULB:

¹³ Hold your peace, let me alone, so that I may speak,

let come what may on me.

¹⁴ I will take my own flesh in my teeth;

I will take my life in my hands.

¹⁵ See, if he kills me, I will have no hope left;

nevertheless, I will defend my ways before him.

translationWords:

- peace, peaceful
- hope

translationNotes:

- **Hold your peace** - This is an idiom meaning “Be quiet” or “Stop talking.” (See: **Idiom**)
- **let me alone** - This is an idiom that means “stop bothering me” or “stop hindering me” (See: **Idiom**)
- **let come what may on me** - Things coming on a person represents things happening to a person. This expression starting with “Let” means that he does not care what might happen to him. AT: “let whatever may happen to me happen” or “I do not care what may happen to me” (See: **Metaphor**)
- **I will take my own flesh ... in my hands** - “Flesh” is a metonym for life. “Teeth” and “hands” are metonym for his own control. These two phrases together emphasize that Job is willing to risk his life by arguing his case with God. AT: “I am ready to risk my life” (See: **Metonymy** and **Parallelism**)

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:16-17**UDB:**

- ¹⁶ No wicked person would dare to stand in the presence of God,
but because I say that I have not done things that are wrong,
perhaps, if I can prove that to God, he will declare me innocent.”
- ¹⁷ ”God, listen very carefully to what I say; pay attention to me.

ULB:

- ¹⁶ This will be the reason for my acquittal,
that I do not come before him like a godless man.
- ¹⁷ God, listen carefully to my speech;
let my declaration come to your ears.

translationWords:

- [acquit](#)
- [ungodly, godless, ungodliness, godlessness](#)
- [God](#)

translationNotes:

- **This will be the reason for my acquittal** - The abstract noun “acquittal” can be expressed with the verb “acquit.” AT: “This is the reason that God will acquit me” or “This is the reason that God will say that I am not guilty” (See: [Abstract Nouns](#))
- **God, listen carefully** - Job begins directing his speech directly to God.
- **listen carefully to my speech; let my declaration come to your ears** - These two lines mean basically the same thing and intensify Job’s request for God to listen to him. (See: [Parallelism](#))
- **let my declaration come to your ears** - The abstract noun “declaration” can be expressed with the verb “declare.” The ears represent listening. AT: “listen to my declaration” or “listen to what I declare” (See: [Abstract Nouns](#) and [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:18-19**UDB:**

¹⁸ I am ready to argue that I am innocent,

and I know that you also will declare that I am not guilty.

¹⁹ I certainly do not think that you or anyone else will say that what I say is false;

if you did so, then I would speak no more, and I would die.

ULB:

¹⁸ See now, I have set my defense in order;

I know that I am innocent.

¹⁹ Who is the one who would argue against me in court?

If you came to do so, and if I were proved wrong, then I would be silent and give up my life.

translationWords:

- innocent
- courtyard, court

translationNotes:

- **General Information:** - Job continues speaking to God.
- **See now** - This emphasizes what follows. “Listen now” or “Please pay special attention”
- **I have set my defense in order** - Setting his defense in order represents deciding what he will say to defend himself. AT: “I have thought through how I will defend myself” or “I have decided how I will explain myself” (See: **Metaphor**)
- **Who is the one who would argue against me in court?** - Job uses this question to express his belief that since he is right, no one would argue against him. AT: “I do not believe that anyone will argue against me in court” (See: **Rhetorical Question**)
- **If you came to do so** - “If you came to argue against me”
- **If you** - “You” here means God himself.

- **if I were proved wrong** - This can be stated in active form. AT: “if you were to prove me wrong” (See: [Active or Passive](#))
- **give up my life** - Giving up one’s life is a metaphor for dying. AT: “die” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:20-22**UDB:**

²⁰ I am requesting you to do two things for me;

if you do them, I will not try to hide from you.

²¹ The first thing that I request is that you stop punishing me,
and the second thing that I request is that you stop terrifying me.

²² Speak first, and then I will reply;
or allow me to speak first, and then you reply.

ULB:

²⁰ God, do only two things for me,
and then I will not hide myself from your face:

²¹ withdraw your oppressive hand from me,
and do not let your terrors make me afraid.

²² Then call me, and I will answer;
or let me speak to you, and you answer me.

translationWords:

- oppress, oppression, oppressor
- terror, terrify
- fear, afraid, fear of Yahweh
- call, calling, called, call out

translationNotes:

- **General Information:** - Job continues speaking to God.
- **from your face** - “Face” represents the person. AT: “from you.” (See: [Synecdoche](#))
- **withdraw your oppressive hand** - An oppressive hand is a metonym for doing things that oppress someone. Withdrawing the hand is a metaphor for stopping doing those things. AT: “stop oppressing me” (See: [Metonymy](#) and [Metaphor](#))
- **do not let your terrors make me afraid** - The phrase “your terrors” refers to what causes people to be terrified of God. AT: “do not terrify me” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:23-25**UDB:**

²³ What have I done that is wrong? What sins have I committed?

Show me how I have disobeyed you.

²⁴ Why do you refuse to be friendly to me?

Why do you act toward me as though I were your enemy?

²⁵ I am as insignificant as a leaf that the wind blows.

Why are you trying to make me afraid ?

Why are you making me suffer?

After all, I am as useless as a bit of dry chaff!

ULB:

²³ How many are my iniquities and sins?

Let me know my transgression and my sin.

²⁴ Why do you hide your face from me
and treat me like your enemy?

²⁵ Will you persecute a driven leaf?

Will you pursue dry stubble?

translationWords:

- iniquity
- sin, sinful, sinner, sinning
- transgress, transgression
- persecute, persecution

translationNotes:

- **General Information:** - Job continues speaking to God.
- **Why do you hide ... like your enemy?** - Job asks this question to complain about how God is treating him. He probably hopes for an answer. (See: [Rhetorical Question](#))
- **you hide your face from me** - Hiding one's face from someone represents refusing to look at him or ignoring him. AT: "you refuse to look at me" or "you ignore me" (See: [Metaphor](#))

- **Will you persecute ... pursue dry stubble?** - Job uses these questions to tell God that since Job is so insignificant and weak, it is useless to persecute him. (See: [Rhetorical Question](#) and [Parallelism](#))
- **driven leaf ... dry stubble** - “Leaf” and “stubble” are metaphors describing Job’s weakness, insignificance and frailty. AT: “You persecute me, but I am weak like a leaf blown by the wind and insignificant like dry stubble” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 13:26-28**UDB:**

- ²⁶ It seems that you are writing things to accuse me of having sinned,
 and that you are writing down even the bad things I did when I was young.
- ²⁷ It is as though you have put my feet in stocks
 and that you were watching me wherever I walk;
 it is as though you were following my footprints to see where I have gone.
- ²⁸ Because of this, my body is falling apart like rotten wood,
 like a piece of cloth that the larvae of moths are eating.

ULB:

- ²⁶ For you write down bitter things against me;
 you make me inherit the iniquities of my youth.
- ²⁷ You also put my feet in the stocks;
 you closely watch all my paths;
 you examine the ground where the soles of my feet have walked
- ²⁸ although I am like a rotten thing that wastes away,
 like a garment that moths have eaten.

translationWords:

- inherit, inheritance, heritage, heir

translationNotes:

- **General Information:** - Job finishes presenting his case to God.
- **For you write down bitter things against me** - “Bitter things” represents accusations. AT: “You write down accusations against me” (See: [Metaphor](#))
- **you make me inherit the iniquities of my youth** - Inheriting the iniquities of his youth is a metaphor. Possible meanings are it represents 1) being guilty for the sins of his youth. AT: “you say that I am still guilty for the sins of my youth” or 2) being punished for the sins of his youth. AT: “you punish me for the sins of my youth (See: [Metaphor](#))

- **the iniquities of my youth** - The abstract noun “youth” can be translated with the word “young.” AT: “the sins I committed when I was young” (See: [Abstract Nouns](#))
- **You also put my feet in the stocks** - Doing this represents punishing Job and keeping him from living freely as if Job had committed a crime and was a prisoner. AT: “It is as though you put my feet in the stocks” (See: [Metaphor](#))
- **the stocks** - Possible meanings are 1) a frame that holds a prisoner’s feet in place so that he cannot move at all, or 2) chains around a prisoner’s feet that make it hard for him to walk. These are used as a form of punishment.
- **You watch all my paths** - Paths represent the things Job does. AT: “everything I do” (See: [Metaphor](#))
- **you examine the ground where the soles of my feet have walked** - The soles of his feet represent the person who walks. AT: “you examine the ground where I have walked” (See: [Synecdoche](#))
- **you examine the ground where the soles of my feet have walked** - Examining this ground represents examining all that Job has done. AT: “It is as though you examine the ground where I have walked” or “You examine everything I do like a person examining someone’s footsteps on the ground” (See: [Metaphor](#))
- **like a rotten thing that wastes away** - Job compares his life to something that is decaying. He is slowly dying. (See: [Simile](#))
- **like a garment that moths have eaten** - Job compares himself to clothes that are full of holes because the worms of moths have eaten parts of it. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 13 General Notes](#)
- [Job 13 Translation Questions](#)

Job 14 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's claim of righteousness being presented to Yahweh. It also has an abrupt shift in tone. Rather than being hopeful, Job laments. (See: [righteous](#), [righteousness](#) and [lament, lamentation](#))

Special concepts in this chapter

Resurrection

The events of Job occurred long before the Old Testament was written. Therefore, he likely had very little direct revelation about Yahweh. The resurrection of the dead was apparently not well-known during Job's day. (See: [reveal](#), [revelation](#))

Important figures of speech in this chapter

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in his appeal to Yahweh. (See: [Rhetorical Question](#))

Links:

- [Job 14:01 Notes](#)

Job 14:1-3**UDB:**

¹ We humans are very frail. We are born, and

we live only a short time; we experience much trouble.

² We disappear quickly, like flowers that grow from the ground quickly and then wither and die.

We are like shadows that disappear when the sun stops shining.

³ Yahweh, why do you keep watching me to see if I am doing something that is wrong ?

Do you want to take me to court to judge me?

ULB:

14 ¹ Man, who is born of woman,
lives only a few days and is full of trouble.

² He sprouts from the ground like a flower and is cut down;
he flees like a shadow and does not last.

³ Do you look at any of these?
Do you bring me into judgment with you?

translationWords:

- life, live, living, alive
- trouble, troubles, troubled
- shadow
- judge, judgment

translationNotes:

- **General Information:** - This chapter continues Job's speech, which started in [12:1](#). Job is speaking to God.
- **Man, who is born of woman** - This refers to all people, both men and women; all are born into this world. (See: [When Masculine Words Include Women](#))
- **lives only a few days** - This is an exaggeration to emphasize that people live only a short time. AT: "lives only a very short time" (See: [Hyperbole](#))

- **is full of trouble** - Being “full of trouble” represents experiencing much trouble. AT: “has many troubles” or “suffers much” (See: [Assumed Knowledge and Implicit Information](#))
- **He sprouts from the ground like a flower and is cut down** - Like the life of a flower, a person’s life is short and is easily killed. (See: [Simile](#))
- **he flees like a shadow and does not last** - A person’s short life is compared to a shadow that disappears quickly. (See: [Simile](#))
- **Do you look at any of these?** - Job implies that he does not want God to pay so much attention to him. AT: “You do not look at any of these” or “You do not pay so much attention to these. Please do not pay so much attention to me” (See: [Rhetorical Question](#))
- **look at** - Here looking at some one represents paying attention to him in order to judge him. AT: “pay attention to” or “look for faults in”
- **Do you bring me into judgment with you?** - Job uses this question to show his surprise that God judges him even though Job is so insignificant like the flowers. AT: “But you judge me” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:4-6**UDB:**

⁴ No one can bring something acceptable to God out of something that is not acceptable to him.

⁵ You have decided how long our lives will be.

You have decided how many months we will live,
and we cannot live longer than the time that you have decided.

⁶ So please stop examining us, and allow us to be alone

so that we might enjoy our life of hard labor, if a hired worker can possibly do so.

ULB:

⁴ Who can bring something clean out of something unclean? No one.

⁵ Man's days are determined.

The number of his months is with you;
you have appointed his limits that he cannot pass.

⁶ Look away from him that he may rest,

so that he may enjoy his day like a hired man if he can do so.

translationWords:

- clean, cleanse
- unclean
- appoint, appointed
- rest

translationNotes:

- **General Information:** Job continues speaking to God.
- **Who can bring something clean out of something unclean? No one** - Job uses this question to persuade God to apply what he knows about unclean things to Job. AT: "No one can bring something clean out of something unclean" (See: [Rhetorical Question](#))
- **Man's days are determined** - This can be expressed in active form. AT: "You determine a man's days" or "You decide how long a man lives" (See: [Active or Passive](#))

- **The number of his months is with you** - The number of man's months being with God represents God deciding the number of months that the man will live. "You decide how many months he will live" (See: [Metonymy](#))
- **you have appointed his limits that he cannot pass** - Passing a limit represents living past a time that God has set for a person to die. AT: "you have appointed the time that he will die, and he cannot live longer than that.(See: [Metaphor](#))
- **hired man** - a man who is hired to do a job and goes home afterwards

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:7-9**UDB:**

⁷ If we cut a tree down,

sometimes we hope that it will sprout again and grow new branches.

⁸ Its roots in the ground may be very old,

and its stump may decay,

⁹ but if some water falls on it,

it may bud and send up shoots like a young plant.

ULB:

⁷ There can be hope for a tree;

if it is cut down, it might sprout again,

so that its tender stalk does not disappear.

⁸ Though its root grows old in the earth,

and its stump dies in the ground,

⁹ yet even if it only smells water, it will bud

and send out branches like a plant.

translationWords:

- hope
- death, die, dead

translationNotes:

- **There can be hope for a tree** - The abstract noun “hope” can be expressed with the verb “hope.” The hope is explained in verses 7-9. AT: “We can hope that a tree will live again” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))
- **it might sprout again** - “it might start growing again”
- **so that its tender stalk does not disappear** - Disappearing represents dying. AT: “so that its young shoot will not die” (See: [Metaphor](#))
- **Though** - “Even though” or “Even if”
- **stump** - the part of tree that remains sticking out of the ground after someone has cut down most of the tree

- **even if it only smells water** - This describes the dead stump as if it could smell water to represent water being near it. AT: “even if only a little water is near it” (See: [Personification](#))
- **it will bud** - “it will start growing”
- **and send out branches like a plant** - The tree sending out branches represents branches growing on the tree. AT: “and branches will start growing on it like a plant” (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:10-12**UDB:**

¹⁰ But when we people lose all our strength and die,
we stop breathing, and then we are gone forever.
¹¹ Just as water evaporates from a lake,
or as a riverbed dries up,
¹² people lie down and die and do not get up again.
Until the heavens do not exist any longer;
people who die do not wake up,
and no one can wake them up.

ULB:

¹⁰ But man dies; he becomes weak;
indeed, man stops breathing, and then where is he?
¹¹ As water disappears from a lake,
and as a river loses water and dries up,
¹² so people lie down and do not rise again.
Until the heavens are no more, they will not awake
nor be roused out of their sleep.

translationWords:

- raise, rise, risen, arise, arose
- heaven, sky, heavens, heavenly
- sleep, asleep, fall asleep

translationNotes:

- **and then where is he?** - Job uses this question to emphasize that when a person dies, he is not present. AT: “and no one knows where he is” or “and he is gone” (See: [Rhetorical Question](#))

- **As water disappears from a lake ... and do not rise again** - The fact that death cannot be reversed is compared to water that dried up and cannot return. (See: [Simile](#))
- **As water disappears ... as a river loses** - These two phrases are describing the same thought and are repeated to emphasize the fact that death is final. (See: [Parallelism](#))
- **so people lie down** - Lying down represents dying. AT: “so people die” (See: [Metaphor](#))
- **and do not rise again** - Rising again represents living again. AT: “and do not live again” (See: [Metaphor](#))
- **they will not awake nor be roused out of their sleep** - These two phrases mean the same thing and are used together to emphasize that death is final. Sleeping represents dying and awaking represents living again. AT: “people who die will not live again and be raised from death” (See: [Parallelism](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:13-14**UDB:**

¹³ Yahweh, I wish that you would put me safely in the place of the dead and forget about me, so that I do not suffer any more

until you are no longer angry with me.

I wish that you would decide how much time I would spend there,
and then remember that I am there.

¹⁴ When we humans die, we will certainly not live again.

If I knew that we would live again, I would wait patiently
for you to release me from my sufferings.

ULB:

¹³ Oh, that you would hide me away in Sheol away from troubles,
and that you would keep me in private until your wrath is over,
that you would set me a fixed time to stay there and then call me to mind!

¹⁴ If a man dies, will he live again?

If so, I would wish to wait all my weary time there
until my release should come.

translationWords:

- **hades, sheol**
- **trouble, troubles, troubled**
- **wrath, fury**
- **mind**
- **death, die, dead**
- **life, live, living, alive**
- **time**

translationNotes:

- **General Information:** - Job continues speaking to God.
- **Oh, that you would hide me** - This is an exclamation showing what Job wants very much but does not really expect it to happen. AT: "I wish that you would hide me" (See: **Exclamations**)

- **keep me in private** - “keep me locked up” or “keep me hidden”
- **and then call me to mind** - Call someone to mind is an idiom meaning to think about him. AT: “and then think about me” or “and then remember me” (UDB) (See: [Idiom](#))
- **If a man dies, will he live again?** - The implicit answer is “no.” AT: “If a man dies, he will not live again” (See: [Rhetorical Question](#))
- **If so** - What “so” refers to is understood from the previous phrase. AT: “If he would live again” (See: [Assumed Knowledge and Implicit Information](#))
- **to wait all my weary time there** - The phrase “my weary time” represents a time during which Job would be weary. AT: “to wait all my time there even though I would be weary” (See: [Metonymy](#))
- **until my release should come** - The abstract noun “release” can be expressed with the verb “release.” AT: “until I should be released” or “until you release me” (See: [Abstract Nouns](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:15-17**UDB:**

¹⁵ You would call me, and I would answer.

You would be eager to see me, one of the creatures that you had made.

¹⁶ You would carefully see where I went,

and you would not be interested in seeing whether I sinned or not.

¹⁷ The record of my sins would be sealed in a small bag,

and you would cover them.

ULB:

¹⁵ You would call, and I would answer you.

You would have a desire for the work of your hands.

¹⁶ You would number and care for my footsteps;

you would not keep track of my sin.

¹⁷ My transgression would be sealed up in a bag;

you would cover up my iniquity.

translationWords:

- call, calling, called, call out
- works, deeds, work, acts
- sin, sinful, sinner, sinning
- transgress, transgression
- seal, to seal
- iniquity

translationNotes:

- **General Information:** Job continues speaking to God.
- **I would answer** - "I would respond"

- **You would have a desire for** - The noun “desire” can be expressed with the verbs “desire” or “want.” AT: “You would desire” or “You would want” (See: [Abstract Nouns](#))
- **for the work of your hands** - Here God’s hands represent him making things. Job refers to himself as the work of God’s hands. AT: “for me, whom you have made” (See: [Metonymy](#) and [First, Second or Third Person](#))
- **number and care for** - These two verbs together express a single action. AT: “attentively care for” (See: [Hendiadys](#))
- **my footsteps** - Footsteps represent his life or what he does AT: “my life” or “the things I do” (See: [Metonymy](#))
- **you would not keep ... My transgression would be ... you would cover up** - These three lines express the same thought and are used together to emphasize his confidence that God would forgive him. (See: [Parallelism](#))
- **you would not keep track of my sin** - Keeping track of Job’s sin represents thinking about his sin. AT: “you would not look at my sin” or “you would not think about my sin” (See: [Metaphor](#))
- **My transgression would be sealed up in a bag** - Sealing transgression in a bag represents hiding it and refusing to think about it. This can be stated in active form. AT: “You would refuse to think about my transgression like someone who hides something in a bag” (See: [Metaphor](#))
- **you would cover up my iniquity** - Covering up something iniquity so that it cannot be seen represents refusing to think about. AT: “you would hide my iniquity” or “you would ignore my iniquity” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:18-19**UDB:**

¹⁸ But, just as mountains crumble and rocks fall down from a cliff,

¹⁹ and just as water slowly wears away the stones, and just as floods wash away soil,

you eventually destroy us; you do not allow us to continue to hope that we will keep on living.

ULB:

¹⁸ But even mountains fall and come to nothing;

even rocks are moved out of their place;

¹⁹ the waters wear down the stones;

their flooding washes away the dust of the earth.

Like this, you destroy the hopes of man.

translationWords:

- earth, earthly
- hope

translationNotes:

- **General Information:** Job continues speaking to God.
- **mountains fall and come to nothing** - “Come to nothing” is an idiom meaning be completely destroyed. This phrase expands on the word “fall” and emphasizes complete destruction. AT: “mountains completely fall apart” (See: **Doublet**)
- **rocks are moved out of their place** - This can be expressed in active form. AT: “rocks tumble down from their place” (See: **Active or Passive**)
- **Like this, you destroy the hopes of man** - If it is easier in your language, you can put this phrase at the beginning of verse 18 and adjust the text accordingly. AT: “You destroy the hopes of man, just like ... dust of the earth.” (See: **Simile**)
- **you destroy the hopes of man** - Destroying hopes represents causing the things people hope for not to happen. AT: “You prevent the hopes of man from happening” (See: **Metaphor**)
- **the hopes of man** - The abstract noun “hopes” can be expressed with the verb “hope” AT: “the things that man hopes for” (See: **Abstract Nouns**)

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 14:20-22**UDB:**

²⁰ You always defeat us, and then we die.

You cause our faces to look ugly after we die,
and you send us away.

²¹ When we die, we do not know if our sons will grow up and do things that will cause other people to honor them.

Or if they become disgraced, we do not know that either.

²² We will feel our own pain; we will not feel anything else;
we will be sorry for ourselves, not for anyone else.”

ULB:

²⁰ You always defeat him, and he passes away;
you change his face and send him away to die.

²¹ If his sons are honored, he does not know it;
and if they are brought low, he does not see it.

²² He feels only the pain of his own body,
and he mourns for himself.

translationWords:

- honor, to honor
- lowly, lowliness
- mourn, mourning

translationNotes:

- **General Information:** - Job continues speaking to God.
- **You always defeat him** - The word “him” refers to any person. AT: “You always defeat man” or “You always defeat people”
- **he passes away** - Passing away represents dying. AT: “he dies” (See: [Euphemism](#))
- **you change his face** - Possible meanings are 1) the pain just before dying makes his face contract or 2) when a person dies, God makes the person’s face look different.
- **send him away to die** - This represents causing him to die. (See: [Metaphor](#))
- **if they are brought low** - Being brought low represents being shamed. AT: “if they are disgraced” or “if people shame them” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 14 General Notes](#)
- [Job 14 Translation Questions](#)

Job 15 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Eliphaz. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

Eliphaz's advice

Eliphaz tells Job to curse Yahweh. The advice Eliphaz gives to Job is bad advice. He tries to convince Job that he is sinning and has been punished by Yahweh. (See: [curse](#), [cursed](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Important figures of speech in this chapter

Rhetorical Questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument. (See: [Rhetorical Question](#))

Links:

- [Job 15:01 Notes](#)

Job 15:1-3**UDB:**

¹ Then Eliphaz replied to Job:

² "If you were truly wise, you would not have replied to us by claiming that you know a lot;

what you are saying is just a lot of hot air.

³ You should not be saying things that do not benefit anyone;

you should not say things that do no one any good.

ULB:

15 ¹ Then Eliphaz the Temanite answered and said,

² "Should a wise man answer with useless knowledge and fill himself with the east wind?

³ Should he reason with unprofitable talk

or with speeches with which he can do no good?

translationWords:

- wise, wisdom
- know, knowledge, make known
- unprofitable
- good, goodness

translationNotes:

- **Eliphaz the Temanite** - This is the name of a man. People from Teman are known as Temanites. Translate as in 2:11. (See: [How to Translate Names](#))
- **Should a wise man answer with useless knowledge and fill himself with the east wind?** - Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. AT: "A wise man should not answer with useless knowledge nor fill himself with the east wind" (See: [Rhetorical Question](#))
- **fill himself with the east wind** - The wind represents emptiness. This phrase speaks of a person speaking empty and meaningless words as if that person were full of the wind. AT: "fill himself with empty words" or "only have meaningless words" (See: [Metaphor](#))
- **the east wind** - "hot air" (UDB) or "the desert wind"

- **Should he reason with unprofitable talk or with speeches with which he can do no good?**
 - Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. AT: “He should not reason with unprofitable talk nor with speeches with which he can do no good” or “He should not argue using unprofitable talk or make speeches that accomplish nothing good” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:4-6**UDB:**

⁴ You are teaching others not to respect God,

and you are keeping them from honoring him.

⁵ You are wicked, and that is why you say what you do;

you talk like deceptive people talk.

⁶ Everything that you say shows that God should punish you;

it is not necessary for me to prove that.

ULB:

⁴ Indeed, you diminish respect for God;

you obstruct devotion to him,

⁵ for your iniquity teaches your mouth;

you choose to have the tongue of a crafty man.

⁶ Your own mouth condemns you, not mine;

indeed, your own lips testify against you.

translationWords:

- **iniquity**
- **tongue**
- **condemn, condemnation**
- **testimony, testify**

translationNotes:

- **diminish** - “destroy” or “invalidate”
- **obstruct** - “diminish” or “take away”
- **devotion to** - “meditation on” or “concern for”
- **your iniquity teaches your mouth** - This describes “iniquity” as if it were a teacher and Job’s mouth is described as if it is learning. This means that his speech is greatly influence by his iniquity. AT: “your iniquity is like a teacher and your mouth is like its student” or “it is because of you sin that you speak the way you do” (See: **Personification** and **Metaphor**)

- **your mouth** - This speaks of Job, but refers to his “mouth” to place emphasis what he says. AT: “you to speak” or “you to say what you say” (See: [Metonymy](#))
- **to have the tongue of a crafty man** - The refers to way a crafty man speaks as his “tongue.” AT: “to speak in the way of a crafty man” (See: [Metonymy](#))
- **crafty** - “deceptive”
- **Your own mouth condemns you, not mine** - This refers to the Job and Eliphaz by their “mouths” to place emphasis what they say. AT: “You are condemned by what you say, not by what I say” or “You condemn yourself by what you say, it is not I who condemn you” (See: [Metonymy](#))
- **your own lips testify** - This speaks of Job, but refers to his “lips” to place emphasis what he says. AT: “your own words” or “you testify” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:7-9**UDB:**

⁷ Tell me, why do you think you know so much? You do not think that you were the first person who was ever born, do you?

You do not think that you were born before God created the mountains, do you?

⁸ Were you listening when God made all his plans?

Do you think that you are the only person who is wise?

⁹ What do you know that we others do not know?

You do not understand anything that is not also clear to us.

ULB:

⁷ Are you the first man that was born?

Were you brought into existence before the hills?

⁸ Have you heard the secret knowledge of God?

Do you limit wisdom to yourself?

⁹ What do you know that we do not know?

What do you understand that is not also in us?

translationWords:

- know, knowledge, make known
- God
- wise, wisdom
- understand, understanding

translationNotes:

- **General Information:** - Each verse is a parallelism that contains two rhetorical questions. (See: [Parallelism](#) and [Rhetorical Question](#))
- **Are you the first man that was born?** - The implicit answer here is “no.” This rhetorical question can be written as a statement. AT: “You are not the first man that was born” [Rhetorical Question](#))

- **Were you brought into existence before the hills?** - The implicit answer here is “no.” This rhetorical question can be written as a statement. AT: “You were not brought into existence before the hills” or “God did not bring you into existence before he brought he hills into existence” ([Rhetorical Question](#))
- **Were you brought** - This can be stated in active form. AT: “Did God bring you” (See: [Active or Passive](#))
- **Have you heard the secret knowledge of God?** - The implicit answer here is “no.” This rhetorical question can be written as a statement. AT: “You have not heard the secret knowledge of God” (See: [Rhetorical Question](#))
- **Do you limit wisdom to yourself?** - This rhetorical question emphasizes that he cannot limit wisdom to himself. This can be written as a statement. AT: “You cannot limit wisdom to yourself” or “You are not the only wise person” (See: [Rhetorical Question](#))
- **What do you know that we do not know?** - The implicit answer here is “nothing.” This question can be written as a statement. AT: “There is nothing that you know that we do not know” or “Everything you know, we also know” (See: [Rhetorical Question](#))
- **What do you understand that is not also in us?** - This speaks of the men having understanding as if it were something “inside” them. AT: “Everything you understand, we also understand” or “We understand everything that you understand” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:10-11**UDB:**

¹⁰ My friends and I are also wise;

we acquired wisdom from old gray-haired people,
from people who were born before your father was.

¹¹ God wants to comfort you

and to speak gently to you;

that should be enough for you, but it is not enough, is it?

ULB:

¹⁰ With us are both the gray-headed and the very aged men
who are much older than your father.

¹¹ Are the consolations of God too small for you,
the words that are gentle toward you?

translationWords:

- word

translationNotes:

- **With us are both the gray-headed and the very aged men** - Eliphaz speaks of him and the other men having the wisdom of very aged men whom they had learned from as if they were physically present with them. AT: “We have gained wisdom from both the gray-headed and the very aged men” (See: [Metaphor](#))
- **gray-headed and the very aged men** - The phrase “gray-headed” is a physical description of the “very old men.” AT: “the very old men who have gray hair.” (See: [Doublet](#))
- **much older than your father** - This is an exaggeration. AT: “older than your father” (See: [Hyperbole](#))
- **Are the consolations of God ... gentle toward you?** - This rhetorical question is an accusation, with the implicit answer to the question being “yes.” This question may be written as a statement. AT: “You must think that the consolations of God are too small for you, the words that are gentle toward you”
- **consolations** - “comforts” or “sympathies”

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:12-14**UDB:**

¹² Why do you allow yourself to be excited by your emotions?

Why do your eyes flash with anger?

¹³ You are angry with God,
and so you say harsh things against him.

¹⁴ How can any person, including you, be sinless?

How can anyone on the earth be completely righteous?

ULB:

¹² Why does your heart carry you away?

Why do your eyes flash,

¹³ so that you turn your spirit against God
and bring out such words from your mouth?

¹⁴ What is man that he should be clean?

What is he who is born of a woman that he should be righteous?

translationWords:

- heart
- turn, turn away, turn back
- spirit, spiritual
- clean, cleanse
- righteous, righteousness

translationNotes:

- **Why does your heart carry you away?** - Here the “heart” represents a person’s emotions. AT: “Why do your emotions take you away?” or “Why do you allow your emotions to guide your decisions?” (See: **Metonymy** and **Idiom**)
- **Why do your eyes flash** - This probably refers to Job appearing angry, specifically the appearance of his eyes. AT: “Why do your eyes look angry” or “Why are you angry” (See: **Assumed Knowledge and Implicit Information**)

- **turn your spirit** - Here the “spirit” refers to the whole person. AT: “turn yourself” (See: [Synecdoche](#))
- **bring out such words from your mouth** - This describes him speaking. AT: “and so you say harsh things against him” (See: [Assumed Knowledge and Implicit Information](#))
- **What is man ... What is he who is born** - These two questions are basically the same and are used together to emphasize that a man cannot be perfect. (See: [Parallelism](#))
- **What is man that he should be clean?** - This rhetorical question is asked to emphasize that a man cannot be completely “clean.” This can be written as a statement. AT: “A man, he cannot be completely clean.” (See: [Rhetorical Question](#))
- **clean** - A person who God considers spiritually acceptable is spoken of as if the person were physically clean. (See: [Metaphor](#))
- **What is he who is born of a woman that he should be righteous?** - This rhetorical question is asked to emphasize that a man cannot be completely “righteous.” This can be written as a statement. AT: “A man who is born from a woman cannot be completely righteous.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:15-16**UDB:**

¹⁵ God does not even trust his angels;

he does not consider the heavens to be completely pure.

¹⁶ So he certainly does not trust disgusting people,

those who commit evil deeds as often as they drink water.

ULB:

¹⁵ See, God puts no trust even in his holy ones;

indeed, the heavens are not clean in his sight;

¹⁶ how much less clean is one who is abominable and corrupt,

a man who drinks iniquity like water!

translationWords:

- God
- trust, trustworthy, trustworthiness
- holy, holiness
- heaven, sky, heavens, heavenly
- abomination, abominable
- corrupt, corruption
- iniquity

translationNotes:

- **See** - This word is used here to draw Job's attention to what is said next. AT: "Listen" (See: **Idiom**)
- **his holy ones** - "his angels" (UDB)
- **clean** - Something that God considers spiritually acceptable is spoken of as if it were physically clean. (See: **Metaphor**)
- **in his sight** - Here sight represents judgment or evaluation. AT: "in his judgment" (See: **Metaphor**)
- **abominable and corrupt** - These two words basically mean the same thing and emphasize how wicked humans are. (See: **Doublet**)

- **who drinks iniquity like water** - This describes iniquity as if it were water you can drink. It compares how the evil man desires to commit sin to how readily he desires to drink cool water. AT: “who love iniquity as much as they love a cup of fresh water” or “who commit evil deeds as often as they drink water” (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:17-18**UDB:**

¹⁷ Job, listen to what I tell you.

I will declare to you what I know,

¹⁸ things that wise men have told me,

truths that their ancestors did not keep hidden.

ULB:

¹⁷ I will show you; listen to me;

I will announce to you the things I have seen,

¹⁸ the things that wise men have passed down from their fathers,

the things that their ancestors did not hide.

translationWords:

- [wise, wisdom](#)
- [ancestor, father, forefather](#)

translationNotes:

- **I will show you** - This is an idiom. AT: “I will explain to you” or “I will make it clear to you” (See: [Idiom](#))
- **I will announce** - “I will declare”
- **their ancestors did not hide** - Eliphaz emphasizes that their ancestors purposefully taught them these things. AT: “their ancestors taught openly” (See: [Litotes](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:19-21**UDB:**

¹⁹ (God gave this land to those ancestors who were truly wise;

no one from another country came and caused them to think wrongly about God.)

²⁰ Wicked people suffer with great pain all the time that they are alive;

that is what happens to those who oppress others.

²¹ They constantly hear sounds that terrify them;

while they are prospering, robbers attack them.

ULB:

¹⁹ These were their ancestors, to whom alone the land was given, and among whom no stranger ever passed.

²⁰ The wicked man twists in pain all his days, the number of years that are laid up for the oppressor to suffer.

²¹ A sound of terrors is in his ears; while he is in prosperity, the destroyer will come upon him.

translationWords:

- evil, wicked, wickedness
- oppress, oppression, oppressor
- suffer, suffering
- terror, terrify
- prosper, prosperity, prosperous
- destroyer

translationNotes:

- **to whom alone the land was given** - This can be stated in active form. AT: “to whom alone God gave the land” (See: **Active or Passive**)
- **among whom no stranger ever passed** - This means that no foreigner lived among them, specifically so that they would not be influenced by pagan religions. AT: “no one from another country came and caused them to think wrongly about God” (UDB) (See: **Assumed Knowledge and Implicit Information**)

- **twists in pain** - “suffers a lot of pain.” This is either physical or emotional pain.
- **the number of years that are laid up** - This can be stated in active form. AT: “all the years that God has laid up” (See: [Active or Passive](#))
- **that are laid up** - This is an idiom. AT: “that are prepared” or “that are set aside” (See: [Idiom](#))
- **A sound of terrors is in his ears** - “He constantly hears sounds that terrify him”

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:22-24**UDB:**

²² Wicked people do not really think that they will escape from darkness;

they are sure that someone is waiting to kill them with a sword.

²³ They wander around, searching for food, saying ‘Where can I find some?’

They know that they will soon experience disasters.

²⁴ Because they are afraid of those things happening to them, they worry

that these things will attack them as a king’s army waits to attack its enemies and causes them to suffer.

ULB:

²² He does not think that he will return out of darkness;

the sword waits for him.

²³ He goes to various places for bread, saying, ‘Where is it?’

He knows that the day of darkness is at hand.

²⁴ Distress and anguish make him afraid;

they prevail against him, as a king ready for battle.

translationWords:

- darkness
- sword
- bread
- anguish
- king

translationNotes:

- **Connecting Statement:** - Eliphaz continues describing the wicked man he began to describe in 15:20.
- **return out of darkness** - Here “darkness” is a metaphor for trouble or misfortune. AT: “escape misfortune” (See: **Idiom**)

- **the sword waits for him** - Here “the sword” is a metonym that represents an enemy who is waiting to kill the evil man. Possible meanings are 1) he is worried that someone will murder him. AT: “he worries that someone is about to murder him” or 2) it is certain that he is going to be murdered. AT: “someone is waiting to murder him” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))
- **for bread** - Here “bread” refers to food in general. AT: “for food” (See: [Synecdoche](#))
- **the day of darkness** - This is an idiom. AT: “the day of disaster” or “the moment of his death” (See: [Idiom](#))
- **is at hand** - This is an idiom. AT: “is coming soon” (See: [Idiom](#))
- **Distress and anguish make him afraid; they prevail against him** - The word “distress” and “anguish” mean basically the same thing and emphasize the intensity of the emotion. Here these feelings are spoken of as if they were an enemy who is attacking the wicked man. (See: [Doublet](#) and [Personification](#))
- **prevail against** - “overpower” or “defeat”
- **as a king ready for battle** - This compares how his distress and anguish overpower him to how a king, who is ready for battle, would prevail against him. AT: “just like a king, who is ready for a battle, would prevail against him” (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:25-26**UDB:**

²⁵ These things happen to them because they shook their fists against Almighty God
and thought that they were strong enough to defeat him.

²⁶ They stubbornly rush to attack God
thinking that a strong shield will protect them.

ULB:

²⁵ Because he has reached out with his hand against God
and has behaved proudly against the Almighty,
²⁶ this wicked man runs at God with a stiff neck,
with a thick shield.

translationWords:

- hand, right hand, to hand over
- God
- proud, pride, prideful
- Almighty
- evil, wicked, wickedness
- stiff-necked, stubborn
- shield

translationNotes:

- **he has reached out with his hand against God** - “he has shook his fist against God.” This is a sign of aggression. (See: [Symbolic Action](#))
- **runs at God** - This speaks of the wicked man acting aggressively against God as if he were running towards him to attack him. AT: “attacks God” or “acts violently against God” (See: [Metaphor](#))
- **with a thick shield** - “with his strong shield”

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:27-28**UDB:**

²⁷ But they are so fat that they are unable to fight.

²⁸ They have lived in cities that have been abandoned,
cities which God declared would become a heap of ruins.

ULB:

²⁷ This is true, even though he has covered his face with his fat
and gathered fat on his loins,

²⁸ and has lived in desolate cities;
in houses which no man inhabits now
and which were ready to become heaps.

translationWords:

- true, truth, come true
- loins
- desolate, desolation

translationNotes:

- **This is true** - “This” refers to the wicked man running at God from the previous verse.
- **he has covered his face with his fat and gathered fat on his loins** - This wicked man is described as fat and weak, while believing himself to be strong enough to defeat God. AT: “he is weak with a fat face and fat loins” (See: **Irony**)
- **which no man inhabits** - “which are abandoned”
- **heaps** - “ruins” or “dumps”

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:29-30**UDB:**

²⁹ But they will not remain rich very long;

Others will take everything that they own,
and even their shadows will disappear from the earth.

³⁰ They will not escape from the darkness of death;
they will be like trees whose branches burn up.
When God gives the command, they will die.

ULB:

²⁹ He will not be rich; his wealth will not last;
not even his shadow will last on the earth.

³⁰ He will not depart out of darkness; [1]Several modern versions leave out *He will not depart out of darkness*, because they believe that this expression was mistakenly copied from 15:22.

a flame will dry up his stalks;

at the breath of God's mouth he will go away. [2]The Hebrew text has *He will go away by the breath of his mouth*, which some modern versions, including the ULB and UDB, interpret as meaning the breath of God's mouth. However, other modern versions follow an ancient Greek reading, *his flower will fall with the wind*.

translationWords:

- shadow
- darkness

translationNotes:

- **He will not be rich; his wealth will not last** - These two litotes express that he will be the opposite of rich, that he will be poor. AT: "he will be poor; all his money will disappear" (See: [Litotes](#))
- **not even his shadow will last on the earth** - This repeats the idea that all the possessions of the wicked will disappear. Other translations may read: "nor will his possessions spread out on the earth."

- **out of darkness** - Darkness here represents death. AT: “out of the darkness of death” (UDB) (See: [Metonymy](#))
- **a flame will dry up his stalks** - Here the flame represents God’s judgment and the drying up of his stalks represents either the fact that his possessions disappear, or that he will die. AT: “God will take everything he owns away, like a fire dries out the moist branches of a tree” (See: [Metaphor](#))
- **the breath of God’s mouth** - Here God’s “breath” represents his judgement. AT: “God’s breath” or “God’s judgment” (See: [Metonymy](#))
- **he will go away** - This to his refers to him dying. AT: “he will die” (See: [Euphemism](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:31-33**UDB:**

³¹ If they are very foolish, with the result that they trust in things that are really worthless,
then things that are worthless will be all that they get.

³² While they are still young, they will disappear;
they will be like branches that wither and never become green
again.

³³ They will be like vines whose grapes fall off before they are ripe,
like olive trees whose blossoms fall off before they produce any
fruit.

ULB:

³¹ Let him not trust in useless things, deceiving himself;
for uselessness will be his reward.

³² It will happen before his time should come to die;
his branch will not be green.

³³ He will drop his unripe grapes like a grapevine;
he will cast off his flowers like the olive tree.

translationWords:

- trust, trustworthy, trustworthiness
- deceive, deceit, deception, deceptive
- reward
- death, die, dead
- grape
- olive

translationNotes:

- **for uselessness will be his reward** - The missing words can be added. AT: “for if he trusts in them, uselessness will be his reward” (See: [Ellipsis](#))
- **his branch will not be green** - This speaks of the man looking pale and dead as if he were a dried out stalk or tree branch. AT: “he will look dead, just like the branch of a dead tree does not look green” (See: [Metaphor](#))

- **He will drop his ... he will cast off his** - These two lines give a similar image, which is repeated to emphasize that this will surely happen. (See: [Parallelism](#))
- **He will drop his unripe grapes like a grapevine** - This speaks of the wicked man growing weak and dying as if he were a grapevine dropping unripe grapes. AT: “Just like a grapevine drops its unripe grapes, so the wicked man will drop his strength” (See: [Metaphor](#))
- **he will cast off his flowers like the olive tree** - This speaks of the wicked man growing weak and dying as if he were were an olive tree dropping its flowers. At: “just like an olive tree loses its flowers, so the wicked man will lose his strength” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 15:34-35**UDB:**

³⁴ Groups of wicked people will not have any descendants,

and fires will completely burn up the homes of those who took money from bribes.

³⁵ They plan to cause trouble and to do evil things,

and in their hearts they are always preparing to deceive people.”

ULB:

³⁴ For the company of godless people will be barren;

fire will consume their tents of bribery.

³⁵ They conceive mischief and give birth to iniquity;

their womb conceives deceit.”

translationWords:

- ungodly, godless, ungodliness, godlessness
- barren
- fire
- tent
- bribe
- conceive, conception
- iniquity
- womb
- deceive, deceit, deception, deceptive

translationNotes:

- **the company of godless people** - “the group of godless people”
- **fire will consume their tents of bribery** - The phrase “tents of bribery” means that the wicked people bought these tents with the money they made by bribery. AT: “the tents they bought with their bribes will be burned by fire” (See: [Possession](#))
- **They conceive mischief and give birth to iniquity; their womb conceives deceit** - The same thought is repeated three times to emphasize how much evil these people produce. This speaks of a person planning to do evil things and doing them as if the person were conceiving and giving birth to these things as a woman conceives and gives birth to a child. AT: “They plan to cause mischief and do evil things; they are always planning to deceive others” (See: [Parallelism](#) and [Metaphor](#))

- **their womb conceives** - Here the “womb” is used to refer to the person to emphasize conception, as it is in the womb that conception takes place. AT: “they conceive” (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 15 General Notes](#)
- [Job 15 Translation Questions](#)

Job 16 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's response

Job expresses shock and disgust at the advice Eliphaz gives to him. He even mocks Eliphaz. He describes the difficulties of his circumstances but never curses Yahweh. (See: [curse](#), [cursed](#))

Advocate

Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: [intercede](#), [intercession](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [witness](#), [eyewitness](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Job 16:01 Notes](#)

Job 16:1-3**UDB:**

¹ Job replied to Eliphaz and the others,

² "I have heard things like that before;

all of you, instead of helping me, are only causing me to feel more miserable.

³ Will your speeches, which are only wind, never end?

Eliphaz, what bothers you that makes you continue replying like this to me?

ULB:

16 ¹ Then Job answered and said,

² "I have heard many such things;

you are all miserable comforters.

³ Will useless words ever have an end?

What is wrong with you that you answer like this?

translationWords:

- Job
- comfort, comforter
- word

translationNotes:

- **you are all miserable comforters** - "instead of comforting me, you all make me more miserable"
- **Will useless words ever have an end?** - Job uses this rhetorical question to express that he wishes that they would stop speaking useless words. This question can be written as a statement. AT: "How I wish your useless words would end!" (See: [Rhetorical Question](#))
- **What is wrong with you that you answer like this?** - Job uses this rhetorical question to rebuke Eliphaz. Here the word "you" is singular and refers to Eliphaz who just finished speaking to Job. This question can be written as a statement. AT: "Eliphaz, you should stop answering me like this!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:4-5**UDB:**

⁴ If it were you three and not I who were suffering,

I could, in your place, say the things that you are saying.

I could make great speeches to criticize you,

and I could shake my head at you to ridicule you.

⁵ Then you would see whether my words encouraged you or not;

you would see whether they made you feel your pain less.

ULB:

⁴ I also could speak as you do,

if you were in my place;

I could collect and join words together against you

and shake my head at you in mockery.

⁵ Oh, how I would encourage you with my mouth!

How the comfort from my lips would lighten your grief!

translationWords:

- word
- mock, ridicule, scoff at
- comfort, comforter

translationNotes:

- **I could collect and join words together** - Job speaks of thinking of useless things to say as if his words were random items that he collected and joined together. AT: “I could think of things to say” (See: [Metaphor](#))
- **shake my head** - This is an action that shows disapproval. (See: [Symbolic Action](#))
- **in mockery** - The word “mockery” can be expressed as a verb. AT: “to mock you” (See: [Abstract Nouns](#))

- **Oh, how I would encourage you with my mouth! How the comfort from my lips would lighten your grief** - Here Job is speaking sarcastically and means the opposite of what he says. AT: “My words would surely not be encouraging to you” They surely not lighten your grief” or “By speaking to you as you spoke to me earlier, I would not encourage you or lighten your grief!” (See: [Irony](#))
- **with my mouth** - Here Job’s “mouth” represents what he says. AT: “with what I say” (See: [Metonymy](#))
- **the comfort from my lips** - This refers to comforting words that he speaks. AT: “my comforting words” (See: [Metonymy](#))
- **would lighten your grief** - This speaks of grief as if it were a heavy physical burden. AT: “would lessen your grief” or “would help you feel less grief” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:6-8**UDB:**

⁶ But now, if I talk, my pain does not decrease,
and if I am silent, my pain still certainly does not go away.
⁷ God, you have now taken away all my strength;
you have destroyed all my family.
⁸ You have shriveled me up,
and people think that shows me to be a sinner.
They see that I am only skin and bones,
and they think that proves that I am guilty.

ULB:

⁶ If I speak, my grief is not lessened;
if I keep from speaking, how am I helped?
⁷ But now, God, you have made me weary;
you have made all my family desolate.
⁸ You have made me dry up, which itself is a witness against me;
the leanness of my body rises up against me,
and it testifies against my face.

translationWords:

- God
- desolate, desolation
- witness, eyewitness
- body
- testimony, testify

translationNotes:

- **grief** - Job has experienced great loss of family and health that is unexplained and therefore causes him “great sorrow and emotional pain”.
- **how am I helped?** - Job uses this rhetorical question to express that keeping quiet does not lessen his grief. This question can be written as a statement. AT: “it does not help me at all.” (See: **Rhetorical Question**)

- **But now, God, you** - Job now turns his complaining to God.
- **made all my family desolate** - “destroyed all my family” (UDB)
- **You have made me dry up** - This means that Job’s body has shriveled and become wrinkled. AT: “You have made my body shrivel up” (See: [Assumed Knowledge and Implicit Information](#))
- **which itself is a witness against me** - Job describes the shriveling of his body as if it were an accuser against him. AT: “and people think that shows me to be a sinner” (UDB) (See: [Personification](#))
- **the leanness of my body rises up against me, and it testifies against** - Job describes the thinness of his body as if it were accuser against him. AT: “They see how thin my body is, and they think that proves that I am guilty” (See: [Personification](#))
- **against my face** - Here Job is referred to by his “face.” AT: “against me” (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:9-10**UDB:**

⁹ Because God is very angry with me and hates me,

it is as though he were a wild animal that tore me apart with his teeth

because he was my enemy.

¹⁰ People gape at me with their mouths open to sneer at me;

they have struck me on the face to ridicule me,

and they crowd around me to threaten me.

ULB:

⁹ God has torn me in his wrath and persecuted me;

He has gnashed me with his teeth;

my enemy fastens his eyes on me as he tears me apart.

¹⁰ People have gaped with open mouth at me;

they have hit me reproachfully on the cheek;

they have gathered together against me.

translationWords:

- **wrath, fury**
- **persecute, persecution**
- **gnash teeth, grind teeth**
- **people group, peoples, the people, a people**
- **reproach**

translationNotes:

- **God has torn me in his wrath and persecuted me ... as he tears me apart** - This speaks of God causing Job pain as if he were a wild animal and Job were his prey that he was killing. AT: “Because God is very angry with me, it is as though he were a wild animal that tore my body apart with his teeth because he was my enemy” (See: **Metaphor**)
- **my enemy** - Job refers to God as his “enemy” as he describes how he has caused him great pain.
- **fastens his eyes on me** - This is an idiom. AT: “glares at me” (See: **Idiom**)
- **People have gaped with open mouth** - To “gape” means to stare in amazement with open mouth.

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:11-12**UDB:**

¹¹ It is as though God has handed me over to people who refuse to honor him
and has put me into the power of the wicked.

¹² Previously, I was living peacefully,
but he crushed me;
it is as though he grabbed my neck and smashed me to pieces;
it is as though he set me up like a target.

ULB:

¹¹ God hands me over to ungodly people,
and throws me into the hands of wicked people.
¹² I was at ease, and he broke me apart.
Indeed, he has taken me by the neck and dashed me to pieces;
he has also set me up as his target.

translationWords:

- hand, right hand, to hand over
- ungodly, godless, ungodliness, godlessness
- evil, wicked, wickedness

translationNotes:

- **hands me over to ungodly people, and throws me into the hands of wicked people** - These two lines mean basically the same thing. Together they emphasize Job's feeling of having been betrayed by God. (See: [Parallelism](#))
- **hands me over to** - This is an idiom. AT: "puts me under the control of" (See: [Idiom](#))
- **throws me into the hands of** - Here a person's "hands" refer to his "control." AT: "delivers me to the control" (See: [Metonymy](#))
- **and he broke me apart** - Job speaks of his pain and despair as if he himself were something that was broken into pieces. AT: "but then it felt as though he broke me apart" (See: [Metaphor](#))
- **dashed me to pieces** - Job speaks of God causing him pain and despair as if he were something that God had taken and smashed into pieces. AT: "it is as though he has taken my by the neck and smashed me to pieces" (See: [Metaphor](#))

- **he has also set me up as his target** - Job speaks of himself being the focus of God's attacks as if God has set him up as a target to shoot arrows at. AT: "it is as though he set me up like a target" (UDB) (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:13-14**UDB:**

¹³ It is as though I were a target, and that people were surrounding me and shooting arrows at me.

God's arrows pierce my kidneys

and cause the bile from my liver to spill onto the ground;

God does not pity me at all.

¹⁴ It is as though I were a wall that he is breaking through time after time;

he rushes at me like a soldier who is attacking his enemy.

ULB:

¹³ His archers surround me all around;

God pierces my kidneys and does not spare me;

he pours out my bile on the ground.

¹⁴ He smashes through my wall again and again;

he runs upon me like a warrior.

translationWords:

- archer
- God
- pierce
- warrior, soldier

translationNotes:

- **His archers surround me all around** - Job speaks of himself being the focus of God's attacks as if God has set him up as a target and God had arches surrounding him to attack him. AT: "It is as though his archers have me surrounded" (See: **Metaphor**)
- **God pierces my kidneys and does not spare me; he pours out my bile on the ground** - Job speaks of the pain he is feeling by comparing it to God piercing his body with arrow. Here "God" represents the arrows that he shoots. AT: "It feels like God's arrows have pierced my kidneys and my liver, spilling my bile on the ground. He does not spare me" (See: **Metaphor** and **Metonymy**)

- **smashes through my wall** - Job speaks of the pain that he feels by comparing himself to a wall that God smashes through. AT: “I feel like a wall that God smashes through” or “I feel like a wall that God breaks through” (See: [Metaphor](#))
- **he runs upon me like a warrior** - Job describes God as a soldier that attacks him. AT: “it is like he is a warrior who runs at me to attack me” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:15-17**UDB:**

¹⁵ Because I am mourning, I wear pieces of rough cloth that I have sewed together,
and I sit here in the dirt, very depressed.

¹⁶ My face is red because I have cried very much,
and there are dark circles around my eyes.

¹⁷ All this has happened to me even though I have not acted violently toward anyone,
and even though I always pray sincerely to God.

ULB:

¹⁵ I have sewn sackcloth on my skin;
I have thrust my horn into the ground.

¹⁶ My face is red with weeping;
on my eyelids is the shadow of death

¹⁷ although there is no violence in my hands,
and my prayer is pure.

translationWords:

- sackcloth
- horn, horns
- face
- shadow
- death, die, dead
- pray, prayer
- pure, purify, purification

translationNotes:

- **I have sewn sackcloth on my skin** - Job speaks of wearing clothing made of sackcloth as if the cloth was attached to his body. People often wore sackcloth to express mourning or great

grief. AT: “Because I am mourning, I have sewn together sackcloth to wear as my clothing” or “I wear clothing that I made from sackcloth, because I am mourning” (See: [Metaphor](#))

- **I have thrust my horn into the ground** - Job’s “horn” represents the power and authority he had before but now is no more. AT: “I sit here in the dirt, very depressed” (UDB) (See: [Metaphor](#))
- **on my eyelids is the shadow of death** - Here Job’s eyes are represented by his “eyelids.” Job speaks of his eyes dark appearance as if eyes looked like the eyes of a dead person. AT: “there are dark circles around my eyes” or “my eyes are dark, like the eyes of a dead person” (See: [Synecdoche](#) and [Metaphor](#))
- **there is no violence in my hands** - “Hands” refers to a person’s ability and activity. AT: “I have not acted violently” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:18-19**UDB:**

¹⁸ When I die, I want the ground to act as though I had been murdered; I want it to cry out against those who killed me,

and I do not want anyone to stop me while I am demanding that God act justly toward me.

¹⁹ But even now, I know that there is someone in heaven who will testify for me,

and he will say that what I have done is right.

ULB:

¹⁸ Earth, do not cover up my blood;

let my cry have no resting place.

¹⁹ Even now, see, my witness is in heaven;

he who vouches for me is on high.

translationWords:

- earth, earthly
- blood
- rest
- witness, eyewitness
- heaven, sky, heavens, heavenly

translationNotes:

- **Earth, do not cover up my blood** - Jobs speaks to the “earth” directly even though it cannot hear him, to add strength to his statement. The earth is personified as purposefully covering up his blood after he dies. AT: “I wish my blood would not soak into the ground but that it would remain on top of the ground as proof of how I died” (See: [Apostrophe](#) and [Personification](#))
- **Earth, do not cover up my blood** - Job speaks of himself dying as if he would be murdered. Here his “blood” is a metonym referring to his death. AT: “Earth, when I die, do not hide how I die unfairly” or “Let it not be hidden how I die unfairly” (See: [Metonymy](#))
- **let my cry have no resting place** - Job speaks of wanting everyone to know what happened to him as if his “cry” were a person that never stopped testifying to what happened to him and never rested. AT: “Let everyone hear about what has happened to me” (See: [Personification](#))

- **see** - Job uses this word to draw attention to what he says next. AT: “listen” (See: **Idiom**)
- **my witness is in heaven** - Job trusts that someone will speak up for him to God.
- **vouches** - “testifies”
- **on high** - This is an idiom. AT: “in heaven” or “in heaven on high” (See: **Idiom**)

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 16:20-22**UDB:**

²⁰ My three friends scorn me,

but my eyes are full of tears while I cry out to God.

²¹ I pray that the one who knows what I have done would come to plead with God for me

as a person pleads for his friend.

²² I say this because within a few years I will die;

I will walk along the road to a place from which I will never return.”

ULB:

²⁰ My friends scoff at me,

but my eye pours out tears to God.

²¹ I ask for that witness in heaven to argue for this man with God as a man does with his neighbor!

²² For when a few years have passed,
I will go to a place from where I will not return.

translationWords:

- God
- witness, eyewitness
- heaven, sky, heavens, heavenly
- neighbor

translationNotes:

- **scoff** - “scorn” or “ridicule”
- **my eye pours out tears** - Job describes how strongly he feels his sorrow. Here he exaggerates how he often cries by saying that tear pour from his eyes. AT: “my eyes are full of tears while I cry out” (UDB) (See: [Hyperbole](#))
- **for this man** - Here Job refers to himself in the third person. “for me” (See: [First, Second or Third Person](#))

- **as a man does with his neighbor!** - “as a man does for his neighbor.” Job describes how he wants that one in heaven to plead for him. (See: [Simile](#))
- **this man** - Job refers to himself.
- **I will go to a place** - Here Job is referring to himself dying. AT: “I will die and go to a place” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 16 General Notes](#)
- [Job 16 Translation Questions](#)

Job 17 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's response to Eliphaz, but it is more directly addressed to Yahweh.

Special concepts in this chapter

Job's grief

Job expresses grief or great sadness in this chapter. He awaits the justice and intercession of Yahweh as he awaits his own death. (See: [curse](#), [cursed](#) and [intercede](#), [intercession](#))

Advocate

Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [witness](#), [eyewitness](#) and [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Job 17:01 Notes](#)

Job 17:1-3**UDB:**

¹ "My time to live is almost ended; I have no strength left;
 those who have dug my grave are waiting for me.
² Those who are around me are making fun of me;
 I must always see them mocking me."
³ "God, it is as though I were in prison;
 please pay the money in order that I may be released,
 because there is certainly no one else who will help me.

ULB:

17 ¹ My spirit is consumed, and my days are over;
 the grave is ready for me.
² Surely there are mockers with me;
 my eye must always see their provocation.
³ Give now a pledge, be a guarantee for me with yourself;
 who else is there who will help me?

translationWords:

- spirit, spiritual
- consume
- tomb, grave, burial place
- mock, ridicule, scoff at
- pledge

translationNotes:

- **General Information:** - Job continues to speak.
- **My spirit is consumed** - Job refers to himself by his "spirit" to emphasize his inner emotions. He speaks of not having any strength left as if he were something that has been used up. AT: "I am consumed" or "I have lost all of my strength" (See: [Synecdoche](#) and [Metaphor](#))
- **my days are over** - Job refers to his life as his "days." AT: "my time is over" or "I am going to die soon" (See: [Metonymy](#))

- **the grave is ready for me** - This phrase describes “the grave” as if it is a person who will receive Job as a guest. AT: “soon I will be dead and buried” (See: [Personification](#))
- **Surely there are mockers with me** - “Those who are around me are mocking me”
- **Surely** - “Indeed”
- **my eye must always see** - Job refers to himself by his “eyes” to emphasize what he sees. AT: “I must always see” or “I must always hear” (See: [Synecdoche](#))
- **their provocation** - “their insults.” The word “provocation” can be expressed as a verb. AT: “them provoking me” or “them, trying to make me angry” (See: [Abstract Nouns](#))
- **Give now a pledge, be a guarantee for me with yourself** - Job begins to speak to God. Here he speaks of his situation as if he were in prison. He is asking God to provide a pledge so that he may be released. AT: “God, give now a pledge so that I may be released from this prison” or “pay for my release from prison” (See: [Metaphor](#))
- **who else is there who will help me?** - Job uses this rhetorical question to emphasize that there is no one else to help him. This question can be written as a statement. AT: “there is no one else who will help me” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:4-5**UDB:**

⁴ You have prevented my friends from understanding what is true about me,

but you will not allow them to triumph over me, saying that I have done wrong things.

⁵ Our ancestors said, 'It often happens that when someone betrays his friends in order to get some of their property,

it is that person's children who will be punished for it;'

so I desire that will be true of these friends of mine who are lying about me.

ULB:

⁴ For you, God, have kept their hearts from understanding; therefore, you will not exalt them over me.

⁵ He who denounces his friends for a reward, the eyes of his children will fail.

translationWords:

- God
- heart
- understand, understanding
- exalt, exaltation
- reward
- children, child

translationNotes:

- **General Information:** - Job continues to speak.
- **have kept their hearts** - The word "their" refers to his friends. They are referred to by their "hearts" to emphasize their emotions. AT: "have kept them" or "have kept my friends" (See: [Synecdoche](#))
- **you will not exalt them over me** - "you will not allow them to triumph over me"

- **He who** - “Anyone who”
- **denounces his friends for a reward** - “falsely accuses his friends in order to get a profit” or “betrays his friends to receive a reward”
- **the eyes of his children will fail** - The person’s children are referred to here by their “eyes.” This phrase describes the children suffering because of what their father or mother did. AT: “his children will suffer for it” (See: [Synecdoche](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:6-8**UDB:**

⁶ But now people use that saying of our ancestors when they talk about me;

they spit to insult me.

⁷ My eyes have become dim because I am very sad,

and my arms and legs are as thin as shadows.

⁸ People who are truly righteous will be shocked when they see what has happened to me;

they will be angry at those who refuse to honor God.

ULB:

⁶ But he has made me a byword of the people;

they spit in my face.

⁷ My eye is also dim because of sorrow;

all my body parts are as thin as shadows.

⁸ Upright men will be stunned by this;

the innocent man will stir himself up against godless men.

translationWords:

- upright, uprightness
- innocent
- ungodly, godless, ungodliness, godlessness

translationNotes:

- **General Information:** - Job continues to speak.
- **he has made me a byword of the people** - This means that people speak of him in a mocking way and use his name as an insult. AT: “because of him, people use my name as an insult” or “because of them, people use my name as a byword” (See: [Assumed Knowledge and Implicit Information](#))
- **they spit in my face** - “people spit in my face.” In this culture spitting on someone was a great insult. If spitting has a different meaning in your culture you can write this differently. AT: “people insult me greatly, by spitting in my face” (See: [Symbolic Action](#))

- **My eye is also dim because of sorrow** - Job speaks of his vision as his “eyes.” AT: “My vision has become weak because I am so sad” or “I am almost blind because of my sorrow” (See: [Metonymy](#))
- **all my body parts are as thin as shadows** - Shadows have no thickness and are infinitely thin. That is an exaggeration of how thin Job’s body parts are. AT: “all my body parts are very thin” (See: [Simile](#) and [Hyperbole](#))
- **all my body parts** - This is a generalization used to emphasize that his whole body is thin, but refers specifically to his arms and legs. AT: “my arms and legs” (See: [Hyperbole](#))
- **stunned** - “shocked” or “horrified”
- **by this** - “by what has happened to me”
- **will stir himself up against** - This is an idiom. AT: “will be distressed because of” or “will be very angry with” (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:9-10**UDB:**

⁹ Those who are truly righteous will continue to do what is right,
and those who live righteously will continue to become stronger.

¹⁰ But all you friends of mine,
I do not find even one among you who is wise.

ULB:

⁹ The righteous man will keep to his way;
he who has clean hands will grow stronger and stronger.

¹⁰ But as for you all, come on now;
I will not find a wise man among you.

translationWords:

- righteous, righteousness
- clean, cleanse
- wise, wisdom

translationNotes:

- **General Information:** - Job continues to speak.
- **will keep to his way** - This is an idiom. AT: “will continue to live in a righteous way” (See: **Idiom**)
- **he who has clean hands** - This speak of a person being innocent as having clean hands. AT: “he who does what is right” or “he who is innocent” (See: **Metaphor**)
- **will grow stronger and stronger** - This does not refer only to physical strength but also to the strength of a person’s will and emotions.
- **you all** - Job is speaking to Eliphaz, Bildad, and Zophar.
- **come on now** - Job invites his friends to debate what he has said. AT: “come on now, argue with me again” (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:11-12**UDB:**

¹¹ My time to live is almost ended; I have not been able to do the things that I planned to do.

As for the things I have most desired, there is no hope of them happening.

¹² My friends do not know when it is night and when it is day;

when it is night, they claim that it is daylight;

when it is becoming dark, they claim that it is getting light.

ULB:

¹¹ My days are past; my plans are over.

As for the wishes of my heart ... [1]Some modern versions have *My days are past, as are my plans. The wishes of my heart are finished* or ... *the strings of my heart have been broken*. Others have *My days are past; my plans are over, as are the wishes of my heart*

¹² These people, these mockers, change the night into day;

light is near to darkness.

translationWords:

- heart
- mock, ridicule, scoff at
- light
- darkness

translationNotes:

- **General Information:** - Job continues to speak.
- **My days are past** - This is an idiom. AT: “My time is past” or “My life is over” (See: **Idiom**)
- **my plans are over** - “my plans will never come about” or “my plans will never happen”
- **As for the wishes of my heart** - Here Job’s “heart” refers to his greatest desires. AT: “As for the things that I have desired the most” (See: **Metonymy**)
- **of my heart** - Here Job does not complete his sentence to express that he does not have any hope for his wishes. AT: “of my heart, there is no home of them happening” (See: **Assumed Knowledge and Implicit Information**)

- **These people, these mockers** - These two phrases refer to the same people, namely Job's friends, Eliphaz, Bildad, and Zophar. The second phrase emphasizes their unfriendly attitude. (See: [Doublet](#))
- **change the night into day** - This speaks of the people claiming that night is day as if they actually changed night into day. AT: "they claim it is daytime when it is night" or "what they say is the opposite of what is true, just as night is the opposite of day" (See: [Metaphor](#))
- **light is near to darkness** - The missing words may be added. AT: "they claim that light is near to darkness" or "they claim that when it is becoming dark, that it is getting light" (See: [Ellipsis](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:13-15**UDB:**

¹³ I know that my home will be the place where dead people are,
 where I will sleep in the darkness.

¹⁴ I can say to the grave, 'Where I am buried, that place will be like a father to me.'

I can say to the maggots, 'You will be like a mother or younger sisters to me because that is where I will always be.'

¹⁵ There is certainly no more hope left for me.

No one expects that I will have any more happiness.

ULB:

¹³ Since I look at Sheol as my home;

since I have spread my couch in the darkness;

¹⁴ since I have said to the pit, 'You are my father,'

and to the worm, 'You are my mother or my sister,'

¹⁵ where then is my hope?

As for my hope, who can see any?

translationWords:

- **hades, sheol**
- **darkness**
- **hope**

translationNotes:

- **General Information:** - Job continues to speak.
- **I look at Sheol as my home** - To "look at" something a certain way means to "think" of it that way. AT: "I think of Sheol as my home" or "I now consider Sheol my home" (See: **Idiom**)
- **have spread my couch in the darkness** - Here Job speaks of being prepared to die as having laid his bed in the darkness. AT: "have prepared myself to go and sleep among the dead" (See: **Metaphor**)
- **have spread my couch** - "have made my bed"

- **I have said to the pit ... and to the worm** - These two lines are a variation to each other and are used together to emphasize how desperate Job is. (See: [Parallelism](#))
- **the pit** - “the grave”
- **You are my father** - Job speaks of the closeness he will soon have with his grave by comparing it to the closeness a man has with his father. AT: “You are as close to me as my father” or “When I am buried, you will be as close to me as a father” (See: [Metaphor](#))
- **the worm** - “the maggot.” Worms are the small creatures that eat dead bodies.
- **You are my mother or my sister** - Job speaks of the closeness he will soon have with the worms in his grave by comparing it to the closeness a man has with his mother and sisters. AT: “You are as close to me as my mother or my sister” or “You will be as close to me as a mother or sister” (See: [Metaphor](#))
- **where then is my hope?** - The implicit answer is “nowhere,” because he has no hope. This rhetorical question can be written as a statement. AT: “I have no hope” (See: [Rhetorical Question](#))
- **As for my hope, who can see any?** - This rhetorical question is used to emphasize that that no one expects him to have any hope. This question can be written as a statement. AT: “No one can see any hope for me” or “No expects me to have any more hope” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 17:16**UDB:**

¹⁶ After I descend to the place where the dead are, I will not be able to expect anything good there.

I and the things I hope for will go down together into the soil.”

ULB:

¹⁶ Will hope go down with me to the gates of Sheol
when we descend to the dust?”

translationWords:

- [gate, gate bar](#)
- [hades, sheol](#)

translationNotes:

- **Will hope go down with me ... dust?** - The implicit answer is “no.” This question can be written as a statement. AT: “Hope will not go down with me ... dust.” or “I will no longer hope when I go down ... dust.” (See: [Rhetorical Question](#))
- **gates of Sheol** - Sheol does not really have gates, but it is a metaphor for Job entering Sheol. AT: “when I go into Sheol” (See: [Metaphor](#))
- **when we** - “when I and the things that I hope for” or “when I and my hopes.” The word “we” refers to Job and his hope.
- **descend to the dust** - This is an idiom. AT: “die and are buried” or “go to the grave” (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 17 General Notes](#)
- [Job 17 Translation Questions](#)

Job 18 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is the advice of Job's friend, Bildad. His words in this chapter are much stronger than when he previously spoke and he is even angry at Job.

Special concepts in this chapter

Bildad's advice

Bildad tells Job to curse Yahweh. The advice Bildad gives to Job is bad advice. He tries to convince Job that he is sinning and has been punished by Yahweh. (See: [curse](#), [cursed](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Job 18:01 Notes](#)

Job 18:1-2**UDB:**

¹ Then Bildad replied again:

² "Please stop talking!

If you would stop talking and listen, we could tell you something.

ULB:

18 ¹ Then Bildad the Shuhite answered and said,

² "When will you stop your talk?

Consider, and afterwards we will speak.

translationWords:**translationNotes:**

- **General Information:** - See: [Poetry](#) and [Parallelism](#)
- **General Information:** - Bildad the Shuhite is speaking to Job.
- **Then Bildad the Shuhite answered and said** - "Bildad" is the name of a man who is a member of the tribe of Shuah. Translate as in [8:1](#).
- **When will you stop your talk?** - This rhetorical question means that Job has been talking for too long. This may be written as a statement. AT: "Stop talking!" (See: [Rhetorical Question](#))
- **Consider** - "Be reasonable" or "Think about these things"

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:3-4**UDB:**

³ Why do you think that we are as stupid as cattle and as unrighteous?

⁴ By being very angry, you are only hurting yourself.

Do you think that everyone on the earth must leave to prove that you are right,

or do you think that God must move the rocks in the mountains to please you?

ULB:

³ Why are we regarded as beasts;

why have we become stupid in your sight?

⁴ You who tear at yourself in your anger,

should the earth be forsaken for you

or should the rocks be removed out of their places?

translationWords:

- **beast**
- **angry, anger**
- **earth, earthly**
- **forsake, forsaken, forsook**

translationNotes:

- **General Information:** - Bildad continues speaking to Job.
- **Why are we regarded as beasts** - Bildad uses this rhetorical question to emphasize to Job that he should not consider to be dumb. He speaks of them being consider dumb by calling them “beasts.” This question can be written as a statement. AT: “You should not think that we are like beasts.” or “You should not think that we are dumb like animals.” (See: **Rhetorical Question**)
- **Why are we** - The word “we” probably refers to Bildad and Job’s other friends.

- **why have we become stupid in your sight** - Bildad uses this rhetorical question that he should not consider them to be stupid. AT: “We are not stupid like you think we are.” (See: [Rhetorical Question](#))
- **in your sight** - Here sight represents judgment or evaluation. AT: “in your judgment” (See: [Metaphor](#))
- **You who tear at yourself in your anger** - Here Bildad is stating that it is because of Job’s anger and disobedience that his have been injured, not because of God’s anger as Job has previously claimed. The word “tear” here means to “injure.” AT: “You who have caused your own injures because of your anger” (See: [Assumed Knowledge and Implicit Information](#))
- **should the earth be forsaken for you or should the rocks be removed out of their places?** - This rhetorical question suggests that letting Job, whom they consider a guilty man, go free would be like changing the whole world. Bildad uses these huge exaggerations here to emphasize how outrageous he thinks this is. This can be written as a statement. AT: “Asking God to let you, a guilty man, go free is as silly as asking for the earth to be forsaken for your sake or for God to move the rocks out of their places to please you!” (See: [Rhetorical Question](#) and [Hyperbole](#))
- **should the earth be forsaken** - This can be stated in active form. AT: “should everyone leave the earth” (See: [Active or Passive](#))
- **should the rocks be removed out of their places** - This can be stated in active form. The word “rocks” here refers to large rocks, such as those in the mountains. AT: “should God remove the rocks from their places” or “should God move mountains around” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:5-6**UDB:**

⁵ What will happen is that the lives of wicked people like you end

as quickly as we can put out a light or extinguish the flame of a fire.

⁶ When the lamps above them in their tents are extinguished,

there will be no light in those tents.

ULB:

⁵ Indeed, the light of the wicked person will be put out;

the spark of his fire will not shine.

⁶ The light will be dark in his tent;

his lamp above him will be put out.

translationWords:

- light
- evil, wicked, wickedness
- fire
- darkness
- tent
- lamp

translationNotes:

- **General Information:** - Bildad continues speaking to Job.
- **Indeed, the light of the wicked person will be put out; the spark of his fire will not shine** - Bildad speaks of a wicked person dying as if his lamp were being blown out. AT: “What will happen is that the lives of wicked people like you end as quickly as we can put out a light or extinguish the flame of a fire” (UDB) (See: [Metaphor](#))
- **will be put out** - This can be stated in active form. AT: “will go out” (See: [Active or Passive](#))
- **The light will be dark in his tent; his lamp above him will be put out** - Bildad continues to speak of the wicked person dying. His speaks of the wicked man’s life as if it were the light in his tent. AT: It will be like the light in his tent has turned to darkness, like the lamp above him has gone out” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:7-8**UDB:**

⁷ While they are alive, they walk confidently,

but later it will be as though they stumbled and fell,
because they themselves do not pay attention to the advice that they give to others.

⁸ It will be as though they had walked into their own net
or had fallen into a pit that they themselves dug.

ULB:

⁷ The steps of his strength will be made short;
his own plans will cast him down.

⁸ For he will be thrown into a net by his own feet;
he will walk into a pitfall.

translationWords:

- strength, strengthen
- walk

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **The steps of his strength will be made short** - This speaks of the wicked person suddenly experiencing disaster as if he no longer had strength to walk. AT: "It will be like he no long has the strength to walk" (See: [Metaphor](#))
- **his own plans will cast him down** - "his own advice makes him fall down." This speaks of the wicked person undergoing disaster as if he feel down. AT: "his own plans will led him into disaster" (See: [Metaphor](#))
- **For he will be thrown into a net by his own feet; he will walk into a pitfall** - "His own feet will lead him into a net." Bildad uses this image to say that the way that a wicked person lives his life leads him to sudden disaster. AT: "It will be as though he led himself into a net, as if he walked right into a pitfall" (See: [Metaphor](#))
- **a net** - cords or ropes that people weave together to create a mesh. People used nets to catch animals.
- **a pitfall** - a pit that has branches and leaves over it so that an animal will walk onto the branches and leaves and fall into the pit

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:9-11**UDB:**

- ⁹ It will be as though a trap had grabbed their heels and held them fast,
¹⁰ as though the end of a rope that was hidden on the ground
 had sprung up and seized them when they walked on it.
¹¹ Everywhere they go, there will be things that cause them to be terrified;
 it will be as though those things were pursuing them and biting at
 their heels.

ULB:

- ⁹ A trap will take him by the heel;
 a snare will lay hold on him.
¹⁰ A noose is hidden for him on the ground;
 and a trap for him in the way.
¹¹ Terrors will make him afraid on every side;
 they will chase him at his heels.

translationWords:

- snare, trap
- terror, terrify
- fear, afraid, fear of Yahweh

translationNotes:

- **General Information:** - Bildad continues to speak and uses three parallel images to describe how suddenly the wicked person will experience disaster. (See: [Parallelism](#))
- **A trap will take him ... a snare will ... A noose is ... and a trap for him in the way** - These four phrases speak of the wicked man experiencing disaster as if he was caught in a trap. AT: “It will be as though a trap will take him ... a snare will ... A noose is ... and a trap for him in the way” (See: [Metaphor](#))
- **A trap** - People used this kind of trap to catch birds. The trap snapped shut and held on to the foot of the bird.
- **will take him by the heel** - Here the “heel” refers to the whole foot. AT: “will take hold of his foot” (See: [Synecdoche](#))

- **A noose is hidden for him on the ground** - This can be stated in active form. AT: “Someone has hidden a noose on the ground in order to catch him” (See: [Active or Passive](#))
- **A noose** - a rope with loop that grabs hold of an animals leg when the animal steps in the middle of the loop
- **and a trap for him** - The missing words may be added. AT: “and a trap is hidden on the path to catch him” or “and someone will hide a trap to catch him in the way” (See: [Ellipsis](#))
- **Terrors will make him afraid on every side** - “Terrors all around will make him afraid”
- **they will chase him at his heels** - This speaks of the things that terrify the wicked person as if they were enemies who chased him. AT: “it will be will the terrors will chase him all around” (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:12-13**UDB:**

¹² They will become hungry, with the result that they will be strong no longer.

They will continually experience disasters.

¹³ Diseases will spread all over their skin;
diseases will cause their bodies to decay.

ULB:

¹² His wealth will turn into hunger,
and calamity will be ready at his side.

¹³ The parts of his body will be devoured;
indeed, the firstborn of death will devour his parts.

translationWords:

- **body**
- **devour**
- **firstborn**
- **death, die, dead**

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **His wealth will turn into hunger** - This speaks of the wicked man becoming poor and hungry as if he wealth was something that turned into somethings else. AT: “Instead of being wealthy, he will become poor and hungry” (See: **Metaphor**)
- **and calamity will be ready at his side** - The phrase “ready at his side” is an idiom that means that something is continually present. AT: “and he will continually experience disaster” or “and he will not be able to avoid calamity” (See: **Idiom**)
- **The parts of his body will be devoured** - This can be stated in active form. Also, this speaks of a disease destroying his body as if it were an animal that had attacked him and was eating him. AT: “Disease will eat away at his skin” or “Disease will destroy his skin” (See: **Active or Passive** and **Metaphor**)
- **the firstborn of death will devour his parts** - Here a disease that kills many people is referred to as “the firstborn of death.” This speaks of that disease destroying his body as if it were an animal that had attacked him and was eating him. AT: “a deadly disease will destroy the different parts of his body” (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:14-15**UDB:**

¹⁴ When they die, they will be snatched away from their tents

and brought to the one who rules over the dead.

¹⁵ Then other people will live in their tents,

but only after they sprinkle sulfur on those tents to get rid of the disease!

ULB:

¹⁴ He is torn from the safety of his tent

and marched off to the king of terrors.

¹⁵ People not his own will live in his tent

after they see that sulfur is scattered within his home.

translationWords:

- tent
- king
- terror, terrify
- life, live, living, alive
- sulfur

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **He is torn from the safety of his tent** - This can be stated in active form. AT: “Disaster rips him out of his tent, where he is safe” (See: [Active or Passive](#))
- **and marched off** - This can be stated in active form. AT: “and it marches him off” or “it forces him to go” (See: [Active or Passive](#))
- **the king of terrors** - This is a reference to “King Death,” a pagan god who was believed to rule over death. AT: “the one who rules over the dead” (UDB) or “the king of death” (See: [Assumed Knowledge and Implicit Information](#))
- **People not his own** - “People who are not his family”
- **after they see that sulfur is scattered within his home** - People used sulfur to get rid of any diseases from a dying person. This can be stated in active form. AT: “after they spread sulfur all over his home” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:16-17**UDB:**

¹⁶ Because they will die and leave no descendants,

they will be like trees whose roots have dried up and whose branches have all withered.

¹⁷ No one on the earth will remember them anymore;

no one on any street will even remember their names.

ULB:

¹⁶ His roots will be dried up beneath;

above will his branch be cut off.

¹⁷ His memory will perish from the earth;

he will have no name in the street.

translationWords:

- perish, perishing, perishable
- earth, earthly
- name

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **His roots will be dried up ... branch be cut off** - This speaks of the wicked man dying and having no descendants as if he were a tree whose roots dried up and branches withered, producing no fruit. AT: “He will die and leave no descendants, he will be like a tree whose roots have dried up and whose branches have all withered” (See: **Metaphor**)
- **will his branch be cut off** - This can be stated in active form. AT: “his branches will wither” (See: **Active or Passive**)
- **His memory will perish from the earth; he will have no name in the street** - These phrases have the same meaning and are used together to emphasize the fact that nobody will remember him after he dies. (See: **Parallelism**)
- **His memory will perish from the earth** - This speaks of the “memory” of the wicked man as if it were a person who died. AT: “No one on the earth will remember him”
- **he will have no name in the street** - This is an idiom. AT: “no one walking along the street will even remember his name” (See: **Idiom**)

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:18-20**UDB:**

¹⁸ They will have to leave the earth, where there is light,
and rush into the place where it is dark.

¹⁹ They will have no children or grandchildren,
no descendants where they will have previously lived.

²⁰ People from the east to the west who hear about what happened to them,
everyone,
will be shocked and horrified.

ULB:

¹⁸ He will be driven from light into darkness
and be chased out of this world.

¹⁹ He will have no son or son's son among his people,
nor any remaining kinfolk where he had stayed.

²⁰ Those who live in the west will be horrified at what happens to him one
day;
those who live in the east will be frightened by it.

translationWords:

- light
- darkness
- world, worldly
- son, son of
- people group, peoples, the people, a people
- biblical time: day

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **He will be driven from light into darkness ... and be chased out of this world** - These phrases together emphasize the fact that the wicked person will be sent to Sheol, the place of the dead. (See: [Parallelism](#))

- **He will be driven from light into darkness** - This can be stated in active form. AT: “God will drive the wicked person from light into darkness.” (See: [Active or Passive](#))
- **from light into darkness** - The word “light” refers life, and the word “darkness” refers to death. AT: “from the light of life to the darkness of death” (See: [Metonymy](#))
- **and be chased out of this world** - This speaks of God making his leave earth and go where dead people go as if he were chasing him. AT: “and God will make him leave this world” or “and God will send him to the place where dead people go” (See: [Metaphor](#))
- **be chased out** - This can be stated in active form. AT: “God will chase him” (See: [Active or Passive](#))
- **He will have no son ... nor any remaining kinfolk where he had stayed** - Together these two phrases emphasize that he will have no family or descendants left. (See: [Parallelism](#))
- **son’s son** - “grandson” or “grandchild”
- **kinfolk** - “relatives”
- **Those who live in the west ... those who live in the east will be frightened by it** - The phrases “in the west” and “in the east” are together a merism that refers to all people living everywhere. This is an exaggeration as not everyone on the earth will hear about what happened to a specific wicked person. AT: “Everyone in the whole world will be horrified and frightened when they see what happens to the wicked person” or “Many people who live in the east and in the west will be horrified and frightened when they see what happens to the wicked person” (See: [Merism](#) and [Hyperbole](#))
- **one day** - “someday”

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 18:21**UDB:**

²¹ This is what happens to unrighteous people like you,
people who do not know God.”

ULB:

²¹ Surely such are the homes of unrighteous people,
the places of those who do not know God.”

translationWords:

- [unrighteous, unrighteousness](#)
- [know, knowledge, make known](#)
- [God](#)

translationNotes:

- **General Information:** - Bildad continues to describe the wicked person.
- **the homes of unrighteous people, the places of those who do not know God** - These two phrases have the same meaning and refer to the same people. Here these people are referred to by the places where they live. AT: “unrighteous people, those who do not know God” (See: [Parallelism](#) and [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 18 General Notes](#)
- [Job 18 Translation Questions](#)

Job 19 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Bildad.

Verse 25-27 are very important to this book. They show the great depth of Job's faith in Yahweh after his most difficult time. (See: [faith](#))

Links:

- [Job 19:01 Notes](#)

Job 19:1-2**UDB:**

¹ Then Job replied:

² "How long will you three torment me
and discourage me by calling me wicked?"

ULB:

19 ¹ Then Job answered and said,

² "How long will you make me suffer
and break me into pieces with words?"

translationWords:

- [Job](#)
- [suffer, suffering](#)
- [word](#)

translationNotes:

- **Connecting Statement:** - Job speaks to his three friends.
- **General Information:** - See: [Poetry](#) and [Parallelism](#)
- **How long will you make me suffer and break me into pieces with words** - Job uses this question to complain about how his friends are treating him. AT: "Stop making me suffer and breaking me into pieces with words." (See: [Rhetorical Question](#))
- **break me into pieces with words** - Job uses this image to say that their words make him feel very sad and hopeless. AT: "and torment me with your words" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:3-4**UDB:**

³ You have insulted me many times;

are you not ashamed for saying these things to me?

⁴ Even if it were true that I had done wrong,

I have not injured you!

ULB:

³ These ten times you have reproached me;

you are not ashamed that you have treated me harshly.

⁴ If it is indeed true that I have erred,

my error remains my own concern.

translationWords:

- reproach
- shame, shameful, ashamed
- true, truth, come true

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **These ten times you have reproached me** - The phrase “These ten times” refers to the way that the friends have completely rebuked Job. AT: “You have completely reproached me” or “You have reproached me many times” (See: **Idiom**)
- **you are not ashamed that you have treated me harshly** - Job is rebuking them for this. AT: “You should be ashamed that you have treated me so harshly”
- **have treated me harshly** - “have despised me” or “have publicly ridiculed me”
- **have erred** - “have sinned by accident” or “mistakenly sinned”
- **my error** - “my sin” or “my mistake”
- **my error remains my own concern** - Job implies that his friends are not responsible for continuing to rebuke him. AT: “my error is my own responsibility, so you should not continue to rebuke me” or “my error did not hurt you, so you should not continue to rebuke me” (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:5-6**UDB:**

⁵ If you truly think that you are better than I am,
 and if you argue that I must be guilty because I am suffering,
⁶ you should realize that it is God who has caused me to suffer.
 It is as though he has a net and that he has caught me in it.

ULB:

⁵ If indeed you will exalt yourselves above me
 and use my humiliation against me,
⁶ then you should know that God has done wrong to me
 and has caught me in his net.

translationWords:

- disgrace, disgraceful
- know, knowledge, make known
- God

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **If indeed you will exalt yourselves above me** - “If you think you are better than I am” or “Since you act as though you are better than I am”
- **and use my humiliation against me** - How they would do this can be stated clearly. AT: “and claim that my humiliation is proof against me” or “and use my humiliation as evidence that I am guilty” (See: [Assumed Knowledge and Implicit Information](#))
- **use my humiliation against me** - The abstract noun “humiliation” can be expressed with the verb humiliate. AT: “claim that what has happened to humiliate me proves that I am guilty” (See: [Abstract Nouns](#))
- **has caught me in his net** - Job speaks as if God were a hunter that has trapped Job in his net. This metaphor represents God taking control of Job and Job’s feeling of helplessness. AT: “has trapped me” or “has taken control of me” or “has control of what happens to me, so that I am helpless” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:7-9**UDB:**

⁷ I cry out, 'People are murdering me!'

but no one answers me.

I call out loudly, but there is no one, not even God, who acts fairly toward me.

⁸ It is as though God has blocked my road,

and I cannot go anywhere;

it is as though he has forced me to try to find the road in the darkness.

⁹ He has taken away my good reputation;

it is as though he has removed a crown from my head.

ULB:

⁷ See, I cry out, "Violence!" but I get no answer.

I call out for help, but there is no justice.

⁸ He has walled up my way so that I cannot pass,

and he has set darkness in my path.

⁹ He has stripped me of my glory,

and he has taken the crown from my head.

translationWords:

- call, calling, called, call out
- wrong, mistreat, hurt
- just, justice, justly
- darkness
- glory, glorious
- crown, to crown

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **See** - The word "See" here adds emphasis to what follows. AT: "Indeed"

- **Violence!** - This is a cry for help. This can be stated clearly. AT: “Violence! Help!” or “Help! I am being attacked!” (See: [Assumed Knowledge and Implicit Information](#))
- **I call out for help** - “I shout for help” or “I cry for help”
- **but there is no justice** - The abstract noun “justice” can be translated with a phrase. AT: “but no one protects me from those who do me wrong” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))
- **He has walled up ... darkness in my path** - Job uses these images to say that God has made him feel helpless and hopeless. (See: [Metaphor](#))
- **He has walled up my way so that I cannot pass** - “God has put a wall on the road that I am walking on” or “He has blocked the way so I can not keep going”
- **He has stripped ... the crown from my head** - Job uses these images to say that God has taken his good reputation, wealth, and prosperity away from him. (See: [Metaphor](#))
- **He has stripped me of my glory** - Job speaks of his glory as if it were a robe that God. AT: “He has taken away my glory” (See: [Metaphor](#))
- **he has taken the crown from my head** - The crown refers to Job’s dignity or honor. AT: “he has taken away my crown of dignity” or “it is as though he has taken my crown off my head” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:10-12**UDB:**

¹⁰ He batters me from every side, and I will soon die.

I no longer expect him to do anything good for me.

¹¹ He attacks me because he is very angry at me;

he considers me to be his enemy.

¹² It is as though he were sending his army to attack me;

they surround my tent

and get ready to attack me.

ULB:

¹⁰ He has broken me down on every side, and I am gone;

he has plucked up my hopes like a tree.

¹¹ He has also kindled his wrath against me;

he regards me as one of his adversaries.

¹² His troops come on together;

they cast up siege mounds against me

and encamp around my tent.

translationWords:

- hope
- wrath, fury
- adversary, enemy
- siege, besiege
- tent

translationNotes:

- **General Information:** - Job continues to speak to his three friends.

- **He has broken me down on every side** - Job speaks of God ruining him as if Job were building that God is smashing down. AT: “He has ruined me in every way” or “he has attacked me in every way” (See: [Metaphor](#))
- **and I am gone** - Being “gone” represents being completely destroyed. AT: “and I am completely destroyed” (See: [Metaphor](#))
- **he has plucked up my hopes like a tree** - Job speaks of God causing Job not to have hope as if Job’s hope were a tree and instead of cutting down the tree, God pulled the whole tree with its roots out of the ground. AT: “he has completely taken away all my hope” or “because of what he has done, I can no longer hope for anything good” (See: [Simile](#))
- **He has also kindled his wrath against me** - Job speaks of God’s wrath as if it were a fire. AT: “God has also lit a fire of anger against me” or “God has also become very angry with me” (See: [Metaphor](#))
- **he regards me as one of his adversaries** - “he thinks of me as an enemy”
- **His troops come on together** - Job speaks of God attacking him as if Job was a city and God was sending an army to attack it. AT: “God sends his army to attack me” (See: [Metaphor](#))
- **they cast up siege mounds against me** - Job speaks of God attacking him as if Job was a city and God’s army was piling up dirt against the city wall in order to climb over the wall and attack the city. AT: “the soldiers pile up dirt in order to climb over my wall” (See: [Metaphor](#))
- **and encamp around my tent** - Job speaks of God attacking him as if Job was in his tent and God’s army was camping around him and preparing to attack him. AT: “they camp around my tent and prepare to attack me” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:13-14**UDB:**

¹³ God has caused my brothers to abandon me,
 and for all those who know me to act like strangers to me.
¹⁴ All my relatives and good friends have left me.

ULB:

¹³ He has put my brothers far from me;
 my acquaintances are wholly alienated from me.
¹⁴ My kinsfolk have failed me;
 my close friends have forgotten me.

translationWords:

- [brother](#)
- [kin, kinsman](#)

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **He has put my brothers far from me** - Being “far from” someone represents being unwilling to relate to him or help him. AT: “God has caused my brothers to stay away from me” or “God caused my brothers to refuse to help me” (See: [Metaphor](#))
- **my acquaintances are wholly alienated from me** - This can be stated in active form. AT: “my acquaintances have alienated themselves from me” or “my friends treat me like a stranger” (See: [Active or Passive](#))
- **My kinsfolk have failed me** - “My relatives have left me without help”
- **my close friends** - “my intimate friends”
- **have forgotten me** - This means that they refuse to treat him according to how he and they had related to each other in the past. It implies that they abandon him. AT: “have abandoned me” or “neglect me” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:15-16**UDB:**

¹⁵ The people who were guests in my house have forgotten me,

and my female servants consider that I am a foreigner whom they do not know.

¹⁶ When I summon my servants, they do not answer;

When I plead with them to come to help me, they do not come.

ULB:

¹⁵ Those who once stayed as guests in my house and my female servants regard me as a stranger;

I am an alien in their sight.

¹⁶ I call to my servant, but he gives me no answer

although I entreat him with my mouth.

translationWords:

- house
- call, calling, called, call out
- servant, slave, slavery
- plead, pleading, plea

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **regard me** - “consider me”
- **I am an alien in their sight** - Their sight represents their attitude toward him. AT: “they think of me as a foreigner” (See: **Metaphor**)
- **but he gives me no answer** - The answer is a response to Job’s call. AT: “but he does not respond to me” or “but he does not come to me”
- **although I entreat him with my mouth** - The phrase “with my mouth” refers Job speaking. AT: “even though I speak to him and plead with him.” (See: **Metonymy**)
- **entreat him** - “plead with him”

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:17-19**UDB:**

¹⁷ My breath smells very bad to my wife so she stays away from me,

and my brothers detest me.

¹⁸ Even young children despise me;

when I stand up to talk to them, they laugh at me.

¹⁹ My dearest friends detest me,

and those whom I love very much have turned against me.

ULB:

¹⁷ My breath is offensive to my wife;

I am even disgusting to those who were born from my mother's womb.

¹⁸ Even young children despise me;

if I rise to speak, they speak against me.

¹⁹ All my familiar friends abhor me;

those whom I love have turned against me.

translationWords:

- plead, pleading, plea
- love

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **My breath is offensive to my wife** - Here "breath" represents the smell of his breath. If something is offensive to someone, it means that he hates it. AT: "My wife hates the smell of my breath" (See: [Metonymy](#))
- **those who were born from my mother's womb** - Job refers to his brothers and sisters this way to imply that they are people who should love him. AT: "my own brothers" or "my brothers and sisters"
- **despise me** - "hate me" or "detest me"
- **they speak against me** - "they ridicule me" or "they make fun of me"
- **All my familiar friends** - This refers to his closest friends. AT: "All my closest friends" or "All of my friends with whom I shared my secrets"

- **abhor me** - “are disgusted by me”
- **have turned against me** - “have betrayed me”

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:20-22**UDB:**

²⁰ My body is only skin and bones;

I am barely alive.

²¹ I plead with you, my three friends, pity me

because God has struck me very hard.

²² Why do you cause me to suffer, also? Do you think you are God?

Why do you never get enough of accusing me of doing wrong?

ULB:

²⁰ My bones cling to my skin and to my flesh;

I survive only by the skin of my teeth.

²¹ Have pity upon me, have pity upon me, my friends,

for the hand of God has touched me.

²² Why do you persecute me as if you were God?

Why are you not satisfied with consuming my flesh?

translationWords:

- **flesh**
- **hand, right hand, to hand over**
- **persecute, persecution**
- **consume**

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **My bones cling to my skin and to my flesh** - Job speaks of his bones, skin, and flesh to describe his appearance. He was extremely thin, and people could easily see the shape of his bones. Some languages have idioms for this. AT: "I am just skin and bones" or "My skin stick to my bones" (See: **Metonymy**)

- **I survive only by the skin of my teeth** - This idiom means that he is barely surviving, that he almost does not survive. AT: “I am barely alive” or “I hardly survive” (See: [Idiom](#))
- **Have pity upon me** - “Have compassion on me”
- **for the hand of God has touched me** - Here “touched me” is a metonym for “hit me.” This is a metaphor for doing things that cause Job to suffer. AT: “because God has afflicted me” (See: [Synecdoche](#))
- **Why do you persecute me ... God?** - Job uses this question to complain about how his friends are treating him. AT: “Do not persecute me ... God!” (See: [Rhetorical Question](#))
- **Why are you not satisfied with consuming my flesh?** - Job uses this question to complain about how his friends are treating him. AT: “You have consumed my flesh enough!” or “Stop consuming my flesh!” (See: [Rhetorical Question](#))
- **Why are you not satisfied with consuming my flesh?** - Job speaks of his friends speaking so cruelly to him as if they were wild beasts eating up another animal. AT: “Stop violently slandering me.” or “Stop attacking me with your words.” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:23-24**UDB:**

²³ I wish that someone would take these words of mine

and write them permanently in a book in order that people can read them.

²⁴ Or else, I wish that someone would carve my words on a rock with a chisel in order that they would last forever.

ULB:

²³ Oh, that my words were now written down!

Oh, that they were inscribed in a book!

²⁴ Oh, that with an iron pen and lead they were engraved in the rock forever!

translationWords:

- word
- forever

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **Oh, that my words were now written down** - This exclamation tells what Job wishes for. It can be stated in active form. AT: "I wish that someone would write down my words" (See: [Exclamations](#) and [Active or Passive](#))
- **my words** - This phrase represents what Job says. AT: "what I am saying" (See: [Metonymy](#))
- **Oh, that they were inscribed in a book** - This exclamation tells what Job wishes for. It can be stated in active form. AT: "I wish that someone would write them in a book" (See: [Exclamations](#) and [Active or Passive](#))
- **Oh, that with an iron pen and lead they were engraved in the rock forever** - This exclamation tells what Job wishes for. It can be stated in active form. "I wish that someone would use an iron pen and lead to carve them in the rock forever" (See: [Exclamations](#) and [Active or Passive](#))
- **an iron pen** - This was a tool used for writing. It was made of iron so that people could carve words in rock. AT: "an iron chisel"

- **lead** - Lead is a soft metal. We do not know how people used lead when carving rock. They may have filled the letters of the inscription with lead in order to make the inscription last longer.

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:25-27**UDB:**

- ²⁵ But I know that the one who vindicates me in court is alive,
 and that some day he will stand here on the earth and make the
 final decision about whether I deserve to be punished.
- ²⁶ And even after diseases have destroyed my body,
 still, in my body I will see God.
- ²⁷ I will see him myself;
 I will see him with my own eyes!
 My emotions overwhelm me as I think about that!

ULB:

- ²⁵ But as for me, I know that my Redeemer lives,
 and that at last he will stand on the earth;
- ²⁶ after my skin, that is, this body, is destroyed,
 then in my flesh I will see God.
- ²⁷ I will see him myself;
 my eyes—and not someone else—will see him.
 My kidneys fail within me

translationWords:

- know, knowledge, make known
- redeem, redemption, redeemer
- life, live, living, alive
- flesh
- God

translationNotes:

- **General Information:** - Job continues to speak to his three friends.

- **my Redeemer** - Here “Redeemer” refers to a person who will rescue Job by proving Job’s innocence, restoring his honor, and giving him justice. AT: “My Defender”
- **at last he will stand on the earth** - This refers to standing to speak in court. Possible meanings are 1) the Redeemer will be the last one to speak in the court. AT: “he will judge whether or not I am guilty” or 2) the Redeemer will stand in this final court to defend Job. AT: “at last he will defend me in court” (See: [Metonymy](#))
- **after my skin ... is destroyed** - Possible meanings are this refers to 1) his body being destroyed by disease or 2) his body decaying after he has died.
- **in my flesh I will see God** - His flesh represents his body, and “in my flesh” represents being alive. AT: “While I live in my body, I will see God” (See: [Metonymy](#))
- **my eyes—and not someone else—will see him** - The phrase “my eyes” represents Job. The phrases “My eyes” and “and not someone else” emphasize that Job will actually see God. It is not that someone else will see God and tell Job about him. (See: [Synecdoche](#))
- **My kidneys fail within me** - People thought of the kidneys as being where the emotions are. So the kidneys failing represents him having very many emotions. AT: “I am very emotional about it” or “My emotions overwhelm me as I think about that” (UDB)(See: [Metaphor](#))
- **My kidneys fail within me** - Possible meanings are that 1) Job feels very hopeful, thankful, and happy or 2) Job feels exhausted waiting to see his Redeemer. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
- [Job 19 Translation Questions](#)

Job 19:28-29**UDB:**

²⁸ If you three men say, 'This is how we will cause him to suffer!'

and you say, 'He is the one who has caused his own troubles,'

²⁹ you should fear that God will punish you;

he punishes those like you with whom he is angry;

and when that happens, you will know that there is someone who judges people."

ULB:

²⁸ If you say, 'How we will persecute him!

The root of his troubles lies in him,'

²⁹ then be afraid of the sword,

because wrath brings the punishment of the sword,

so that you may know there is a judgment."

translationWords:

- persecute, persecution
- fear, afraid, fear of Yahweh
- sword
- wrath, fury
- punish, punishment
- judge, judgment

translationNotes:

- **General Information:** - Job continues to speak to his three friends.
- **How we will persecute him!** - This is an exclamation. Possible meanings are 1) that they will certainly persecute Job or 2) that they will persecute him severely. (See: **Rhetorical Question**)
- **The root of his troubles lies in him** - The "root" represents the source. AT: "He is the source of all his troubles" or "He has all these troubles because of what he has done" (See: **Metaphor**)
- **then be afraid of the sword** - Possible meanings are that the sword represents 1) God judging them. AT: "then be afraid that God will judge you" or 2) God killing them. AT: "then be afraid that God will kill you" (See: **Metonymy**)

- **because wrath brings the punishment of the sword** - Here “brings” is a metaphor for “results in” or “causes.” The abstract nouns “wrath” and “punishment” can be expressed with the adjective “angry” and the verb “punish.” Possible meanings are that 1) God’s anger results in punishment. AT: “because God will be angry with you and punish you” or 2) the anger of Job’s friends results in punishment. AT: “if you are so angry with me, God will punish you” (See: [Metaphor](#) and [Abstract Nouns](#))
- **there is a judgment** - The abstract noun “judgment” can be expressed with the verb “judge”. AT: “God judges people”

Links:

- [Introduction to Job](#)
- [Job 19 General Notes](#)
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Job 20 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is the advice of Job's friend, Zophar. His words in this chapter are much stronger than when he previously spoke and he is even angry at Job. He claims that Job took advantage of the poor and is being punished for it.

Special concepts in this chapter

Zophar's advice

Zophar tells Job to curse Yahweh. The advice Zophar gives to Job is bad advice. He tries to convince Job that he is sinning and has been punished by Yahweh. (See: [curse](#), [cursed](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Important figures of speech in this chapter

Metaphors

There are many metaphors used in this chapter. Zophar uses them to explain the temporary nature of life and riches. He also uses them to describe God's punishment against Job. (See: [Metaphor](#))

Links:

- [Job 20:01 Notes](#)

Job 20:1-3**UDB:**

¹ Then Zophar replied again:

² "I am very troubled about what you have said,
so I want to reply very quickly.

³ By saying these things you have insulted me,
but something within my understanding suggests to me how I may
reply to you.

ULB:

20 ¹ Then Zophar the Naamathite answered and said,

² "My thoughts make me answer quickly
because of the worry that is in me.

³ I hear a rebuke that dishonors me,
but a spirit from my understanding answers me.

translationWords:

- rebuke
- dishonor, dishonorable
- spirit, spiritual

translationNotes:

- **General Information:** - Zophar replies to Job.
- **Zophar the Naamathite** - Translate this man's name as you translated it in [2:11](#). Since this is the second time that Zophar speaks, some translations omit "the Naamathite" here.
- **My thoughts make me answer quickly** - Zophar's thoughts making him do something represent his strong desire to do something. AT: "I want very much to answer you quickly" (See: [Metaphor](#))
- **because of the worry that is in me** - The abstract noun "worry" can be expressed with the adjective "worried." The reason for the worry can be stated clearly. AT: "because I am very worried about you" or "because I am very worried because of what you said" (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))

- **I hear a rebuke that dishonors me** - The abstract noun “rebuke” can be expressed with the verb “rebuke.” AT: “I hear you rebuke me, and what you say dishonors me” or “You insult me by how you rebuke me” (See: [Abstract Nouns](#))
- **a spirit from my understanding answers me** - Here “spirit” probably refers to a thought or idea. AT: “a thought from my understanding answers me”
- **a spirit from my understanding answers me** - This “spirit” or thought is spoken of as if it were a person that could answer Zophar. AT: “I have a thought from my understanding and now I know what I wanted to know” (See: [Personification](#))
- **a spirit from my understanding answers me** - The content of the answer can be stated clearly. AT: “a thought from my understanding answers me about how I can reply to you” or “I have a thought from my understanding, and now I know how I can reply to you” (See: [Assumed Knowledge and Implicit Information](#))
- **a spirit from my understanding answers me** - The abstract nouns “spirit” and “understanding” can be expressed with the verbs “think” and “understand.” AT: Because I understand things, I have thought, and now I know how I can reply to you. (See: [Abstract Nouns](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:4-5**UDB:**

⁴ Do you not know that from long ago,

ever since God first put people on the earth,

⁵ that wicked people like you do not continue to rejoice for a long time,

and that people who refuse to honor God are happy only for a moment?

ULB:

⁴ Do you not know this fact from ancient times,

when God placed man on earth:

⁵ the triumph of a wicked man is short,

and the joy of a godless man lasts only for a moment?

translationWords:

- God
- evil, wicked, wickedness
- joy, joyful
- ungodly, godless, ungodliness, godlessness

translationNotes:

- **General Information:** - Zophar continues speaking with Job.
- **Do you not know this fact from ancient times ... for a moment?** - Zophar uses a question to cause Job to think deeply about what he will now say. AT: “Surely you know what has been true since the ancient times ... for a moment.” (See: [Rhetorical Question](#))
- **the triumph of a wicked man is short** - The abstract noun “triumph” can be expressed with the verbs “triumph” or “celebrate.” AT: “the wicked man triumphs only a short time” or “the wicked person only celebrates for a little while” (See: [Abstract Nouns](#))
- **the joy of a godless man lasts only for a moment** - The abstract noun “joy” can be expressed with the verb “rejoice” or the adjective “happy.” The word “moment” is an exaggeration to emphasize that the time is very short. AT: “a godless man rejoices for only a moment” or “the godless man is happy for only a very short time” (See: [Abstract Nouns](#) and [Hyperbole](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:6-7**UDB:**

⁶ Although their reputations reach up to the sky,
 and their fame goes up as high as the clouds,
⁷ they will disappear forever, like their own excrement,
 and those who knew them will ask, ‘Where did they go?’

ULB:

⁶ Though his height reaches up to the heavens,
 and his head reaches to the clouds,
⁷ yet such a person will perish permanently like his own feces;
 those who have seen him will say, ‘Where is he?’

translationWords:

- heaven, sky, heavens, heavenly
- perish, perishing, perishable
- dung, manure

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **Though his height** - “Though the wicked person’s height”
- **Though his height reaches up to the heavens** - The abstract noun “height” can be expressed with the adjective “tall.” AT: “Though he is as tall as the heavens” (See: [Abstract Nouns](#))
- **Though his height reaches up to the heavens** - The wicked man’s height represents either his reputation or his pride. AT: “Though his reputation reaches to the heavens” or “Though his pride reaches to the heavens” (See: [Metaphor](#))
- **Though his height reaches up to the heavens** - Here “reaches to the heavens” represents being very great. AT: “Though his reputation is great” or “Though his pride is great” (See: [Metaphor](#))
- **Though his height reaches up to the heavens** - The abstract noun “height” represents his reputation or pride. Both of these ideas can be expressed with other types of phrases. AT: “Though people think that he is a very great man” or “Though he is very proud” (See: [Abstract Nouns](#) and [Metaphor](#))

- **and his head reaches to the clouds** - “though his head is as high as the clouds.” This also represents his reputation or pride being great. This means the same as the previous phrase. (See: [Metaphor](#) and [Parallelism](#))
- **will perish permanently like his own feces** - Feces mixes in with the ground and disappears. The reference to feces may also imply that the wicked person is worthless. AT: “will perish permanently like his feces, which completely disappears in the ground” (See: [Simile](#))
- **will perish permanently like his own feces** - If people are embarrassed about the word feces, translators may refer to something else that disappears completely. AT: “will disappear permanently like dust that the wind blows away” (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:8-9**UDB:**

⁸ They will disappear as a dream does,

and they will exist no more.

They will vanish like dreams that people have during the night.

⁹ Those people who now see those wicked people will never see them again;

even the people who lived with them will not see them anymore.

ULB:

⁸ He will fly away like a dream and will not be found;

indeed, he will be chased away like a vision of the night.

⁹ The eye that saw him will see him no more;

his place will see him no longer.

translationWords:

- dream
- vision

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **He will** - “The wicked person will”
- **He will fly away like a dream ... he will be chased away like a vision of the night** - Here “fly away” and “be chased away” represent disappearing. They may also imply being forgotten, since dreams and visions disappear when people forget them. AT: “He will disappear like a dream ... he will be forgotten like a vision of the night” (See: **Parallelism** and **Simile**)
- **and will not be found** - This can be stated in active form. AT: “and no one will find him” (See: **Active or Passive**)
- **The eye that saw him** - The eye represents a person. AT: “Anyone who had seen him” or “The people who has seen him” (See: **Synecdoche**)
- **his place** - The phrase “his place” represents those who lived in his place. AT: “the people who live in his place” or “his family” (See: **Metonymy**)

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:10-11**UDB:**

¹⁰ Their children will be forced to return the valuable things that they stole from poor people.

¹¹ The bodies of the wicked were once young and strong,
but they will die and be buried in the ground.

ULB:

¹⁰ His children will apologize to poor people;
his hands will have to give back his wealth.

¹¹ His bones are full of youthful strength,
but it will lie down with him in the dust.

translationWords:

- children, child
- hand, right hand, to hand over

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **His children** - “The wicked person’s children”
- **his hands will have to give back his wealth** - Here “hands” refers to the wicked man’s children. When he dies his children will have to return everything that he took from others. (See: [Metonymy](#))
- **His bones are full of youthful strength** - His “bones” represent his body. Being “full” of youthful strength represents being strong like a young person. AT: “His body is strong like a young person’s body” (See: [Synecdoche](#) and [Metaphor](#))
- **but it will lie down with him in the dust** - The word “it” refers to his youthful strength. The metonym “lie down in the dust” represents dying. The strength dying is a metaphor for disappearing. AT: “but his youthful strength will die with him” or “but his youthful strength will disappear when he dies” (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:12-14**UDB:**

¹² Although doing wicked things was like having sweet food in their mouths

that they wanted to continue tasting,

¹³ and although they did not want to stop doing those things,

¹⁴ those evil things will someday become like poison that they swallow,

or like the poison from snakes.

ULB:

¹² Although wickedness is sweet in his mouth,

although he hides it under his tongue,

¹³ although he holds it there and does not let it go

but keeps it still in his mouth—

¹⁴ the food in his intestines turns bitter;

it becomes the poison of asps inside him.

translationWords:

- evil, wicked, wickedness

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **Although wickedness is sweet in his mouth** - Here “wickedness is sweet” represents a person enjoying doing wicked things. AT: “Although doing wicked things is pleasurable like tasting sweet food in the mouth” (See: [Metaphor](#))
- **although he hides ... does not let it go** - This represents wanting to continue to enjoy the wickedness as one wants to continue enjoying tasty food by keeping it in the mouth. (See: [Metaphor](#))
- **the food in his intestines turns bitter** - When food turns bitter in the stomach, it causes pain and a bitter taste. This is a metaphor for a person experiencing the painful consequences of doing wicked things. AT: “those wicked things become like food that has turned bitter in the stomach” or “the consequences of those wicked things are painful like food that becomes sour in the stomach” (See: [Metaphor](#))

- **it becomes the poison of asps inside him** - This image is even worse than sour food in the stomach. This is a metaphor for a person experiencing the terrible consequences of doing wicked things. AT: “the consequences of doing those wicked things are painful like the poison of asps inside him” (See: [Metaphor](#))
- **asps** - “poisonous snakes”

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:15-16**UDB:**

¹⁵ Wicked people pile up wealth for themselves, but they do not keep it forever,
just like people do not keep down the food that they vomit.

God takes their wealth from them.

¹⁶ Doing evil deeds is like swallowing snake poison;

doing evil will kill the wicked as the bite of a poisonous snake will kill people.

ULB:

¹⁵ He swallows down riches, but he will vomit them up again;
God will cast them out of his stomach.

¹⁶ He will suck the poison of asps;
the viper's tongue will kill him.

translationWords:

- God
- serpent, snake, viper

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **He swallows down riches ... cast them out of his stomach** - Zophar speaks of gaining and losing wealth as if it were food that a person eats and vomits. AT: "The wicked person becomes very wealthy, but he loses his wealth like a person who vomits up his food. God causes him to lose it all" (See: [Metaphor](#))
- **He swallows down riches** - Possible meanings are that "swallows down riches" represents 1) accumulating riches and storing them selfishly. AT: "The wicked man gains much wealth and keeps it all for himself" or 2) accumulating riches in wicked ways. AT: "The wicked man steals much wealth" (See: [Metaphor](#))
- **God will cast them out of his stomach** - Here "cast them out of his stomach" is a metonym for causing the man to vomit them. This is a metaphor for causing the man to lose his riches. (See: [Metaphor](#))
- **cast** - "throw"

- **He will suck the poison of asps** - Here “suck the poison of asps” represents doing evil things. Both are very dangerous. AT: “Doing evil things is like sucking the poison of asps” or “He will do evil things and endanger his life like a person who sucks the poison of asps” (See: [Metaphor](#))
- **asps** - poisonous snakes
- **the viper’s tongue will kill him** - The viper is a poisonous snake. Its tongue represents its poisonous bite. AT: “the viper’s poisonous bite will kill him” or “the viper will bite him and he will die” (See: [Metonymy](#))
- **the viper’s tongue will kill him** - The viper represents the man’s wickedness. AT: “his wickedness will kill him like a viper’s bite” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:17-19**UDB:**

¹⁷ The wicked will not remain alive to see the abundant blessings from God,
which are like a stream that flows.

¹⁸ They will be forced to give back the things that they stole from the poor;
they will not be able to continue to enjoy those things.

They will not remain happy because of what they got from their business

¹⁹ because they oppressed poor people and refused to help them,
and they took other people's houses by cheating them.

ULB:

¹⁷ He will not enjoy the streams,
the torrents of honey and butter.

¹⁸ He will give back the fruit of his labor and will not be able to eat it;
he will not enjoy the wealth earned by his commerce.

¹⁹ For he has oppressed and neglected poor people;
he has violently taken away houses that he did not build.

translationWords:

- honey, honeycomb
- labor, laborer
- oppress, oppression, oppressor

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **the streams, the torrents of honey and butter** - The streams and torrents are metaphors that represent abundance. Honey and butter are metonyms that represent the good things that God gives people. AT: "the abundance of good things that God gives his people" (See: [Metaphor](#) and [Metonymy](#))

- **the fruit of his labor** - Normally “the fruit of his labor” simply refers to the results of his labor. In this case it refers to the things the wicked man had stolen. AT: “the things he had worked to get” or “the things he had stolen” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))
- **will not be able to eat it** - Here “to eat” the fruit of his labor represents enjoying the the things he had stolen. AT: “and will not be able to enjoy them” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
- [Job 20 Translation Questions](#)

Job 20:20-22**UDB:**

²⁰ They were always greedy and never satisfied.

So when they ate, they ate so much that they never saved anything that they enjoyed.

²¹ When they finished eating their food, there was never anything left over because they had greedily eaten it all;

but now their prosperity will end.

²² When they are still very wealthy,

they will suddenly experience trouble.

The full power of everyone who lives in misery will crush them.

ULB:

²⁰ Because he has known no satisfaction himself,

he will not be able to save anything in which he takes pleasure.

²¹ There is nothing left that he did not devour;

therefore his prosperity will not be permanent.

²² In the abundance of his wealth he will fall into trouble;

the hand of everyone who is in poverty will come against him.

translationWords:

- know, knowledge, make known
- save, safe
- devour
- prosper, prosperity, prosperous
- hand, right hand, to hand over

translationNotes:

- **There is nothing left that he did not devour** - This can be reworded with only one of the negatives. AT: "He devoured everything, and there is nothing left" or "There is nothing left because he devoured everything" (See: [Double Negatives](#))
- **There is nothing left that he did not devour** - Here "devour" represents taking things for himself. AT: "There is nothing left that he did not take for himself" or "He took everything for himself, and there is nothing left" (See: [Metaphor](#))

- **he will fall into trouble** - “he will suddenly experience trouble”
- **the hand of everyone who is in poverty will come against him** - Here “hand” represents power, and “hand ... will come against him” represents people attacking him. The abstract noun “poverty” can be expressed with the adjective “poor.” AT: “everyone who is in poverty will attack him” or “everyone who is poor will attack him” (See: [Metonymy](#) and [Abstract Nouns](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
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Job 20:23-25**UDB:**

²³ When the wicked people are filling their stomachs,

God will show that he is very angry with them, and he will punish them;

he will bring down suffering on them like the rain that falls on the ground.

²⁴ They will try to escape from people who will attack them with iron weapons,

but arrows with bronze points will pierce them.

²⁵ The arrows will go completely through their bodies and stick out of their backs;

the shiny points of the arrows will have blood dripping from them, and those wicked people will be terrified.

ULB:

²³ When he is about to fill his stomach, God will throw the fierceness of his wrath on him;

God will rain it down on him while he is eating.

²⁴ Although that man will flee from the iron weapon, a bow of bronze will shoot him.

²⁵ The arrow will pierce through his back and will emerge; indeed, the glittering point will come out through his liver; terrors come on him.

translationWords:

- wrath, fury
- bow and arrow
- bronze
- pierce
- terror, terrify

translationNotes:

- **General Information:** - Zophar continues speaking to Job.
- **to fill his stomach** - Here “fill his stomach” is a metonym meaning eat a lot. (See: [Metonymy](#))
- **God will throw the fierceness of his wrath on him** - The “fierceness of his wrath” represents God’s anger and punishment. Throwing the punishment on him represents punishing him severely. AT: “God will be angry and throw down his punishment on him” or “God will be angry and punish him severely” (See: [Metaphor](#))
- **God will rain it down on him** - “God will cause it to rain down on him.” Here “rain it down on him” represents causing much punishment to happen to the man. “God will punish him severely” (See: [Metaphor](#))
- **will flee from the iron weapon** - The iron weapon represents the person carrying it. AT: “will flee from the person carrying an iron weapon” (See: [Metonymy](#))
- **a bow of bronze will shoot him** - The bow represents the person who shoots an arrow with it. AT: “Someone with a bronze bow will shoot him” (See: [Metonymy](#))
- **liver** - This is a large and important part of the body. If someone shoots through it with an arrow, the person who is shot would die.
- **terrors come on him** - This represents him suddenly becoming very afraid. AT: “he is terrified” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 20 General Notes](#)
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Job 20:26-27**UDB:**

²⁶ Their valuable possessions will all be destroyed;

a fire started by God, not by humans, will burn them up
and will destroy the things that are left in their tents.

²⁷ The angels in heaven will reveal the sins that those wicked people have committed,

and people on earth will stand up and testify against them.

ULB:

²⁶ Complete darkness is reserved for his treasures;

a fire not fanned will devour him;

it will consume what is left in his tent.

²⁷ The heavens will reveal his iniquity,

and the earth will rise up against him as a witness.

translationWords:

- darkness
- fire
- consume
- tent
- heaven, sky, heavens, heavenly
- reveal, revelation
- iniquity
- raise, rise, risen, arise, arose
- witness, eyewitness

translationNotes:

- **Complete darkness is reserved for his treasures** - “Complete darkness” is a metaphor for destruction. AT: “Destruction is reserved for his treasures” or “His treasures will be destroyed” (See: [Metaphor](#))
- **a fire not fanned will devour him** - Here “devour” is a metaphor meaning destroy. AT: “a fire that is not fanned will destroy him” (See: [Metaphor](#))

- **a fire not fanned will devour him** - The phrase “not fanned” implies that no human will start the fire. Rather God will cause the fire. AT: “a fire that is not started by humans will destroy him” or “God will cause a fire to destroy him” (See: [Assumed Knowledge and Implicit Information](#))
- **it will consume** - Here “consume” is a metaphor meaning destroy. AT: “the fire will destroy” (See: [Metaphor](#))
- **The heavens ... the earth** - Possible meanings are: 1) those who live in the heavens and the earth (See: [Metonymy](#)), or 2) Zophar is describing the heavens and the earth as if they are humans who will testify in court against the wicked person. (See: [Personification](#))

Links:

- [Introduction to Job](#)
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Job 20:28-29**UDB:**

²⁸ On the day when God punishes people,

all the possessions in the wicked people's houses will be carried away, as if a flood had come.

²⁹ That is what will happen to wicked people like you; that is what God has decreed for them."

ULB:

²⁸ The wealth of his house will vanish; his goods will flow away on the day of God's wrath.

²⁹ This is the wicked man's portion from God, the heritage reserved for him by God."

translationWords:

- house
- wrath, fury
- evil, wicked, wickedness
- inherit, inheritance, heritage, heir

translationNotes:

- **General Information:** - This concludes Zophar's speech to Job.
- **vanish** - "disappear" or "go away"
- **his goods will flow away** - Here "flow away" represents being taken away from him. AT: "his goods will be taken away from him, like goods that float away in a flood" (See: **Metaphor**)
- **his goods** - "his possessions"
- **the day of God's wrath** - Here "wrath" represents punishment. The abstract noun "wrath" can be expressed with the verb punish. AT: "the day when God punishes people" (UDB) (See: **Metonymy**)
- **This is the wicked man's portion from God** - Here "portion from God" represents what God has decided should happen to someone. It is spoken of as if it were something that God would give him. AT: "This is what God has decided should happen to the wicked man" (See: **Metaphor**)

- **the heritage reserved for him by God** - This represents what God has decided should happen to someone. It is spoken of as if it were something that God would give ago him as an inheritance. AT: “what God has planned to give to him” or “what God has planned should happen to him” (See: [Metaphor](#))

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Job 21 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Zophar. It also is a response to all three of his friends in general

Special concepts in this chapter

Ancestor's sin

In the ancient Near East, it was common to believe that a person could be punished because of the sins of their fathers and ancestors. It was seen as the punishment of a god. While a father's sin may have consequences for their children, Yahweh does not punish people because of their father's sin. (See: [believe](#), [believe in](#), [belief](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Assumed Knowledge and Implicit Information](#))

Important figures of speech in this chapter

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's argument. (See: [Rhetorical Question](#))

Links:

- [Job 21:01 Notes](#)

Job 21:1-3**UDB:**

¹ Then Job replied in this way:

² "Listen to what I say, all of you;

that is the only thing that you can do that will comfort me.

³ Be patient with me, and allow me to speak.

Then, after I am finished speaking, you can continue to make fun of me.

ULB:

21 ¹ Then Job answered and said,

² "Listen carefully to my words,

and let this be the comfort you offer to me.

³ Put up with me, and I also will speak;

after I have spoken, mock on.

translationWords:

- [Job](#)
- [suffer, suffering](#)
- [mock, ridicule, scoff at](#)

translationNotes:

- **Connecting Statement:** - Job begins to answer Zophar's accusations.
- **Put up with me** - "Allow me" or "Be patient with me"
- **mock on** - "you can continue mocking me." Job is using sarcasm to imply that his friends would ignore what he would say and continue to mock him. (See: [Irony](#))

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:4-6**UDB:**

⁴ It is certainly not people against whom I am complaining, but God!

And it is certainly right for me to be impatient!

⁵ Look at me! Does what you see not cause you to be appalled
and to put your hands over your mouths and say no more?

⁶ When I think about what has happened to me,
I am frightened and my entire body shakes.

ULB:

⁴ As for me, is my complaint to a person?

Why should I not be impatient?

⁵ Look at me and be astonished,
and lay your hand upon your mouth.

⁶ When I think about my sufferings, I am terrified,
and trembling seizes my body.

translationWords:

- trouble, troubles, troubled
- horror, horrified
- flesh

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **As for me, is my complaint to a person? Why should I not be impatient?** - Job uses questions to emphasize that he thinks it is fair for him to complain to God. AT: “I am not complaining to a person. I have the right to be impatient” (See: [Rhetorical Question](#))
- **lay your hand upon your mouth** - “cover your mouth with your hand.” Possible meanings are that 1) this is a response to being astonished. AT: “cover your mouth with your hand” or 2) this is a symbol that the person will not speak. AT: “do not say anything” (See: [Symbolic Action](#))
- **trembling seizes my body** - “fear causes my body to tremble” or “I shake with fear”

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
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Job 21:7-9**UDB:**

- ⁷ But allow me to ask this: 'Why do wicked people continue to live,
and become prosperous, and not die until they are very old?'
⁸ They see their children around them,
and they watch them while they grow up and start to live in their
own houses.
⁹ Wicked people live in their own houses without being afraid,
and God does not punish them.

ULB:

- ⁷ Why do wicked people continue to live,
become old, and grow mighty in power?
⁸ Their descendants are established with them in their sight,
and their offspring are established before their eyes.
⁹ Their houses are safe from fear;
neither is the rod of God on them.

translationWords:

- evil, wicked, wickedness
- life, live, living, alive
- mighty, might
- power, powers
- descendant, descended from
- offspring
- house
- fear, afraid, fear of Yahweh
- rod
- God

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.

- **Why do wicked people continue to live, become old, and grow mighty in power?** - Job uses this question to show that his friends are wrong to think evil men always suffer. AT: “Wicked people indeed continue to live, become old, and become wealthier.” (See: [Rhetorical Question](#))
- **Their descendants are established with them in their sight ... their offspring are established before their eyes** - This two clauses mean the same thing and emphasize that this is true. (See: [Parallelism](#))
- **in their sight ... before their eyes** - These phrases mean the same thing because “eyes” refers to sight. Wicked people get to watch their descendants grow strong and wealthy. (See: [Parallelism](#) and [Metonymy](#))
- **Their houses** - Here “houses” refers to the family members that lives in them. AT: “Their families” (See: [Metonymy](#))
- **rod of God** - This refers to God’s punishment. (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
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Job 21:10-12**UDB:**

¹⁰ Their bulls always mate with the cows successfully,

and the cows always give birth to calves and never miscarry.

¹¹ Wicked people send their young children outside to play,

and the children jump around happily like lambs in a pasture.

¹² The children sing to the sound of tambourines and lyres,

and they are happy to hear the sound of flutes.

ULB:

¹⁰ Their bull breeds; it does not fail to do so;

their cow gives birth and does not lose her calf prematurely.

¹¹ They send out their little ones like a flock,

and their children dance.

¹² They sing to the tambourine and harp

and rejoice with the music of the flute.

translationWords:

- cow, calf, bull, cattle
- flock, herd
- children, child
- harp
- rejoice
- flute, pipe

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **does not lose her calf prematurely** - “she does not miscarry” or “her calf is born healthy and strong”
- **little ones like a flock** - Job compares these children to lambs to emphasize that they run, play, and are happy. (See: **Simile**)
- **tambourine** - a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken (See: **Translate Unknowns**)

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:13-15**UDB:**

- ¹³ Wicked people enjoy having good things all the time that they are alive,
and they die quietly and go down to the place of the dead.
- ¹⁴ While they are alive, they say to God, 'Leave us alone;
we do not care about how you desire us to conduct our lives!
- ¹⁵ Why do you, Almighty God, think that we should serve you?
What advantage do we get if we pray to you?'

ULB:

- ¹³ They spend their days in prosperity,
and they go down quietly to Sheol.
- ¹⁴ They say to God, 'Depart from us
for we do not wish any knowledge of your ways.
- ¹⁵ What is the Almighty, that we should worship him?
What advantage would we get if we prayed to him?'

translationWords:

- prosper, prosperity, prosperous
- hades, sheol
- God
- know, knowledge, make known
- Almighty
- worship
- pray, prayer

translationNotes:

- **Connecting Statement:** - Job continues speaking with his friends.
- **their days** - "their lifetime"
- **they go down quietly to Sheol** - This is a polite way of saying that they die. AT: "they die peacefully" (See: **Euphemism**)
- **your ways** - This refers to how God wants people to behave.

- **What is the Almighty, that we should worship him? What advantage would we get if we prayed to him?** - The wicked people use these questions to mock God. AT: “We do not believe that this Almighty God is worthy of our worship. He can do nothing for us.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
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Job 21:16-18**UDB:**

¹⁶ Wicked people think that they have become prosperous because of what they have done,
but I do not want to have anything to do with their thinking.

¹⁷ How often does it happen that wicked people die,
without experiencing disasters?
Does God ever punish them because he is angry with them?

¹⁸ He does not blow them away as wind blows away straw;
they are never carried off by a whirlwind.

ULB:

¹⁶ See, is not their prosperity in their own hands?
I have nothing to do with the advice of wicked people.

¹⁷ How often is it that the lamp of wicked people is put out,
or that their calamity comes upon them?
How often does it happen that God distributes sorrows to them in his anger?

¹⁸ How often is it that they become like stubble before the wind
or like chaff that the storm carries away?

translationWords:

- prosper, prosperity, prosperous
- hand, right hand, to hand over
- counsel, counselor, advice, advisor
- evil, wicked, wickedness
- lamp
- angry, anger
- chaff

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **See, is not their prosperity in their own hands?** - Here “hands” refers to their power or control. Job uses this question to challenge his friends. AT: “Look, these wicked people claim that they make themselves prosper!” (See: [Metonymy](#) and [Rhetorical Question](#))
- **How often is it ... their calamity comes upon them?** - Job uses this question to emphasize that it seems to him that God does not punish the wicked very often. AT: “It is not often ... their calamity comes upon them.” (See: [Rhetorical Question](#))
- **the lamp of wicked people is put out** - Job compares extinguishing the lamp to a person dying. This can be stated in active form. AT: “that God causes them to die suddenly” (See: [Metaphor](#) and [Active or Passive](#))
- **the lamp of wicked people** - Job compares the life of the wicked to a lamp that is burning. (See: [Metaphor](#))
- **How often does it happen ... in his anger?** - Job uses this second question to emphasize that it seems to him that God does not punish the wicked very often. AT: “It is not often ... in his anger.” (See: [Rhetorical Question](#))
- **How often is it ... the storm carries away?** - Job uses this third question to emphasize that it seems to him that God does not punish the wicked very often. AT: “It is not often ... the storm carries away?” (See: [Rhetorical Question](#))
- **they become like stubble before the wind or like chaff that the storm carries away** - The death of the wicked is spoken of as if they were worthless less chaff and stubble that blows away. This can be stated in active form. AT: “God takes them away like the wind blows away the chaff” (See: [Simile](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
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Job 21:19-21**UDB:**

¹⁹ You say, 'When people have committed sins,

God waits and punishes their children because of those sins;'

I say that God should punish those who sin, not their children,

in order that the sinners may know that it is because of their own sins that they are being punished.

²⁰ I hope that wicked people will live to experience God destroying them, that they will experience Almighty God punishing them.

²¹ After wicked people are dead,

they are not at all concerned for their families who are still alive.

ULB:

¹⁹ You say, 'God lays up one's guilt for his children to pay.'

Let him pay it himself, so that he might know his guilt.

²⁰ Let his eyes see his own destruction,

and let him drink of the wrath of the Almighty.

²¹ For what does he care about his family after him

when the number of his months is cut off?

translationWords:

- **guilt, guilty**
- **wrath, fury**
- **Almighty**
- **family**
- **cut off**

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.

- **You say** - These words are added by most versions in order to make it clear that the Job is quoting his friends in the next statement.
- **God lays up one's guilt for his children to pay** - Guilt is spoken of as something that can be stored for later use. Here "to pay" refers to punishment for sin. AT: "God keeps a record of a person's sins, then he punishes the person's children for his wicked deeds" (See: [Metaphor](#))
- **Let him pay it himself** - Job now begins to state his own opinion. It may be helpful to state this explicitly. AT: "But I say, 'Let him pay it himself'" (See: [Assumed Knowledge and Implicit Information](#))
- **Let his eyes see** - Here "eyes" refers to the person. AT: "Let him see" (See: [Synecdoche](#))
- **let him drink of the wrath of the Almighty** - Here the wrath of God is spoken of as if it a drink that a person can taste, and tasting is a metonymy for experiencing the drink. Job wants the wicked person to experience God's punishment. (See: [Metaphor](#) and [Metonymy](#))
- **For what does he care about his family after him when the number of his months is cut off?** - Job uses this question to show that the punishing the evil man's children is not effective. This can be stated in active form. AT: "For the wicked man does not care about his family after he has died!" (See: [Rhetorical Question](#) and [Active or Passive](#))
- **the number of his months is cut off** - This is a polite way of saying that he dies. (See: [Euphemism](#))
- **the number of his months** - this refers to the length of his life

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:22-24**UDB:**

²² Since God judges everyone, even those who are in heaven,
 who can teach him anything?

²³ Some people die while they are very healthy,
 while they are peaceful and not afraid of anything.

²⁴ Their bodies are fat;
 their bones are strong.

ULB:

²² Can anyone teach God knowledge
 since he judges even those who are high?

²³ One man dies in his full strength,
 being completely quiet and at ease.

²⁴ His body is full of milk,
 and the marrow of his bones is moistened and in good health.

translationWords:

- know, knowledge, make known
- judge, judgment
- death, die, dead

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **Can anyone teach God knowledge since he judges even those who are high?** - Job asks this question to emphasize that God knows everything. AT: “Obviously, no one can teach anything to God since he even judges those in heaven.” (See: **Rhetorical Question**)
- **those who are high** - Possible meanings are 1) “those who are in heaven” (UDB) or 2) “powerful people.”
- **One man dies in his full strength** - Job contrasts this man who dies in health and peace to the man who dies in sorrow and pain in **21:25**. You can make this explicit. AT: “If there are two men, one may die in his full strength” (See: **Assumed Knowledge and Implicit Information**)
- **His body is full of milk** - Both of these mean that the person is very healthy. (See: **Idiom**)

- **His body is full of milk ... the marrow of his bones is moistened and in good health** - Both of these phrases mean that the person is very healthy. (See: [Parallelism](#))
- **His body is full of milk** - The word for “milk” may mean “fat.” Either rendering means he is well-fed. AT: “His body if full of fat” (See: [Idiom](#))
- **the marrow of his bones is moistened and in good health** - This idiom means his body is youthful and healthy. (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:25-26**UDB:**

²⁵ Other people die being very miserable;

they have never experienced good things happening to them.

²⁶ They die and are buried,

and maggots cover their bodies.

Everyone dies, so it is clear that dying is not always the punishment for being wicked.

ULB:

²⁵ Another man dies in bitterness of soul,

one who has never experienced anything good.

²⁶ They lie down alike in the dust;

the worms cover them both.

translationWords:

- soul

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **Another man dies** - Job contrasts this man to the man who dies in peace in 21:23.
- **in bitterness of soul** - Here sorrow is spoken of as if it tasted bitter, and “soul” refers to the whole man. AT: “with anger and resentment” or “after living a sad life” (See: **Metaphor** and **Synecdoche**)
- **has never experienced anything good** - This can be stated in positive form. AT: “has experienced only bad things”
- **They lie down alike in the dust** - This is a polite way to say that they died. AT: “They both die and people bury them” (See: **Euphemism**)
- **the worms cover them both** - Worms are associated with decay of dead bodies. AT: “the worms in the dirt eat their dead bodies”

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
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Job 21:27-28**UDB:**

²⁷ Listen, I know what you three are thinking,

and I know the evil things that you plan to do to me.

²⁸ You say, 'What happened to the tents in which wicked people were living?

The houses of evil rulers have been destroyed!'

ULB:

²⁷ See, I know your thoughts,

and the ways in which you wish to wrong me.

²⁸ For you say, 'Where now is the house of the prince?

Where is the tent in which the wicked man once lived?'

translationWords:

- [house](#)
- [prince, princess](#)
- [tent](#)
- [evil, wicked, wickedness](#)
- [life, live, living, alive](#)

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **See** - Job uses this phrase to call attention to the statement that follows. AT: "Behold"
- **Where now is the house of the prince? Where is the tent in which the wicked man once lived?** - Job believes his friends will ask these question to scold him. Both questions mean the same thing. AT: "See, the house of the evil ruler is gone. The tent of the wicked man has disappeared." (See: [Rhetorical Question](#) and [Parallelism](#))

Links:

- [Introduction to Job](#)
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Job 21:29-30**UDB:**

²⁹ Have you never asked people who travel much?

Do you not believe their reports about what they have seen,
³⁰ that wicked people usually do not suffer at the time when there are great disasters;

that when God punishes people, someone rescues the wicked? that wicked people are the ones whom someone else rescues when God punishes people?

ULB:

²⁹ Have you never asked traveling people?

Do you not know the evidence they can tell,

³⁰ that the wicked man is kept from the day of calamity,
 and that he is led away from the day of wrath?

translationWords:

- evil, wicked, wickedness
- wrath, fury

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.
- **Have you never asked traveling people? Do you not know the evidence they can tell ... from the day of wrath?** - Job uses these questions to rebuke his friends for not learning from people who travel. AT: “You should listen to those who have traveled to distant places. Even they will tell you ... from the day of wrath.” (See: **Rhetorical Question**)
- **the wicked man is kept from the day of calamity ... he is led away from the day of wrath** - These phrase mean the same thing. This can be stated in active form. AT: “God spares the wicked person when he brings disaster on a place” (See: **Parallelism** and **Active or Passive**)

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:31-33**UDB:**

³¹ There is no one who accuses wicked people,

and there is no one who pays them back for all the evil things that they have done.

³² When the corpses of wicked people are carried to their graves,
people are put there to guard those graves.

³³ A huge number of people go to the grave site;
some go in front of the procession and some come behind,
and the wicked ones who have died surely feel good when people
throw clods of dirt on their graves.

ULB:

³¹ Who will condemn the wicked man's way to his face?

Who will repay him for what he has done?

³² Yet he will be borne to the grave;
men will keep watch over his tomb.

³³ The clods of the valley will be sweet to him;
all people will follow after him,
as there were innumerable people before him.

translationWords:

- **condemn, condemnation**
- **face**
- **tomb, grave, burial place**
- **people group, peoples, the people, a people**

translationNotes:

- **Connecting Statement:** - Job continues speaking to his friends.

- **Who will condemn the wicked man's way to his face?** - Job uses this question to contradict his friends' belief that the wicked are always judged. AT: "No one condemns the wicked man to his face." (See: [Rhetorical Question](#))
- **to his face** - This means no one will go directly to the wicked person and condemn him personally. (See: [Idiom](#))
- **Who will repay him for what he has done?** - Job uses this question to contradict his friends' belief that the wicked are always judged. AT: "No one repays him for the bad things that he has done." (See: [Rhetorical Question](#))
- **he will be borne** - This can be stated in active form. AT: "people will carry him" (See: [Active or Passive](#))
- **The clods of the valley will be sweet to him** - Job imagines that the dead person will even enjoy the dirt that is put on him. This means the wicked person will even have a good death and a nice burial after a fulfilling life. "Clods" refer to the earth that covers the grave. AT: "He will enjoy being covered with the dirt of the valley" or "He will enjoy being buried in the dirt of the valley" (See: [Synecdoche](#))
- **all people will follow after him, as there were innumerable people before him** - Job emphasizes that a large crowd of people will be in the funeral procession of this imaginary wicked man to honor him. AT: "a huge number of people go to the grave site; some go in front of the procession and some come behind" (UDB) (See: [Hypothetical Situations](#))

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 21:34**UDB:**

³⁴ So how can you comfort me by talking nonsense?

Every reply that you give me is full of lies!”

ULB:

³⁴ How then do you comfort me with nonsense,
since in your answers there is nothing but falsehood?”

translationWords:

- [comfort, comforter](#)

translationNotes:

- **Connecting Statement:** - This concludes Job’s speech to his friends.
- **How then do you comfort me with nonsense, since in your answers there is nothing but falsehood?** - Job uses a question to scold his friends. AT: “You cannot comfort me with nonsense. All of your answers are false.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 21 General Notes](#)
- [Job 21 Translation Questions](#)

Job 22 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Eliphaz. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

Repentance

Eliphaz tries to get Job to repent in this chapter. Eliphaz assumes that he is righteous, while Job was not. (See: [repent, repentance](#) and [righteous, righteousness](#))

Important figures of speech in this chapter

Rhetorical Questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument. (See: [Rhetorical Question](#))

Links:

- [Job 22:01 Notes](#)

Job 22:1-3**UDB:**

¹ Then Eliphaz replied, saying this:

² "No one can be useful to God!

People who are wise can be useful to themselves, but not to God.

³ If you were righteous, that would not please Almighty God, would it?

If you lived a perfect life, that would not help him, would it?

ULB:

22 ¹ Then Eliphaz the Temanite answered and said,

² "Can a man be useful to God?

Can a wise man be useful to him?

³ Is it any pleasure to the Almighty if you are righteous?

Is it gain to him if you make your ways blameless?

translationWords:

- God
- wise, wisdom
- Almighty
- righteous, righteousness
- blameless

translationNotes:

- **Eliphaz the Temanite** - Translate this man's name as in 2:11. (See: [How to Translate Names](#))
- **Can a man be useful to God? Can a wise man be useful to him?** - Eliphaz uses questions to emphasize that a person's actions or wisdom do not benefit God. AT: "A man cannot be useful to God. A wise man cannot be useful to him." (See: [Rhetorical Question](#))
- **Is it any pleasure to the Almighty if you are righteous? Is it gain to him if you make your ways blameless?** - Both of these statements mean the same thing. Eliphaz uses questions to emphasize that Job's actions do not help God. AT: "The Almighty does not receive any pleasure if you are righteous. He does not gain anything if you make your ways blameless." (See: [Parallelism](#) and [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:4-5**UDB:**

⁴ Do you honor God, and is that why he punishes you?

Is that the reason that he puts you on trial?

⁵ No, it certainly must be because you are extremely wicked.

It must be that no one can count the evil things that you have done!

ULB:

⁴ Is it because of your reverence for him that he rebukes you
and takes you to judgment?

⁵ Is not your wickedness great?

Is there no end to your iniquities?

translationWords:

- [reverence](#)
- [rebuke](#)
- [judge, judgment](#)
- [evil, wicked, wickedness](#)
- [iniquity](#)

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **Is it because of your reverence for him that he rebukes you and takes you to judgment? Is not your wickedness great? Is there no end to your iniquities?** - Eliphaz uses questions to scold Job and accuse him of committing terrible sins. AT: "It is certainly not because you have been devoted to him that God rebukes you and takes you to judgment! No, as you know, he judges you because your wickedness is great and you keep on sinning!" (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:6-8**UDB:**

⁶ You must have lent money to others and wrongly forced them to give you things to guarantee that they would pay that money back to you;

you must have taken all their clothes and left them with nothing to wear.

⁷ You must not have given water to those who were thirsty,

and you must have refused to give food to those who were hungry.

⁸ Because you were very powerful, you must have taken over all the people's land,

and then you began to live on that land, even though others honored you very much.

ULB:

⁶ For you have demanded guarantee of a loan from your brother for no reason,

and you have stripped away clothing from the naked.

⁷ You have not given water to weary people to drink;

you have withheld bread from hungry people

⁸ although you, a mighty man, possessed the earth,

although you, an honored man, lived in it.

translationWords:

- brother
- bread
- mighty, might
- possess, possession
- earth, earthly
- honor, to honor
- life, live, living, alive

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.

- **you have demanded guarantee of a loan** - This refers to a lender taking something from the borrower to ensure that the borrower pays him back.
- **you have stripped away clothing from the naked** - Eliphaz is accusing Job of taking clothes as security from poor people who borrowed from him.
- **withheld bread** - Here “bread” refers to food in general. AT: “withheld food” (See: [Synecdoche](#))
- **possessed the earth ... lived in it** - Eliphaz is accusing Job of taking land from poor people and not allowing them to live on it. He is emphasizing this point by restating it twice. (See: [Parallelism](#))
- **possessed the earth** - Eliphaz is exaggerating about the amount of land that Job owned in order to portray Job as greedy. AT: “possessed a great amount of land” (See: [Hyperbole](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:9-11**UDB:**

⁹ When widows came to you for help, you must have sent them away without giving them anything,
and you must have oppressed orphans.

¹⁰ Because you did all those things, now there are traps that will catch you;
now things appear that terrify you and cause you to tremble.

¹¹ It is as though it had become very dark, with the result that you cannot see anything,
and it is as though a flood covered you.

ULB:

⁹ You have sent widows away empty;
the arms of the fatherless have been broken.

¹⁰ Therefore, snares are all around you,
and sudden fear troubles you.

¹¹ There is darkness, so that you cannot see;
an abundance of waters covers you.

translationWords:

- snare, trap
- fear, afraid, fear of Yahweh
- darkness
- water, waters

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **You have sent widows away empty** - “You made widows go away with nothing”
- **widows** - women whose husbands have died

- **the arms of the fatherless have been broken** - Here “arms” refer to power. This can be stated in active form. AT: “you even oppressed orphans” (See: [Metonymy](#) and [Active or Passive](#))
- **snares are all around you ... There is darkness ... an abundance of water** - Each of these metaphors mean that there are troubles and dangers all around Job because of his sin. (See: [Metaphor](#))
- **an abundance of waters** - “a flood”

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:12-14**UDB:**

¹² But consider this, Job: God lives high up in the heavens.

From there he looks down on the highest stars.

¹³ So why do you say, ‘God knows nothing about what we are doing’?

And why do you say, ‘Dark clouds keep him from seeing us, so he cannot judge us’?

¹⁴ Do you think that while he walks on the dome that covers the sky,

where there are thick clouds around him, he cannot see what we do?’

ULB:

¹² Is not God in the heights of heaven?

Look at the height of the stars, how high they are!

¹³ You say, ‘What does God know?

Can he judge through the thick darkness?

¹⁴ Thick clouds are a covering to him, so that he does not see us;

he walks on the vault of heaven.’

translationWords:

- God
- heaven, sky, heavens, heavenly

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **Is not God in the heights of heaven?** - Eliphaz uses this question to suggest that God see Job’s sin and will judge him. AT: “God is in the heights of heaven and sees everything that happens on earth.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **Look at the height of the stars, how high they are!** - Eliphaz implies that God is higher than the stars. This can be made explicit. AT: “Look at how high the stars are. God is even high above them” (See: [Assumed Knowledge and Implicit Information](#))

- **What does God know? Can he judge through the thick darkness?** - Eliphaz uses these questions to imply that Job has said these things against God. AT: “God does not know what happens on earth. He sits in dark clouds and cannot judge us.” (See: [Rhetorical Question](#))
- **he walks on the vault of heaven** - Here “vault” refers to the barrier that ancient people believed separated the earth from heaven. AT: “he lives too far away in heaven to see what happens here” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:15-17**UDB:**

¹⁵ Will you, Job, continue to conduct your life in the old way

that evil people have done for many years?

¹⁶ They suddenly died while they were still young;

they disappeared like everything disappears when there is a flood

¹⁷ They kept saying to God, 'Leave us alone,' 'Allow us to be alone,'

and they also said defiantly, 'Almighty God can do nothing to harm us!'

ULB:

¹⁵ Will you keep the old way

that wicked men have walked—

¹⁶ those who were snatched away before their time,

those whose foundations have washed away like a river,

¹⁷ those who said to God, 'Depart from us';

those who said, 'What can the Almighty do to us?'

translationWords:

- evil, wicked, wickedness
- walk
- foundation, founded
- God
- Almighty

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **Will you keep the old way that wicked men have walked** - Here doing wicked deeds is spoken of as walking in a path. AT: "Will you continue to do the things that evil people do" (See: **Metaphor**)

- **those who were snatched away** - Here dying is spoken of as if God snatched them away. This can be stated in active form. AT: “those who died” or “those whom God took away” (See: [Metaphor](#) and [Active or Passive](#))
- **those whose foundations have washed away like a river** - The death of the wicked people is spoken of as if they were buildings that had their foundations washed away by a flood. (See: [Simile](#))
- **What can the Almighty do to us?** - Eliphaz quotes question the wicked people use to mock God. AT: “The Almighty cannot do anything to us!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:18-20**UDB:**

¹⁸ Yet it was God who filled their houses with good things;

so I cannot agree at all to follow what the wicked plan.

¹⁹ When righteous people see that God punishes wicked people, they are glad,

and they laugh at those wicked people.

²⁰ They say, 'Now our enemies have been destroyed,

and fire has burned up anything left of their wealth.'

ULB:

¹⁸ Yet he filled their houses with good things;

the plans of wicked people are far from me.

¹⁹ Righteous people see their fate and are glad;

innocent people laugh them to scorn.

²⁰ They say, 'Surely those who rose up against us are cut off;

fire has consumed their possessions.'

translationWords:

- evil, wicked, wickedness
- righteous, righteousness
- innocent
- mock, ridicule, scoff at
- raise, rise, risen, arise, arose
- cut off
- fire
- consume
- possess, possession

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **the plans of wicked people are far from me** - The idiom “far from me” means Eliphaz rejects them. AT: “but I will not listen to their wicked plans” (See: [Idiom](#))
- **see their fate** - “know what will happen to the wicked”
- **laugh them to scorn** - “mock the wicked people”
- **those who rose up against us are cut off** - Here “those who rose up” refers to the wicked people. This can be stated in active form. AT: “God has destroyed the wicked people who harmed us” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:21-22**UDB:**

- ²¹ So, Job, be reconciled to God and make peace with him;
 if you do that, good things will happen to you.
²² Allow him to teach you,
 and put his words into your mind.

ULB:

- ²¹ Now agree with God and be at peace with him;
 in that way, good will come to you.
²² Receive, I beg you, instruction from his mouth;
 store up his words in your heart.

translationWords:

- [God](#)
- [peace, peaceful](#)
- [beg, beggar](#)
- [instruct, instruction](#)
- [word](#)
- [heart](#)

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **Now** - Eliphaz uses this word to introduce something important he is about to say.
- **instruction from his mouth** - Here “from his mouth” represents what God has spoken. AT: “the instruction that God has spoken” (See: [Metonymy](#))
- **store up his words** - Here God’s words are spoken of as they are treasures that Job could keep in a storeroom. AT: “treasure his commands” (See: [Idiom](#))
- **your heart** - Here “heart” refers to Job’s thoughts. AT: “your mind” (UDB) (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:23-25**UDB:**

²³ If you humble yourself and return to God, he will restore you;

if you stop doing all the evil things that you have been doing in your house,

²⁴ and if you throw away your gold,

the fine gold from the dry stream beds in Ophir land,

²⁵ then Almighty God will be to be as precious to you as your gold and your silver have been.

ULB:

²³ If you return to the Almighty, you will be built up,
if you put unrighteousness far away from your tents.

²⁴ Lay your treasure down in the dust,

the gold of Ophir among the stones of the brooks,

²⁵ and the Almighty will be your treasure,

precious silver to you.

translationWords:

- return
- Almighty
- unrighteous, unrighteousness
- tent
- gold
- silver

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **you will be built up** - Eliphaz compares Job's restoration to the rebuilding of a house that has fallen. This can be stated in active form. AT: "he will heal you and make you prosper again" (See: **Metaphor** and **Active or Passive**)
- **if you put unrighteousness far away from your tents** - Here unrighteousness is pictured as a person who is living in Job's tent who must be removed. AT: "if you and everyone in your house stops sinning" (See: **Metaphor**)

- **Lay your treasure down in the dust** - To lay a treasure in the dust is to treat it as unimportant. AT: “Consider your riches to be as unimportant as dust” (See: [Idiom](#))
- **the gold of Ophir among the stones of the brooks** - To put gold in the stream is to treat it as no more value than stones. AT: “your gold to be as worthless as stones in a stream” (See: [Idiom](#))
- **Ophir** - This is the name of a region famous for its gold. (See: [How to Translate Names](#))
- **the Almighty will be your treasure, precious silver to you** - This means God will be more valuable to Job than any treasure. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:26-28**UDB:**

²⁶ Then you will be happy because of God,

and you will be able to approach him confidently.

²⁷ You will pray to him, and he will do what you request him to do;

you will do the things that you promised him that you would do.

²⁸ Everything that you decide to do will be successful;

it will be as though a light were shining on the road in front of you.

ULB:

²⁶ For then you will take pleasure in the Almighty;

you will lift up your face to God.

²⁷ You will make your prayer to him, and he will hear you;

you will pay your vows to him.

²⁸ You will also decree anything, and it will be confirmed for you;

light will shine on your paths.

translationWords:

- Almighty
- face
- pray, prayer
- vow
- decree
- light

translationNotes:

- **Connecting Statement:** - Eliphaz continues speaking to Job.
- **you will lift up your face to God** - This means Job will no longer be ashamed but will trust in God. AT: “you will be able to approach him confidently” (See: **Idiom**)
- **it will be confirmed for you** - This can be stated in active form. AT: “God will cause you to succeed” (See: **Active or Passive**)
- **light will shine on your paths** - God’s blessing is spoken of as if there was a light on all of Job’s paths. AT: “it will be as though a light were shining on the road in front of you” (UDB) (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 22:29-30**UDB:**

²⁹ God humbles those who are proud,

but he saves those who are downcast.

³⁰ God rescues those who are innocent,

so he will rescue you if you start doing things that are right.”

ULB:

²⁹ God humbles a proud man,

and he saves the one with lowered eyes.

³⁰ He will rescue a man who is innocent;

you will be rescued through the cleanness of your hands.”

translationWords:

- humble, humility
- proud, pride, prideful
- save, safe
- innocent
- clean, cleanse
- hand, right hand, to hand over

translationNotes:

- **Connecting Statement:** - This concludes Eliphaz’s speech to Job.
- **the one with lowered eyes** - Here “lowered eyes” refers to humility. AT: “the humble person” (See: **Idiom**)
- **a man who is innocent** - Some versions read, “even a man who is not innocent.”
- **you will be rescued through the cleanness of your hands** - Some versions read, “he will be rescued through the cleanness of your hands.” This can be stated in active form. AT: “God will rescue you because of the cleanness of your hands” (See: **Active or Passive**)
- **through the cleanness of your hands** - Here “cleanness” refers to innocence and “hands” refers to what a person does. AT: “because you do what is right” (See: **Metonymy**)

Links:

- [Introduction to Job](#)
- [Job 22 General Notes](#)
- [Job 22 Translation Questions](#)

Job 23 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case" which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

Links:

- [Job 23:01 Notes](#)

Job 23:1-2**UDB:**

¹ Then Job replied and said this:

² "Today I am again complaining bitterly to God;
I continue to groan, but I suffer even more.

ULB:

23 ¹ Then Job answered and said,

² "Even today my complaint is bitter;
my hand [1]Some copies have: ... *his hand* ... is heavy because of my groaning.

translationWords:

- [Job](#)
- [suffer, suffering](#)
- [groan](#)

translationNotes:

- **Even today my complaint is bitter** - Here "Even today" emphasizes that his friends arguments have not changed Job's situation at all. AT: "In spite of what you have said, my complaint is still bitter"
- **my complaint is bitter** - Job speaks of his unanswered complaint against God as if it was a bitter taste in his mouth. AT: "my unanswered complaint is as bad as bitter food in my mouth" (See: [Idiom](#))
- **my hand is heavy because of my groaning** - Possible meanings are 1) "I can barely lift my hand because of my suffering" or 2) "his hand continues to make me suffer despite my groaning" where "hand" refers to God's power to punish. (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:3-5**UDB:**

³ I wish that I knew where I could meet with him

so that I could go to the place where he lives.

⁴ If I could do that, I would tell him why I know that I am innocent;

I would tell him many reasons for that.

⁵ Then I would find out and understand what he would reply to me.

ULB:

³ Oh, that I knew where I might find him!

Oh, that I might come to his place!

⁴ I would lay my case in order before him

and fill my mouth with arguments.

⁵ I would learn the words with which he would answer me

and would understand what he would say to me.

translationWords:

- word
- understand, understanding

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **Oh, that I knew where ... Oh, that I might come** - These two lines mean the same thing and emphasize Job's desire to meet with God. (See: **Parallelism**)
- **I might find him** - "I might find God"
- **I would lay my case ... fill my mouth** - These two lines mean the same thing and emphasize Job's desire to explain his situation to God. (See: **Parallelism**)
- **fill my mouth with arguments** - Here "fill my mouth" refers to speaking. AT: "I would speak all of my arguments" (See: **Metonymy**)
- **I would learn the words ... what he would say to me** - These two lines mean basically the same thing and emphasize Job's desire to hear God's answer. (See: **Parallelism**)
- **the words with which he would answer me** - "the answer that he would give me"

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:6-7**UDB:**

⁶ Would he use his great power to argue with me?

No, he would listen to me carefully.

⁷ I am an honest man, so I would be able to discuss things with him fairly,

and then he would declare that I am innocent, and he would not trouble me again.

ULB:

⁶ Would he argue against me in the greatness of his power?

No, he would pay attention to me.

⁷ There the upright person might argue with him.

In this way I would be acquitted forever by my judge.

translationWords:

- power, powers
- upright, uprightness
- acquit
- forever
- judge

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **Would he** - “Would God”
- **There** - This refers to the place where God is.
- **I would be acquitted forever by my judge** - This can be stated in active form. AT: “my judge would acquit me forever” or “God, who is my judge, would say that I am innocent once and for all” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:8-9**UDB:**

⁸ However, I have gone to the east, and he is not there;

I have gone to the west, but I have not found him there.

⁹ I have gone north and I have gone south,

but I have not seen him anywhere for he keeps himself from me.

ULB:

⁸ See, I go eastward, but he is not there,

and westward, but I cannot perceive him.

⁹ To the north, where he is at work, but I cannot see him,

and to the south, where he hides himself so that I cannot see him.

translationWords:

- [works, deeds, work, acts](#)

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **eastward ... westward ... north ... south** - By mentioning these four directions, Job emphasizes that he has looked everywhere.

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:10-12**UDB:**

¹⁰ He knows how I have conducted my life;

when he has finished testing me, he will see that I am as pure as gold whose impurities have all been burned out.

¹¹ I have faithfully walked on the road that he showed me;

I have not turned away from obeying him.

¹² I have always obeyed what he commanded;

I have hidden away in my inner being the words that he has spoken.

ULB:

¹⁰ But he knows the way that I take;

when he has tested me, I will come out like gold.

¹¹ My foot has held fast to his steps;

I have kept to his way and turned not aside.

¹² I have not gone back from the commandment of his lips;

I have treasured up in my heart the words of his mouth.

translationWords:

- know, knowledge, make known
- test
- gold
- turn, turn away, turn back
- command, to command, commandment
- heart
- word

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **he knows the way that I take** - Job's actions are spoken of as a path that he walks. AT: "God knows what I do" (See: [Metaphor](#))

- **I will come out like gold** - Job believes that the test will prove that he is as pure as refined gold. AT: “he will see that I am as pure as gold whose impurities have all been burned out” (UDB) (See: [Simile](#))
- **My foot has held fast to his steps** - Here “My foot” refer to Job AT: “I have followed the path he has shown me” (See: [Synecdoche](#))
- **I have kept to his way** - Job’s obedience is spoken of as if he was walking in a path that God showed him. AT: “I have done what he told me to do” (See: [Metaphor](#))
- **turned not aside** - This can be stated in positive form. AT: “followed it precisely” (See: [Litotes](#))
- **I have not gone back from** - This can be stated in positive form. AT: “obeyed what he commanded” (UDB) (See: [Litotes](#))
- **of his lips** - This phrase refers to the message that God spoke. AT: “that he spoke” (See: [Metonymy](#))
- **I have treasured up in my heart** - Here “my heart” refers to Job’s inner being. AT: I have stored in my inner being” or “I constantly think of” (See: [Idiom](#))
- **the words of his mouth** - This refers to God’s speech. AT: “what he said” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:13-14**UDB:**

¹³ He never changes. There is no one who can stop him from doing what he desires.

Whatever he wants to do, he does.

¹⁴ He will finish doing the things that he has planned for me,
and I am sure that he has thought about doing many things for me.

ULB:

¹³ But he is one of a kind, who can turn him back?

What he desires, he does.

¹⁴ For he carries out his decree against me;
there are many like them.

translationWords:

- [decree](#)

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **But he is one of a kind, who can turn him back?** - Job uses this question to emphasize that God is unique. AT: “But there is no one like him, and nobody can make him change his mind.” or “But he alone is God, and no one can influence him” (See: [Rhetorical Question](#))
- **What he desires, he does** - “He accomplishes whatever he wants to do”
- **he carries out his decree against me** - “he is doing to me what he said he would do”
- **there are many like them** - “he has many similar plans for me”

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 23:15-17**UDB:**

¹⁵ So I am terrified when I am in front of him;

when I think about what he can do, I am very afraid.

¹⁶ Almighty God has made me very afraid.

¹⁷ The thick darkness in front of me has not make me silent,

even that terrible darkness that covers my face has not kept me from speaking.”

ULB:

¹⁵ Therefore, I am terrified in his presence;

when I think about him, I am afraid of him.

¹⁶ For God has made my heart weak;

the Almighty has terrified me.

¹⁷ I have not been brought to an end by darkness,

because of the thick darkness that covers the gloom of my face.

translationWords:

- **terror, terrify**
- **God**
- **heart**
- **Almighty**
- **cut off**
- **darkness**
- **face**

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **General Information:** - Each of these verses has the form of a parallelism to emphasize the main point Job makes there. (See: **Parallelism**)
- **For God has made my heart weak; the Almighty has terrified me** - These two lines mean basically the same thing and emphasize that Job is very afraid of God. (See: **Parallelism**)

- **made my heart weak** - A person whose heart is weak is a person who is timid or fearful. AT: “made me afraid” (See: [Idiom](#))
- **I have not been brought to an end by darkness** - This can be stated in active form. Possible meanings are 1) AT: “The thick darkness in front of me has not made me silent” (UDB) or 2) AT: “It is not darkness that has cut me off” or “God has cut me off, not the darkness.” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))
- **my face** - This refers to Job. AT: “me” (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 23 General Notes](#)
- [Job 23 Translation Questions](#)

Job 24 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Eliphaz. It is a continuation of the previous chapter

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case" which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter. (See: [Metaphor](#))

Important figures of speech in this chapter

Rhetorical Questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's argument. (See: [Rhetorical Question](#))

Links:

- [Job 24:01 Notes](#)

Job 24:1**UDB:**

¹ "Why does Almighty God not set a time when he will judge evil people?

The people who obey God never seem to see him judge the evil people.

ULB:

24 ¹ Why are times for judging wicked people not set by the Almighty?

Why do not those who are faithful to God see his days of judgment come?

translationWords:

- judge, judgment
- evil, wicked, wickedness
- Almighty
- faithful, faithfulness

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **Why are times for judging wicked people not set by the Almighty?** - Job uses this question to express his frustration that God has not judged evil. This can be stated in active form. AT: "I do not understand why God does not set a time when he will judge wicked people." or "The Almighty should set a time when he will judge wicked people." (See: [Rhetorical Question](#) and [Active or Passive](#))
- **Why do not those who are faithful to God see his days of judgment come?** - Job uses this question to express his frustration that the righteous have not seen God judge evil. AT: "It seems that those who obey him never get to see him judge the wicked." or "God should show the day he will judge the wicked to those who know him." (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:2-4**UDB:**

² Some evil people remove the boundary markers of other people's land, in order to take their land;

they seize other people's sheep and put them in their own pastures.

³ Some take away the donkeys that belong to orphans,

and they take widow's oxen to guarantee that the widows will pay back the money that they loaned to those widows.

⁴ Some shove poor people off the road,

and they force poor people to find places to hide from them.

ULB:

² There are wicked people who remove boundary markers;

there are wicked people who take away flocks by force and put them in their own pastures.

³ They drive away the donkey of those without fathers;

they take the widow's ox as security.

⁴ They force needy people out of their path;

poor people of the earth all hide themselves from them.

translationWords:

- flock, herd
- donkey, mule
- ox, oxen
- earth, earthly

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **boundary markers** - These are stones or other objects to mark the boundary between the lands owned by different people.
- **pastures** - "grass fields" or "grazing grounds"
- **They drive away** - "They steal"
- **those without fathers** - "orphans" or "children whose parents have died"

- **they take the widow's ox as security** - "they take widow's oxen to guarantee that the widows will pay back the money that they loaned to those widows" (UDB)
- **widow** - a woman whose husband has died
- **as security** - A lender would take something from a borrower to ensure that the borrower pays him back.
- **out of their path** - "out of their way" or "off the road"
- **poor people of the earth all hide themselves** - This is an exaggeration to show that many poor people are afraid of these wicked people. (See: [Hyperbole](#))

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:5-7**UDB:**

⁵ The result is that poor people have to search for food in the desert plain
like wild donkeys do.

⁶ The poor people harvest leftover grain in other people's fields,
and gather leftover grapes from vineyards that belong to wicked
men.

⁷ During the night they have nothing to cover their bodies,
nothing to keep them warm.

ULB:

⁵ See, these poor people go out to their work
like wild donkeys in the wilderness, looking carefully for food;
perhaps the Arabah will provide them food for their children.

⁶ Poor people reap in the night in other people's fields;
they glean grapes from the harvest of those wicked people.

⁷ They lie naked all night without clothing;
they have no covering in the cold.

translationWords:

- desert, wilderness
- Arabah
- reap, reaper
- glean, gleaning
- grape
- harvest

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **these poor people go out to their work like wild donkeys in the wilderness, looking carefully for food** - These poor people are spoken of as if they are wild donkeys who do not know where they will find food. AT: "these poor people go out to search for food as if they were wild donkeys in the wilderness" (See: [Simile](#))

- **wild donkeys** - “donkeys that no one owns or cares for”
- **Poor people reap in the night ... they glean grapes** - These two lines describe the same thing and are used together to emphasize that these people are so hungry that they are forced to steal food at night. (See: [Parallelism](#))
- **They lie naked ... they have no covering** - These two lines describe the same thing and are used together to emphasize that these people do not have enough clothing to keep warm. (See: [Parallelism](#))

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:8-10**UDB:**

⁸ When it rains in the mountains, they become very wet,

so they huddle under the rock ledges to protect themselves from the rain.

⁹ Some evil men snatch poor, fatherless infants away from their mothers;

they say ‘I will return your babies to you when you repay the money that I lent to you.’

¹⁰ But the poor people walk around with no clothes on;

they are hungry while they are working to carry other people’s bundles of grain to the places where their grain will be threshed.

ULB:

⁸ They are wet with the showers of the mountains;

they lie next to large rocks because they have no shelter.

⁹ There are wicked people who pluck orphans from their mothers’ breast,

and wicked people who take children as security from poor people.

¹⁰ But the poor people go about naked without clothing;

although they go hungry, they carry others’ sheaves of grain.

translationWords:

- **refuge, shelter**
- **grain**

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **They are wet with the showers of the mountains** - “They become wet when it rains in the mountains”
- **orphans from their mothers’ breast** - Here “breast” refers to the mother. This implies that these orphans are still very young. This can be made explicit. AT: “young orphans out of their mothers’ arms” or “fatherless infants from their mothers” (See: **Synecdoche** and **Assumed Knowledge and Implicit Information**)

- **orphans** - This generally refers to children without parents. Here, however, it is used for children who have mothers but do not have fathers.
- **take children as security from poor people** - “take poor people’s children to guarantee that the poor people will pay back money that they borrowed from the wicked people”
- **as security** - A lender would take something from a borrower to ensure that the borrower pays him back. Translate this as in [24:3](#).
- **go about** - “walk around”
- **naked without clothing** - The words “without clothing” mean the same thing as “naked.” AT: “completely naked” or “naked because they have no clothing” (See: [Doublet](#))
- **they carry others’ sheaves of grain** - This means their work will provide food for others but not for themselves.

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:11-12**UDB:**

¹¹ Poor people are hired by these wicked people to make olive oil for them;

they tread on grapes to make juice for wine,

but they are not allowed to drink any of it when they are thirsty.

¹² In the cities, people who are wounded and dying cry out to God for help,

but God ignores their prayers.

ULB:

¹¹ The poor people make oil within the walls of those wicked men;

they tread the wicked men's winepresses, but they themselves suffer thirst.

¹² In the city people groan;

the wounded people cry out,

but God pays no attention to their prayers.

translationWords:

- oil
- evil, wicked, wickedness
- winepress
- suffer, suffering
- groan
- cry, cry out
- God
- pray, prayer

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **The poor people make oil** - they squeezed olives in order to extract olive oil from them
- **within the walls of those wicked men** - Here "walls" refers to the whole house. AT: "in the houses of those evil men" (See: [Synecdoche](#))

- **they tread the wicked men's winepresses** - It may be helpful to state that they do this to produce juice to make wine. AT: "they tread on grapes to make juice for wine" (UDB) (See: [Assumed Knowledge and Implicit Information](#))
- **they themselves suffer thirst** - "they suffer from thirst" or "they are thirsty"

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:13-14**UDB:**

¹³ Some wicked people avoid the light because they do evil things in the dark;
they do not walk on roads that are lit.

¹⁴ Murderers steal things during the night,
and then they rise before dawn in order that they may go out again
and kill poor and needy people.

ULB:

¹³ Some of these wicked people rebel against the light;
they know not its ways,
nor do they stay in its paths.

¹⁴ Before daylight the murderer rises
and he kills poor and needy people;
in the night he is like a thief.

translationWords:

- rebel, rebellious, rebellion
- light
- know, knowledge, make known
- raise, rise, risen, arise, arose
- thief, thieves, robber

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **rebel against the light** - Possible meanings of “light” are 1) visible light or 2) spiritual light, which refers to God or living righteously. AT: “hate the daylight” or “do not want to do things openly” or “they rebel against God” (See: **Metaphor**)
- **they know not its ways, nor do they stay in its paths** - These two lines describe the same thing, and are used together to emphasize that they do not want to follow the ways of the light. AT: “they do not know how to live a moral life; they stay far away from living a righteous life.” (See: **Metaphor** and **Parallelism**)
- **poor and needy people** - The words “poor” and “needy” refer to the same group of people and emphasize that these are people who are unable to help themselves. (See: **Doublet**)

- **he is like a thief** - The murderer kills in secret just like a thief steals without anyone seeing what he does. AT: “he kills people secretly, just like a thief steals secretly” (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:15-17**UDB:**

¹⁵ Those who want to commit adultery wait for evening to come;

they say, 'I do not want anyone to see me,' so they keep their faces covered.

¹⁶ It is during the night that robbers break into houses to steal things,
but during the day they hide because they want to avoid being seen
in the light.

¹⁷ All of those people want to do their evil deeds at night, not in the morning
when it is light,

because they are not afraid of the things that happen during the
night that terrify others.

ULB:

¹⁵ Also, the eye of the adulterer waits for the twilight;

he says, 'No eye will see me.'

He disguises his face.

¹⁶ In the darkness wicked people dig into houses;

but they shut themselves up in the daytime;

they do not care for the light.

¹⁷ For all of them, thick darkness is like the morning;

for they are friends with the terrors of thick darkness.

translationWords:

- adultery, adulterous, adulterer, adulteress
- darkness
- house
- terror, terrify

translationNotes:

- **Connecting Statement:** - Job continues speaking.

- **the eye of the adulterer** - Here “eye” refers to the whole person. AT: “the adulterer” (See: [Synecdoche](#))
- **for the twilight** - “for the sunset”
- **No eye will see me** - Here “eye” refers to the whole person. AT: “No one will see me” (See: [Synecdoche](#))
- **wicked people dig into houses** - They dig into the houses in order to steal from them. This can be stated explicitly. AT: “wicked people dig into houses to steal from them” (See: [Assumed Knowledge and Implicit Information](#))
- **they shut themselves up** - “they hide inside”
- **For all of them, thick darkness is like the morning** - The thick darkness is as comfortable for the wicked as light of the morning is for normal people. (See: [Simile](#))
- **the terrors of thick darkness** - “the scary things that happen at night”

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:18-19**UDB:**

¹⁸ However, those wicked people will disappear very quickly,

and God will curse the land that they owned;

no one will go any longer to work in their vineyards.

¹⁹ Just as the snow melts away when it is hot and there is no rain,

those who have sinned will disappear into the place where the dead people are.

ULB:

¹⁸ Swiftly they pass away, however, like foam on the surface of the waters;

their portion of the land is cursed;

no one goes to work in their vineyards.

¹⁹ As drought and heat melt away the snow into waters,

so Sheol takes away those who have sinned.

translationWords:

- water, waters
- curse, cursed
- vineyard
- consume
- snow
- hades, sheol
- sin, sinful, sinner, sinning

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **like foam on the surface of the waters** - Foam lasts only a short time. This emphasizes how quickly God will cause the wicked to disappear. (See: **Simile**)
- **their portion of the land is cursed** - This can be stated in active form. AT: “God curses the part of the land that they own” (See: **Active or Passive**)
- **As drought and heat melt away ... those who have sinned** - Job says that sinners will disappear in Sheol in the same way as snow melts and disappears when it becomes warm. (See: **Simile**)

- **drought and heat** - These two words describe essentially the same weather and are used together to describe it fully. (See: [Hendiadys](#))

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:20-21**UDB:**

²⁰ Not even their mothers will remember them;

wicked people will be destroyed like trees that are cut down,
and maggots will eat their corpses.

²¹ The wicked mistreat women who have been unable to give birth to children who would have grown up to take care of them;

the wicked they never help widows.

ULB:

²⁰ The womb that bore him will forget him;

the worm will feed sweetly on him;

he will be remembered no more;

in this way, wickedness will be broken like a tree.

²¹ The wicked one devours the barren women who have not borne children;

he does no good to the widow.

translationWords:

- womb
- evil, wicked, wickedness
- devour
- barren
- good, goodness

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **The womb** - This refers to the mother. AT: “The mother” (See: **Synecdoche**)
- **the worm will feed sweetly on him** - This means that he will die and worms will eat his body. AT: “the worm will enjoy eating his dead body” or “he will die and then his body will be eaten by worms” (See: **Idiom**)
- **he will be remembered no more** - This can be stated in active form. AT: “no one will remember him anymore” (See: **Active or Passive**)

- **wickedness will be broken like a tree** - God's destruction of the wicked man is describes as if he were cutting down a tree. This can be stated in active form. AT: "God will destroy the wicked as if he were a tree" (See: [Metaphor](#) and [Active or Passive](#))
- **The wicked one devours** - This metaphor emphasizes how ruthless the wicked man is. AT: "Just like a wild animal kills its prey, so the wicked person harms" (See: [Metaphor](#))
- **the barren women who have not borne children** - The people of that day considered that a woman who was barren was cursed by God. Therefore, this represents the most unfortunate women.
- **widow** - a woman whose husband has died

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:22-23**UDB:**

²² But God, by his power, gets rid of mighty people.

He causes the wicked people to die.

²³ God allows them to think that they are secure and safe,
but he is watching them all the time.

ULB:

²² Yet God drags away the mighty people by his power;
he rises up and does not strengthen them in life.

²³ God allows them to think they are secure, and they are happy about that,
but his eyes are on their ways.

translationWords:

- God
- mighty, might
- power, powers
- raise, rise, risen, arise, arose
- life, live, living, alive

translationNotes:

- **Connecting Statement:** - Job continues speaking.
- **by his power** - “by using his power” or “because he is powerful”
- **he rises up and does not strengthen them in life** - Here “does not strengthen them in life” means God does not keep them alive. AT: “God rises up and does not give wicked people the strength to live” or “God rises up and causes them to die” (See: **Idiom**)
- **but his eyes are on their ways** - Here “eyes” refers to God. AT: “but he is always watching what they do” (See: **Metonymy**)

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 24:24-25**UDB:**

²⁴ They prosper for a little while,

and then suddenly they are gone;

God will make them die like all the other people;

they will be like stalks of grain that the farmers have cut off.

²⁵ If this is not true, is there anyone who will show that I am a liar
and prove me wrong?"

ULB:

²⁴ These people are exalted; still, in only a little while, they will be gone;
indeed, they will be brought low; they will be gathered up like all the others;
they will be cut off like the tops of ears of grain.

²⁵ If it is not so, who can prove me to be a liar;
who can make my speech worth nothing?"

translationWords:

- exalt, exaltation
- cut off
- grain

translationNotes:

- **Connecting Statement:** - This concludes Job's speech.
- **they will be brought low** - This can be stated in active form. AT: "God will bring them low" or "God will destroy them" (See: [Active or Passive](#))
- **they will be gathered up like all the others** - Some translations are based on a different early text, which says "they wither and fade like weeds." (See [Textual Variants](#))
- **they will be gathered up like all the others** - This can be stated in active form. What "the others" refers to can be stated clearly. AT: "God will gather them up as he gathered up the other wicked people" See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

- **they will be cut off like the tops of ears of grain** - These wicked people will be cut off in the same way heads of grain are cut off during harvest. This can be stated in active form. AT: “God will cut them off like a farmer cuts off the top of a stalk of grain” (See: [Simile](#) and [Active or Passive](#))
- **If it is not so, who can prove me to be a liar; who can make my speech worth nothing?**
- Job uses this question to express the certainty of his argument. The implicit answer is: “no one.” AT: “This is true, and no one can prove that I am a liar; no one can prove me wrong.” (See: [Rhetorical Question](#))
- **make my speech worth nothing** - “prove what I say is wrong”

Links:

- [Introduction to Job](#)
- [Job 24 General Notes](#)
- [Job 24 Translation Questions](#)

Job 25 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of the advice of Job's friend, Bildad. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

God's holiness and man's sin

Bildad describes the holiness of Yahweh and the universal nature of man's sinfulness. While his points are accurate, they are not convincing for Job because he has been righteous. (See: [holy](#), [holiness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#) and [righteous](#), [righteousness](#))

Important figures of speech in this chapter

Rhetorical Questions

Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument. (See: [Rhetorical Question](#))

Links:

- [Job 25:01 Notes](#)

Job 25:1-3**UDB:**

¹ Then Bildad also replied:

² "God is very powerful; everyone should honor him very much;

he causes everything to be peaceful high up in heaven, with no confusion at all.

³ Can anyone count the angels who are in his army in heaven?

Is there any person on whom his light does not shine?

ULB:

25 ¹ Then Bildad the Shuhite answered and said,

² "Dominion and fear are with him;

he makes order in his high places of heaven.

³ Is there any end to the number of his armies?

Upon whom does his light not shine?

translationWords:

- **dominion**
- **fear, afraid, fear of Yahweh**
- **heaven, sky, heavens, heavenly**
- **light**

translationNotes:

- **Bildad the Shuhite** - Translate this man's name as in **2:11**.
- **Dominion and fear are with him** - Here "him" refers to God. The abstract nouns "dominion" and "fear" can be stated as verbs. AT: "Dominion and fear are with God" or "God rules over all, and people should fear only him" (See: **Abstract Nouns**)
- **in his high places of heaven** - "in heaven" or "in the high heaven"
- **Is there any end to the number of his armies?** - Bildad uses this question to express how great God is. The implicit answer is "no." This refers to the armies of God's angels. AT: "There is no end to the number of angels in his army." or "His armies are so big that no one can count them." (See: **Rhetorical Question** and **Metonymy**)
- **Upon whom does his light not shine?** - Bildad uses this question to express that God gives light to every person. AT: "Nor is there anyone upon whom his light does not shine." or "God makes his light shine over everyone." (See: **Rhetorical Question**)

Links:

- [Introduction to Job](#)
- [Job 25 General Notes](#)
- [Job 25 Translation Questions](#)

Job 25:4-6**UDB:**

⁴ So how can God consider any person to be righteous?

How can he accept any human being?

⁵ Consider this: God does not even think that the full moon is bright,
and he does not even accept the stars in the heavens as worthy of
him.

⁶ So what about humans?

They are as insignificant as maggots.

God does not think more highly of people than he thinks of worms.”

ULB:

⁴ How then can man be righteous with God?

How can he who is born of a woman be clean, acceptable to him?

⁵ See, even the moon has no brightness to him;
the stars are not pure in his sight.

⁶ How much less man, who is a worm—
a son of man, who is a worm!”

translationWords:

- righteous, righteousness
- God
- clean, cleanse
- pure, purify, purification

translationNotes:

- **Connecting Statement:** - Bildad continues speaking.
- **How then can man ... God? How can he who is born ... him?** - These two questions are used together to emphasize that it is impossible for a man to be good enough for God. (See: [Parallelism](#))
- **How then can man be righteous with God?** - The implicit reaction is that he cannot. AT: “A man can never be righteous for God.” (See: [Rhetorical Question](#))

- **How can he who is born ... acceptable to him?** - The implicit reaction is that he cannot. AT: “He who is born of a woman cannot be clean or acceptable to him.” (See: [Rhetorical Question](#))
- **clean, acceptable to him** - “clean—that is, acceptable to him”
- **he who is born of a woman** - This idiom includes everyone. AT: “any man” (See: [Idiom](#))
- **See** - The word “See” here adds emphasis to what follows. AT: “Indeed”
- **the moon has no brightness to him** - The abstract noun “brightness” can be stated as an adjective. AT: “the moon is not bright enough for God” (See: [Abstract Nouns](#))
- **the stars are not pure in his sight** - Here “pure” means “perfect.” AT: “he does think even the stars are perfect”
- **How much less man ... a son of man, who is a worm** - These two lines say the same thing and are used together to emphasize that man is not perfect. (See: [Parallelism](#))
- **who is a worm** - Bildad states that human beings are of as little value as worms. AT: “who is as worthless as a worm” (See: [Metaphor](#))
- **a son of man** - This is another way of referring to a man. AT: “a man” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 25 General Notes](#)
- [Job 25 Translation Questions](#)

Job 26 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is Job's response to Bildad.

This chapter begins a section continuing through chapter 31.

Special concepts in this chapter

Yahweh's power

While Bildad described Yahweh's power as being so much greater than Job's, Job understands the true extent of Yahweh's power. It is not just over Job's life, but over all of creation.

Other possible translation difficulties in this chapter

Sarcasm

Job uses sarcasm in this chapter. This is the use of irony to insult Bildad. (See: Irony)

Links:

- [Job 26:01 Notes](#)

Job 26:1-4**UDB:**

¹ Job replied to Bildad:

² "I am a very weak and helpless man;

you do not really think that you have helped me at all, do you?

³ You certainly do not think that you have given me good advice, do you?—
me, who am not wise at all.

⁴ Who helped you to say all those great things?

Who inspired you to speak like you did?

ULB:

26 ¹ Then Job answered and said,

² "How you have helped one who has no power!

How you have saved the arm that has no strength!

³ How you have advised one who has no wisdom
and announced to him sound knowledge!

⁴ With whose help have you spoken these words?

Whose spirit was it that came out from you?

translationWords:

- Job
- power, powers
- save, safe
- wise, wisdom
- know, knowledge, make known
- word
- spirit, spiritual

translationNotes:

- **How you have helped one ... the arm that has no strength!** - In these statements, Job is accusing Bildad. The word "one" refers to himself. AT: "I am powerless and have no strength, but you act like you have helped me—but really, you have not helped me at all!" (See: **Irony**)

- **the arm that has no strength** - Job uses this phrase to describe himself. AT: “me, who is like an arm that has no strength” or “the one who is so weak” (See: [Metaphor](#))
- **How you have advised one who has no wisdom and announced to him sound knowledge!** - Job is saying that Bildad has not provided him with good advice and knowledge. AT: “You act like I have no wisdom and that you have advised me, that you have given me good advice!” (See: [Irony](#))
- **announced to him sound knowledge** - “given him good advice”
- **With whose help have you spoken these words? Whose spirit was it ... you?** - In these questions Job continues to mock Bildad. They are both rhetorical questions and have basically the same meaning. They are used together to strengthen each other. AT: “You must have had help speaking these words. Perhaps some spirit helped you speak them!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 26:5-6**UDB:**

⁵ The spirits of dead people tremble with fear,

those who are under the waters
and everyone who dwells with them.

⁶ God knows all about those who are in the place of the dead;

there is nothing down there that prevents God from seeing what is
there.

ULB:

⁵ The dead are made to tremble,
those who are beneath the waters
and all who dwell in them.

⁶ Sheol is naked before God;
destruction itself has no covering against him.

translationWords:

- water, waters
- hades, sheol
- God

translationNotes:

- **The dead** - This refers to dead people. AT: “Those who are dead” or “The spirits of the dead” (See: [Nominal Adjectives](#))
- **tremble** - They tremble because they are afraid of God. This can be stated clearly. AT: “tremble in fear” or “tremble in fear of God” (See: [Assumed Knowledge and Implicit Information](#))
- **those who are beneath the waters** - This tells about the dead people who tremble.
- **all who dwell in them** - This tells about the the dead people who tremble. The word “them” refers to the waters.
- **Sheol is naked before God; destruction itself has no covering** - Sheol is spoken of as if it were a person. These two phrases have the same meaning. To be “naked” or have “no covering” is to be completely exposed and not able to hide anything. AT: “It is like Sheol is naked before God, for nothing in Sheol, the place of destruction, is hidden from God” (See: [Metaphor](#) and [Parallelism](#))
- **destruction** - This is another name for Sheol. AT: “the place of destruction”

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 26:7-8**UDB:**

⁷ God stretches out heaven

over the empty spaces,

and he places the earth in that huge empty space, but it is not resting on anything.

⁸ He fills the thick clouds with water

and prevents that water from bursting the clouds.

ULB:

⁷ He stretches out the northern skies

over the empty space,

and he hangs the earth over nothing.

⁸ He binds up the waters in his thick clouds,

but the clouds are not torn under them.

translationWords:

- [earth, earthly](#)
- [water, waters](#)

translationNotes:

- **He stretches out the northern skies over the empty space** - The northern skies represent heaven, the place where God dwells with the beings he created to dwell there. (See: [Metaphor](#))
- **He binds up the waters in his thick clouds** - The clouds are spoken of as if they were a large blanket in which God wraps the rainwater. AT: "He wraps up the water in his thick clouds."
- **but the clouds are not torn under them** - This can be stated actively. The word "them" refers to the waters. AT: "but the weight of the waters does not tear the clouds" (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 26:9-10**UDB:**

⁹ He causes clouds to obscure the moon.

¹⁰ He separates the light from the darkness

and puts the horizon to mark the place where the night ends and the daytime begins.

ULB:

⁹ He covers the surface of the moon

and spreads his clouds on it.

¹⁰ He has engraved a circular boundary on the surface of the waters as the line between light and darkness.

translationWords:

- [face](#)
- [light](#)
- [darkness](#)

translationNotes:

- **and spreads his clouds on it** - This phrase tells how he covers the surface of the moon. AT: “by spreading his clouds in front of it”
- **He has engraved a circular boundary** - This speaks of the horizon as if God had marked a boundary on the ocean.

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 26:11-12**UDB:**

¹¹ When he is angry, it is as though he rebuked the pillars that hold up the sky.

They are shocked, and they tremble.

¹² By his power he calmed the sea;

by his skill he destroyed Rahab, the huge sea monster.

ULB:

¹¹ The pillars of heaven tremble

and are astonished at his rebuke.

¹² He calmed the sea with his power;

by his understanding he shattered Rahab.

translationWords:

- pillar, column
- heaven, sky, heavens, heavenly
- tremble
- marvel, wonder, amazed, astonished
- rebuke
- power, powers
- understand, understanding

translationNotes:

- **The pillars of heaven tremble and are astonished at his rebuke** - People thought of heaven or the sky as resting on pillars. Job speaks as though the pillars are humans that shake in fear when God is angry. AT: “The pillars that hold up heaven shake in fear when God rebukes them” or “The pillars that hold up the sky shake like people who are afraid when God rebukes them” (See: [Personification](#))
- **he shattered Rahab** - he destroyed Rahab
- **Rahab** - This is the name of a frightening monster that lived in the sea. See how you translated this in [Job 09:13-15](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 26:13-14**UDB:**

¹³ By his breath he caused the sky to be bright;

by his hand he killed the great dragon in the sea as it was fleeing from him.

¹⁴ But those events show only a small amount of his power;

it is as though we were hearing only whispers of his powerful voice.

When we hear thunder, we say, ‘Who can really understand how great his power is?’”

ULB:

¹³ By his breath he made the skies clear;

his hand pierced the fleeing serpent.

¹⁴ See, these are but the fringes of his ways;

how small a whisper do we hear of him!

Who can understand the thunder of his power?”

translationWords:

- breathe, breath
- hand, right hand, to hand over
- serpent, snake, viper
- understand, understanding

translationNotes:

- **By his breath he made the skies clear** - The abstract noun “breath” can be translated with the verb “breathe” or “blow.” This image represents God causing the wind to blow away the clouds. AT: “By breathing, God made the skies clear” or “God blew away the clouds so that the skies were clear” (See: [Abstract Nouns](#) and [Metaphor](#))
- **his hand pierced the fleeing serpent** - Here “his hand” represents God’s sword and “pierced” represents killing. AT: “With his sword he pierced the fleeing serpent” (See: [Metonymy](#))
- **the fleeing serpent** - “the serpent as it was trying to escape from him.” This refers to Rahab, the monster in the sea. See [26:12](#).
- **See, these are but the fringes of his ways** - Here “fringes” represents a small part that we can see of something that is much bigger. AT: “See, these things that God has done show only a small part of his great power” (See: [Metaphor](#))

- **how small a whisper do we hear of him!** - This is an exclamation that expresses Job's amazement of all the great things that Job does that we do not even know about. AT: "We hear only his quiet whisper" (See: [Exclamations](#))
- **how small a whisper do we hear of him** - Seeing what God does is spoken of as hearing God's voice. Hearing a small whisper of him represents seeing only a little of the great things he does. AT: "It is like hearing only a whisper of his powerful voice" (See: [Metaphor](#))
- **Who can understand the thunder of his power?** - The "thunder of his power" represents the greatness of all that God does. Job uses this question to emphasize that God's power is so great that no one can understand it. AT: "No one can understand the greatness of his power!" (See: [Rhetorical Question](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 26 General Notes](#)
- [Job 26 Translation Questions](#)

Job 27 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's authority. (See: [curse](#), [cursed](#))

Links:

- [Job 27:01 Notes](#)

Job 27:1-3**UDB:**

¹ Job continued speaking to his three friends:

² "Almighty God has refused to treat me justly.

He has caused me to feel bitter.

But just as surely as he lives,

³ I will say this as long as God's Spirit enables me to breathe!

ULB:

27 ¹ Job resumed speaking and he said,

² "As surely as God lives, who has taken away my justice,

the Almighty, who made my life bitter,

³ while my life is yet in me,

and the breath from God is in my nostrils,

this is what I will do.

translationWords:

- Job
- God
- life, live, living, alive
- just, justice, justly
- Almighty
- breathe, breath

translationNotes:

- **As surely as God lives** - This phrase shows that Job is taking an oath. Job compares the certainty that God is alive to the certainty of what he is saying. This is a way of making a solemn promise. AT: "I swear by God"
- **has taken away my justice** - Justice is spoken of as if it were an object that could be taken away or given. Taking it away represents refusing to treat Job with justice. AT: "has refused to treat me justly" (UDB) (See: [Metaphor](#))
- **made my life bitter** - Job's "life" being bitter represents Job feeling resentful toward God. AT: "has caused me to become resentful" or "has made me feel angry because of the unfair way he has treated me" (See: [Metonymy](#))

- **while my life is yet in me** - This refers to the duration of the rest of his life. AT: “during the whole time that my life is yet in me” or “as long as my life is yet in me”
- **while my life is yet in me** - The abstract noun “life” can be expressed with the adjective “alive” or the verb “live.” AT: “as long as I am still alive” or “while I still live” (See: [Abstract Nouns](#))
- **the breath from God is in my nostrils** - Breath in the nostrils represents being able to breathe. And “breath from God” represents God making him able to breathe. AT: “God enables me to breathe” (See: [Metonymy](#))
- **nostrils** - “nose”

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:4-5**UDB:**

⁴ I will not lie!

I will not say anything to deceive anyone.

⁵ I will never admit that what you three have said is true;

until the day that I die, I will insist that I have not done things that are wrong.

ULB:

⁴ My lips will not speak wickedness,

neither will my tongue speak deceit; ⁵ I will never admit that you three are right;

until I die I will never deny my integrity.

translationWords:

- unrighteous, unrighteousness
- tongue
- deceive, deceit, deception, deceptive
- death, die, dead
- integrity

translationNotes:

- **Surely my lips will not speak wickedness, neither will my tongue speak deceit** - These two phrases have basically the same meaning and are used together to emphasize that he will not speak in such ways. The phrases “my lips” and “my tongue” represent Job himself. AT: “Surely I will not speak wickedness or deceit” (See: **Parallelism** and **Synecdoche**)
- **speak wickedness ... speak deceit** - The abstract nouns “wickedness” and “deceit” can be expressed with “wickedly” and “deceitfully.” AT: “speak wickedly ... speak deceitfully”
- **I will never admit that you three are right** - “I will never agree with you and say that you three are right” (See: **Abstract Nouns**)
- **that you three are right** - The word “you” here is plural. It refers to Job’s friends. (See: **Forms of You**)
- **I will never deny my integrity** - “I will never say that I am not innocent” or “I will always say that I am innocent”

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:6-7**UDB:**

⁶ I will say that I am innocent, and I will never say anything different;

my inner being will never reproach me as long as I live.

⁷ I want God to punish my enemies like he will punish all wicked people;

I want him to punish those who oppose me like he punishes all unrighteous people.

ULB:

⁶ I hold fast to my righteousness and will not let it go;

my thoughts will not reproach me so long as I live.

⁷ Let my enemy be like a wicked man;

let him who rises up against me be like an unrighteous man.

translationWords:

- righteous, righteousness
- reproach
- life, live, living, alive
- adversary, enemy
- evil, wicked, wickedness
- raise, rise, risen, arise, arose
- unrighteous, unrighteousness

translationNotes:

- **I hold fast to my righteousness** - Here “hold fast” to is a metaphor that represents being determined to continue to say something. The abstract noun “righteousness” can be expressed with “righteous.” AT: “I am determined to continue saying that I am righteous” (See: [Metaphor](#) and [Abstract Nouns](#))
- **will not let it go** - Here “will not let it go” is a metaphor that represents stopping saying something. AT: “will not stop saying that I am righteous” or “will not stop saying so” (See: [Metaphor](#))
- **my thoughts will not reproach me** - Here “my thoughts” represents Job. AT: “even in my thoughts, I will not reproach myself” (See: [Metonymy](#))

- **Let my enemy be ... let him who rises up against me be** - The two clauses that start with these words share the same meaning. They are used together to emphasize Job's strong desire that this should happen. (See: [Parallelism](#))
- **Let my enemy be like a wicked man** - How he wants his enemy to be like a wicked person can be stated clearly. AT: "Let my enemy be punished like a wicked man" or "Let God punish my enemy as he punishes wicked people" (See: [Assumed Knowledge and Implicit Information](#))
- **let him who rises up against me be like an unrighteous man** - How he wants this person to be like an unrighteous man person can be stated clearly. AT: "Let him who rises up against me be punished like an unrighteous man" (See: [Assumed Knowledge and Implicit Information](#))
- **him who rises up against me** - Here "rises up against me" is a metaphor meaning oppose him. The whole phrase refers to Job's adversary. AT: "him who opposes me" or "my adversary" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:8-10**UDB:**

⁸ When it is time for God to get rid of godless people and to cause them to die,

there is absolutely nothing good that they can confidently expect to happen to them.

⁹ When they experience troubles, God will not hear them call out to him for help, will he?

¹⁰ Will they be happy about what Almighty God does?

Will they begin to pray to him frequently?

Certainly not!

ULB:

⁸ For what is the hope of a godless man when God cuts him off,
when God takes away his life?

⁹ Will God hear his cry
when trouble comes upon him?

¹⁰ Will he delight himself in the Almighty
and call upon God at all times?

translationWords:

- hope
- ungodly, godless, ungodliness, godlessness
- cut off
- cry, cry out
- trouble, troubles, troubled
- delight
- Almighty
- call, calling, called, call out

translationNotes:

- **For what is the hope of a godless man when ... when God takes away his life?** - Job uses this question to say that such a man has no hope. AT: “There is no hope for the godless when God ... takes away his soul.” (See: [Rhetorical Question](#))
- **when God cuts him off, when God takes away his life** - These two phrases have the same meaning. AT: “when God cuts him off and takes away his life” or “when God causes him to die” (See: [Parallelism](#))
- **cuts him off** - This is a metaphor meaning “kill him” or “cause him to die” (See: [Metaphor](#))
- **takes away his life** - This is a metaphor meaning “kill him” or “makes him stop living” (See: [Metaphor](#))
- **Will God hear his cry when trouble comes upon him?** - Job uses this question to say that God will not help that person. AT: “God will not hear his cry when trouble comes upon him.” or “When trouble comes upon him and he cries out for help, God will not hear him.” (See: [Rhetorical Question](#))
- **Will God hear his cry** - Here “hear his cry” represents responding to the godless man’s cry and helping him. AT: “Will God respond to his cry” (See: [Metonymy](#))
- **Will he delight himself in the Almighty and call upon God at all times?** - Job uses this question to say that the godless man will not do these things. AT: “He will not delight himself in the Almighty and call upon God at all times.” or “He will not be happy about what the Almighty does and he will not pray to God often.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:11-12**UDB:**

¹¹ I will teach you three something about God's power;

I will reveal to you what he is thinking.

¹² You three have seen for yourselves powerful things that God has done;

so I do not understand why you have been saying such nonsense to me.

ULB:

¹¹ I will teach you concerning the hand of God;

I will not conceal the thoughts of the Almighty.

¹² See, all of you have seen this yourselves;

why then have you spoken all this nonsense?

translationWords:

- hand, right hand, to hand over
- Almighty

translationNotes:

- **I will teach you** - Each occurrence of “you” in these verses is plural and refers to Job’s three friends (See: [Forms of You](#))
- **the hand of God** - God’s “hand” represents his power. AT: “the power of God” (See: [Metonymy](#))
- **I will not conceal the thoughts of the Almighty** - The abstract noun “thoughts” can be expressed with the verb “think.” AT: I will not hide from you what the Almighty thinks” (See: [Abstract Nouns](#))
- **why then have you spoken all this nonsense?** - Job uses this question to rebuke his friends for saying such foolish things. AT: “yet you have spoken all this nonsense.” or “You should not have spoken so foolishly!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:13-14**UDB:**

¹³ I will tell you what Almighty God does to wicked people,
what he does to people who mistreat others.

¹⁴ Even if they have many children, those children will die in wars,
or they will die because they do not have enough food to eat.

ULB:

¹³ This is the destiny of a wicked man with God,
the heritage of the oppressor that he receives from the Almighty:

¹⁴ If his children multiply, it is for the sword;
his offspring will never have enough food.

translationWords:

- destiny, destine, destined
- evil, wicked, wickedness
- inherit, inheritance, heritage, heir
- oppress, oppression, oppressor
- receive
- children, child
- sword
- offspring

translationNotes:

- **This is the destiny of a wicked man with God** - A wicked man's destiny with God refers to what God has planned for him. AT: "This is what God has planned for the wicked man"
- **the heritage of the oppressor that he receives from the Almighty** - Here "the heritage of the oppressor" is a metaphor representing what will happen to the oppressor. What God will do to him is spoken of as if it were an inheritance that God was giving him. AT: "What the Almighty will do to the oppressor" (See: [Metaphor](#))
- **it is for the sword** - Here the sword represents dying in battle. AT: "they will die in battle" (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:15-17**UDB:**

¹⁵ Their children who are still alive after they themselves die will perish from diseases,
and the wives they leave behind will not even mourn for them.

¹⁶ Sometimes wicked people accumulate a huge amount of silver
and pile up clothes as potters pile up clay,

¹⁷ but those wicked people will die, and then righteous people will wear
those clothes,

and honest people will get their silver and divide it among themselves.

ULB:

¹⁵ Those who survive him will be buried by plague,
and their widows will make no lament for them.

¹⁶ Though the wicked man heaps up silver like the dust,
and heaps up clothing like clay,

¹⁷ he may heap up clothing, but righteous people will put it on,
and innocent people will divide up the silver among themselves.

translationWords:

- bury, buried, burial
- plague
- lament, lamentation
- silver
- righteous, righteousness
- innocent

translationNotes:

- **Those who survive him** - “Those who continue to live after he dies.” This refers to the wicked man’s children. This can be stated clearly. “Those who continue to live after their wicked father dies” (See: [Assumed Knowledge and Implicit Information](#))
- **will be buried by plague** - Here “be buried” represents dying. AT: “will die by plague” (See: [Metonymy](#))

- **their widows ... them** - The words “their” and “them” refer to “Those who survive him,” that is, the children of the wicked man.
- **heaps up silver like the dust** - Here “heaps up” is a metonym meaning gather much. Job speaks as if the silver was as easy to get as dust. AT: “gathers large piles of silver” or “gathers silver as easily as he could gather dust” (See: [Simile](#))
- **heaps up clothing like clay** - Here “heaps up” is a metonym meaning gather much. Job speaks as if the clothing was as easy to get as clay. AT: “gathers large piles of clothing” or “gathers clothing as easily as he could gather clay” (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:18-19**UDB:**

¹⁸ The houses that they build are as weak as spider webs;

they are like flimsy huts that watchmen live in while they guard people's fields.

¹⁹ The wicked people are rich when they lie down at night,

but when they wake up in the morning, they find out that their money has disappeared.

ULB:

¹⁸ He builds his house like a spider,
like a hut that a guard makes.

¹⁹ He lies down in bed rich, but he will not keep doing so;
he opens his eyes, and everything is gone.

translationWords:

- house

translationNotes:

- **He builds his house like a spider** - After "spider" the phrase "builds his web" is understood. AT: "as a spider builds its web" (See: [Ellipsis](#))
- **He builds his house like a spider** - A spider web is fragile and easily destroyed. AT: "He builds his house as fragile as a spider builds its web" or "He builds his house as fragile as a spider's web" (See: [Simile](#))
- **like a hut** - A hut is a temporary house that is also not very strong. AT: "like a temporary hut" (See: [Simile](#))
- **He lies down in bed rich** - "He is wealthy when he lies down in bed." This refers to him lying down in bed at night and sleeping.
- **but he will not keep doing so** - "but he will not keep lying down in bed rich" or "but he will not continue to be wealthy when he lies down in bed"
- **he opens his eyes** - Opening his eyes represents waking up in the morning. AT: "he will wake up" (See: [Metonymy](#))
- **and everything is gone** - "all of his riches will be gone" or "everything will have vanished"

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:20-21**UDB:**

²⁰ Things that terrify them come to them like a flood that they do not expect;

during the night a whirlwind carries them away.

²¹ It is as though the wind from the east had picked them up and carried them away from their homes,

and they disappear forever.

ULB:

²⁰ Terrors overtake him like waters;

a storm takes him away in the night.

²¹ The east wind carries him away, and he leaves;

it sweeps him out of his place.

translationWords:

- **terror, terrify**
- **water, waters**

translationNotes:

- **Terrors overtake him** - Here “overtake him” represents suddenly happening to him. Possible meanings are that “terrors” 1) is a metonym for things that cause people to be afraid. AT: “Terrifying things suddenly happen to him” or 2) fear. AT: “He suddenly becomes terrified”
- **like waters** - The word “waters” refers to a flood. Floods can happen very suddenly when people do not expect them, and they are dangerous and frightening. AT: “like a flood” or “like waters that rise up suddenly” (See: and **Simile**)
- **a storm takes him away** - “a violent wind blows him away”
- **it sweeps him out of his place** - Job speaks of the wind blowing the wicked man out of his house as if the wind were a person sweeping dust out of a house with a broom. AT: “the wind sweeps him out of his place like a woman who sweeps dirt out of a house” or “the wind easily blows him out of his place” (See: **Personification**)
- **his place** - “his home”

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 27:22-23**UDB:**

²² That wind strikes them without pitying them

while they are running away, trying to escape from its force.

²³ That wind is like someone clapping his hands at them to mock them, howling at them and forcing them to run away.”

ULB:

²² It throws itself at him and does not stop;

he tries to flee out of its hand.

²³ It claps its hands at him in mockery;

it hisses him out of his place.

translationWords:

- hand, right hand, to hand over
- mock, ridicule, scoff at

translationNotes:

- **General Information:** - In verses 22-23 Job speaks of the wind as if it were a person attacking the wicked person. (See: **Personification**)
- **It throws itself at him** - Here “throws itself at him” represents the wind blowing strong against him like an attacker. AT: “It blows strong against him like someone attacking him” (See: **Personification**)
- **he tries to flee out of its hand** - Here “hand” represents the power or control that the wind has over the wicked man. AT: “he tries to flee out of its control” (See: **Personification** and **Metonymy**)
- **It claps its hands at him in mockery** - Clapping the hands is a way of mocking someone. Here it represents the wind making loud noises. AT: “It makes loud noises like someone clapping his hands to mock him” (See: **Symbolic Action** and **Personification**)
- **it hisses him out of his place** - The wind makes a noise as it blows him out of his place. It sounds like the hissing sound that people make to mock someone. AT: “it makes a hissing noise as it causes him to leave his home” or “it blows him out of his place and makes a hissing noise like someone who hisses at him to mock him” (See: **Symbolic Action** and **Personification**)

Links:

- [Introduction to Job](#)
- [Job 27 General Notes](#)
- [Job 27 Translation Questions](#)

Job 28 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Yahweh's wisdom

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's wisdom and authority. This chapter especially focus on Yahweh's wisdom as he controls the circumstances of Job's life. Man cannot understand because they do not have Yahweh's wisdom. (See: [curse, cursed](#) and [wise, wisdom](#))

Links:

- [Job 28:01 Notes](#)

Job 28:1-2**UDB:**

¹ "It is true that there are places where men dig to find silver,
and there are places where people refine gold that they have dug.
² People dig iron ore out of the ground,
and they also smelt copper.

ULB:

28 ¹ Surely there is a mine for silver,
a place where they refine gold.
² Iron is taken out of the earth;
copper is smelted out of the stone.

translationWords:

- [silver](#)
- [gold](#)

translationNotes:

- **mine** - This is a place where people dig rocks out of the earth. These rocks have metal in them.
- **refine** - This is the process of heating a metal to remove all of the impurities that are in it.
- **Iron is taken out of the earth** - This can be stated in active form. AT: "People take iron out of the earth" (See: [Active or Passive](#))
- **copper is smelted out of the stone** - This can be stated in active form. AT: "people smelt copper out of the stone" or "people heat stone to melt copper out of it" (See: [Active or Passive](#))
- **copper** - an important red-brown colored metal
- **smelted** - This is a process of heating rocks to melt the metal in them in order to get the metal out of the rocks.

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:3-4**UDB:**

³ Men use lamps while they work far down under the ground

to search for the ore inside the mines

where it is very dark.

⁴ They dig shafts in places that are far from where people live,

where travelers do not go.

They work far away from other people,

swinging back and forth on ropes as they descend into the mine shafts.

ULB:

³ A man sets an end to darkness

and searches out, to the farthest limit,

the stones in obscurity and thick darkness.

⁴ He breaks open a shaft away from where people live,

places that are forgotten by anyone's foot.

He hangs far away from people; he swings to and fro.

translationWords:

- darkness
- people group, peoples, the people, a people
- life, live, living, alive

translationNotes:

- **A man sets an end to darkness** - Here "sets and end to darkness" represents shining a light in the darkness. People would use a flame, either in a lantern or on a torch. AT: "A man carries light into dark places" (See: **Metonymy**)
- **to the farthest limit** - "to the farthest parts of the mine"
- **obscurity ... thick darkness** - These two phrases are used together to emphasize that the darkness is extremely dark. (See: **Doublet**)
- **shaft** - a deep narrow hole dug into the ground or rock. People go down the hole to mine it.

- **places that are forgotten by anyone's foot** - Places where people do not walk are spoken of as if the feet of anyone who might have walked there long ago had forgotten the places. AT: "where no one ever walks" (See: [Personification](#))
- **He hangs far away from people** - How and where he hangs can be stated clearly. AT: "Far away from people, he hangs from a rope in the shaft" (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:5-6**UDB:**

⁵ Food grows on the surface of the ground,

but down under the ground, where there is no food, the miners
make fires to break apart the rocks.

⁶ The stones that are dug from under the ground contain sapphires,
and the dirt contains bits of gold.

ULB:

⁵ As for the earth, out of which comes bread,
it is turned up below as if by fire.

⁶ Its stones are the place where sapphires are found,
and its dust contains gold.

translationWords:

- [earth, earthly](#)
- [bread](#)
- [fire](#)

translationNotes:

- **the earth, out of which comes bread** - Here “bread” is a metonym for food in general. Food coming out of the ground is a metaphor for food growing in the ground. AT: “the earth, where food grows,” (See: [Metonymy](#) and [Metaphor](#))
- **it is turned up below as if by fire** - Possible meanings are that 1) people made fires under the ground to break apart the rock. AT: “it is broken up below by the fires that the miners make” or 2) “turn” is a metaphor for change. AT: “it is broken up below so much it is as if it were destroyed by fire”
- **it is turned ... Its stones ... its dust** - The word “it” refers to the earth.
- **sapphires** - This word refers to a type of rare and expensive blue gem stone.

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:7-8**UDB:**

⁷ Some birds have very good eyes,

but even hawks do not know where the mines are,
and falcons have not seen those places.

⁸ Lions or other proud wild animals have never gone to those places.

ULB:

⁷ No bird of prey knows the path to it,
nor has the falcon's eye seen it.

⁸ The proud animals have not walked such a path,
nor has the fierce lion passed there.

translationWords:

- [walk](#)
- [lion](#)

translationNotes:

- **No bird of prey knows the path to it ... nor has the falcon's eye seen it** - These clauses express similar meaning. AT: "No bird of prey or falcon knows or has ever seen the path that goes to the mine" (See: [Parallelism](#))
- **bird of prey** - a bird that eats other animals
- **falcon** - This may also be translated "vulture." Both are large flying bird that eat smaller animals. You may translate this with a similar bird from your culture that is large and eats other animals.
- **The proud animals have not walked such a path ... nor has the fierce lion passed there** - These clauses also express similar meaning. (See: [Parallelism](#))
- **The proud animals** - This refers to very strong, wild animals.

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:9-11**UDB:**

⁹ Miners dig very hard rock;

it is as though they turned the mountains upside down to get the ore.

¹⁰ They cut tunnels through the rocks,
and they find precious things.

¹¹ They dam up small streams to stop the water from flowing,
and they bring up into the light things that are hidden in the ground and in the streams.

ULB:

⁹ A man lays his hand on the flinty rock;
he overturns mountains by their roots.

¹⁰ He cuts out channels among the rocks;
his eye sees every valuable thing there.

¹¹ He ties up the streams so they do not run;
what is hidden there he brings out to the light.

translationWords:

- light

translationNotes:

- **lays his hand on the flinty rock** - This represents breaking up the rock. AT: “digs into the flinty rock” (See: [Metonymy](#))
- **flinty rock** - “hard rock”
- **overturns mountains by their roots** - “turns the mountains upside down by pulling out their roots.” This hyperbole represents digging up the mountains and the ground underneath them. (See: [Hyperbole](#))

- **he overturns mountains by their roots** - The ground underneath the mountains is spoken of as if the mountains were a tree and the ground beneath them were the roots. (See: [Metaphor](#))
- **his eye sees** - Here “his eye” represents him. AT: “He sees” (See: [Synecdoche](#))
- **He ties up the streams so they do not run** - Here “ties up the streams” represents damming or blocking the streams. AT: “He blocks the streams so they do not flow” (See: [Metaphor](#))
- **what is hidden there** - This refers to things that people normally do not see because they are in the ground or under water.

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:12-14**UDB:**

¹² But wisdom: Where can people find that?

Where can we find out how to truly understand things?

¹³ Humans do not know what wisdom is truly worth;

no one can find it here on this earth where they are living.

¹⁴ It is as though the water that is under the earth and water that is in the seas said,

‘I do not have it!’

ULB:

¹² Where will wisdom be found?

Where is the place of understanding?

¹³ Man does not know its price;

neither is it found in the land of the living.

¹⁴ The deep waters under the earth say, ‘It is not in me’;

the sea says, ‘It is not with me.’

translationWords:

- wise, wisdom
- understand, understanding
- life, live, living, alive
- water, waters

translationNotes:

- **General Information:** - In 28:12-28, wisdom and understanding are spoken of as if they were precious objects that are in some place and people want to find them. Finding wisdom and understanding represents becoming wise and learning to understand things well. (See: [Metaphor](#))
- **Where will wisdom be found? Where is the place of understanding?** - These questions mean the same thing and are used to show that it is very difficult to find wisdom and understanding. AT: “But it is very difficult to find wisdom and understanding.” (See: [Parallelism](#) and [Rhetorical Question](#))

- **Where will wisdom be found? Where is the place of understanding** - Becoming wise and understanding is spoken of as finding wisdom and understanding. AT: "How do people become wise? How do people learn to understand things well?" (See: [Metaphor](#))
- **Man does not know its price** - Possible meanings are 1) wisdom is spoken of as if it were something that people could buy. AT: "People do not know what it is worth" or 2) the word translated as "price" means "place." AT: "People do not know where it is" (See: [Metaphor](#))
- **neither is it found in the land of the living** - "and it is not found in the land of the living." The "land of the living" refers to this world where people live. This can be stated in active form. AT: "and no one can find wisdom in this world" (See: [Active or Passive](#))
- **The deep waters ... say, 'It is not in me'; the sea says, 'It is not with me.'** - The deep waters and the sea are presented as if they are people that could speak. AT: "Wisdom is not in the deep waters under the earth, nor is it in the sea" (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:15-17**UDB:**

¹⁵ People cannot buy wisdom

by paying for it with silver or gold.

¹⁶ Wisdom is worth much more than fine gold from the land of Ophir,
much more than very valuable stones.

¹⁷ It is worth much more than gold or beautiful quartz,
worth more than vases made from fine gold.

ULB:

¹⁵ It cannot be gotten for gold;
neither can silver be weighed as its price.

¹⁶ It cannot be valued with the gold of Ophir,
with precious onyx or sapphire.

¹⁷ Gold and crystal cannot equal it in worth;
neither can it be exchanged for jewels of fine gold.

translationWords:

- gold
- silver

translationNotes:

- **It cannot be gotten for gold** - This can be stated in active form. This implies that wisdom is worth much more than gold. AT: “People cannot pay for wisdom with gold” (See: [Assumed Knowledge and Implicit Information](#))
- **neither can silver be weighed as its price** - This implies that wisdom is worth much more than silver. It can be stated in active form. AT: “and people cannot weigh out enough silver to pay for wisdom” (See: [Assumed Knowledge and Implicit Information](#))
- **It cannot be valued with ... sapphire** - This implies that wisdom is much more valuable than the gold of Ophir, precious onyx and sapphire. (See: [Assumed Knowledge and Implicit Information](#))
- **Ophir** - This is the name of a land where there was fine gold. (See: [How to Translate Names](#))
- **onyx** - a valuable black gemstone

- **sapphire** - a valuable blue gemstone
- **Gold and crystal cannot equal it in worth** - This implies that wisdom is much more valuable than gold and crystal.
- **crystal** - a valuable gemstone that is clear or lightly colored
- **neither can it be exchanged for jewels of fine gold** - and it cannot be exchanged for jewels of fine gold.” This implies that wisdom is much more valuable than jewels of fine gold.
- **exchanged** - “traded”

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:18-19**UDB:**

¹⁸ Wisdom is worth more than coral or crystal quartz;

the price of wisdom is higher than the price of rubies.

¹⁹ The prices of topaz from Ethiopia and of pure gold

are lower than the value of wisdom.

ULB:

¹⁸ No mention is worth making of coral or jasper;

indeed, the price of wisdom is more than rubies.

¹⁹ The topaz of Ethiopia does not equal it;

neither can it be valued in terms of pure gold.

translationWords:

- wise, wisdom
- Ethiopia, Ethiopian
- pure, purify, purification

translationNotes:

- **No mention is worth making of coral or jasper** - “It is not worth making mention of coral and jasper.” This implies that wisdom is worth so much more than coral and jasper that there is no need for Job to say anything about them. AT: “I will not bother to mention coral or jasper” or “Coral and jasper are worthless compared to wisdom” (See: [Assumed Knowledge and Implicit Information](#))
- **coral** - This is a beautiful, hard substance that grows on the bottom of the ocean. (See: [Translate Unknowns](#))
- **jasper ... rubies ... topaz** - These are very expensive stones.
- **The topaz of Ethiopia does not equal it** - This implies that wisdom is much more valuable than topaz.
- **neither can it be valued in terms of pure gold** - “and wisdom cannot be valued in terms of pure gold.” This implies that wisdom is much more valuable than pure gold.

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:20-22**UDB:**

²⁰ So from where does wisdom come?

Where can we find out how to truly understand things?

²¹ No living humans can see it;

and birds cannot see it while they are up in the sky.

²² It is as though the places where people go after they die said,

‘We have only heard rumors about where to find wisdom.’

ULB:

²⁰ From where, then, comes wisdom?

Where is the place of understanding?

²¹ Wisdom is hidden from the eyes of all living things

and is kept hidden from the birds of the heavens.

²² Destruction and Death say,

‘We have heard just a rumor about it with our ears.’

translationWords:

- heaven, sky, heavens, heavenly
- death, die, dead

translationNotes:

- **From where, then, comes wisdom? Where is the place of understanding?** - Job uses these questions to introduce how people get wisdom and understanding. AT: “I will tell you where wisdom comes from and where understanding is.” or “I will tell you how to become wise and how to learn to understand things” (See: [Rhetorical Question](#))
- **From where, then, comes wisdom** - Wisdom is spoken of as if it were in a place and comes to people. Its coming represents people becoming wise. AT: “Then where do people get wisdom” or “Then how can people become wise” (See: [Metaphor](#))
- **Where is the place of understanding** - Understanding is spoken of as if it were in a place. AT: “Where do people get understanding” or “How to people learn to understand things” (See: [Metaphor](#))

- **Wisdom is hidden from the eyes of all living things** - This represents living things being unable to see wisdom. It can be expressed in active form. AT: “No living thing can see wisdom” (See: [Metonymy](#) and [Active or Passive](#))
- **and is kept hidden from the birds of the heavens** - This represents the birds being unable to see wisdom. This can be expressed in active form. AT: “and even the birds that fly in the skies cannot see wisdom” (See: [Active or Passive](#))
- **Destruction and Death say** - Here “Destruction” and “Death” are metonyms for the place people go to when they die. They are spoken of as if they were people who could speak. (See: [Active or Passive](#) and [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:23-25**UDB:**

²³ God is the only one who knows how to find wisdom;

he knows where it is

²⁴ because he can see things even in the most remote places on the earth;

he can see everything that is below the sky.

²⁵ He decided how strongly the winds should blow,

and how much rain should be in the clouds.

ULB:

²³ God understands the way to it;

he knows its place.

²⁴ For he looks to the very ends of the earth

and sees under all the heavens.

²⁵ In the past, he made the force of the wind

and parceled out the waters by measure.

translationWords:**translationNotes:**

- **God understands the way to it; he knows its place** - Wisdom is spoken of as if it were in a certain place. AT: “God knows how to find wisdom. He knows where it is” (See: [Metaphor](#))
- **the very ends of the earth** - “the farthest places on the earth”
- **parceled out the waters by measure** - This represents God deciding how much water should be in each place. Possible meanings are that this refers to deciding 1) how much rain should be in each cloud or 2) how much water should be in each sea. AT: “decided how much water should be in each place” or “put the amount of water that he planned for each place” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 28:26-28**UDB:**

²⁶ He decided where rain should fall,

and what path lightning should take from the clouds down to the ground.

²⁷ At that time he saw wisdom and decided that it is very valuable.

He examined it and approved it.

²⁸ And then he said to human beings, 'Listen! If you have much respect for me, you will be able to become wise;

to truly understand everything, you must first turn away from doing what is evil.'"

ULB:

²⁶ He made a decree for the rain

and a way for the lightning of the thunder.

²⁷ Then he saw wisdom and announced it;

he established it, indeed, and he examined it.

²⁸ To people he said,

'See, the fear of the Lord—that is wisdom;

to depart from evil is understanding.'"

translationWords:

- **decree**
- **fear, afraid, fear of Yahweh**
- **Lord**

translationNotes:

- **and a way for the lightning of the thunder** - Possible meanings are 1) he decided how the bolts of lightning should strike or 2) he decided where the thunderstorm should go.
- **the fear of the Lord—that is wisdom** - The abstract noun "fear" can be expressed with the verbs "fear" or "respect." The abstract noun "wisdom" can be expressed with the word "wise." AT: "if you fear the Lord—you will be wise" (See: **Abstract Nouns**)

- **to depart from evil is understanding** - Here “depart from evil” represents refusing to do evil things. The abstract noun “understanding” can be expressed with the verb “understand.” AT: “to refuse to do evil things is understanding” or “if you refuse to do evil things, you will be able to understand things well” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 28 General Notes](#)
- [Job 28 Translation Questions](#)

Job 29 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job recalls the days before Yahweh's blessings were taken from him. This only one part of Job's argument that continues for the next 3 chapters.

Links:

- [Job 29:01 Notes](#)

Job 29:1-3**UDB:**

¹ Job spoke again and said this:

² "I wish that I could be as I was previously
during the years when God took care of me.

³ During those years, it was as though God's lamp shone on me
and gave me light while I walked in the darkness.

ULB:

29 ¹ Job resumed speaking and said,

² "Oh, that I were as I was in the past months
when God cared for me,

³ when his lamp shined on my head,
and when I walked through darkness by his light.

translationWords:

- Job
- God
- lamp
- walk
- darkness
- light

translationNotes:

- **Oh, that I were as I was in the past months** - Job uses this exclamation to express a wish. AT: "I wish that I were as I was in past months" (See: **Exclamations**)
- **when his lamp shined on my head** - God's lamp shining on Job represents God blessing Job. AT: "when God's blessing was like a lamp shining its light on my head" (See: **Metaphor**)
- **when I walked through darkness by his light** - Walking through darkness represents experiencing difficult situations. (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:4-6**UDB:**

⁴ At that time I was young and strong,

and because God was my friend, he protected where I lived.

⁵ Almighty God was with me during those years

when all my children were around me.

⁶ My herds provided me with plenty of milk,

and streams of oil flowed from the rock where my servants pressed the olives.

ULB:

⁴ Oh, that I were as I was in the ripeness of my days

when the friendship of God was on my tent,

⁵ when the Almighty was yet with me,

and my children were around me,

⁶ when my way was awash in cream,

and the rock poured me out streams of oil!

translationWords:

- tent
- Almighty
- children, child
- oil

translationNotes:

- **in the ripeness of my days** - Job speaks of when he was young and strong as if his days were the time when the harvest is ripe. AT: “when I was young and strong” (See: [Metaphor](#))
- **when the friendship of God was on my tent** - The abstract noun “friendship” can be expressed with the noun “friend.” The word “tent” represents Job’s home. AT: “when God was my friend and protected my home” (See: [Abstract Nouns](#) and [Metonymy](#))

- **when my way was awash in cream** - “when my path was flowing with cream.” Job uses this hyperbole to express that he had many cows and they produced much more cream than he and his family needed. AT: “when my cows provided an abundance of cream” (See: [Hyperbole](#))
- **and the rock poured me out streams of oil** - “and the rock poured out streams of oil for me.” Job uses this hyperbole to express that he had many olive vines and great amounts of olive oil. The rock is where his servants pressed the oil out of the olives. AT: “when my servants pressed out a great amount of olive oil” or “when oil flowed like streams from the pressing rock” (See: [Hyperbole](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:7-8**UDB:**

⁷ Whenever I went to the place where the elders gathered at the city gate,

I sat down with them,

⁸ and when the young men saw me, they stepped aside respectfully,
and the old men also stood respectfully.

ULB:

⁷ When I went out to the city gate,

when I sat in my place in the city square,

⁸ the young men saw me and kept their distance from me in respect,
and the aged people rose and stood for me.

translationWords:

- [gate, gate bar](#)

translationNotes:

- **city square** - This is an open area in a village or city where two or more streets meet.
- **rose and stood for me** - This is a symbol of respect. It can be stated clearly. AT: “rose and stood respectfully for me” (See: [Symbolic Action](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:9-10**UDB:**

⁹ The leaders of the people used to stop talking,
¹⁰ and even the most important men became quiet
 and stopped talking in order to hear me speak to them.

ULB:

⁹ The princes used to refrain from talking when I came;
 they would lay their hand on their mouths.
¹⁰ The voices of the noblemen were hushed,
 and their tongue clung to the roof of their mouths.

translationWords:

- prince, princess
- voice

translationNotes:

- **The princes used to refrain from talking when I came** - This was a sign of respect. (See: [Symbolic Action](#))
- **they would lay their hand on their mouths** - They did this to show that they would not speak. This was a sign of their respect for Job. (See: [Symbolic Action](#))
- **The voices of the noblemen were hushed** - This can be stated in active form. AT: “The noblemen hushed their voices” or “The noblemen stopped speaking” (See: [Active or Passive](#))
- **and their tongue clung to the roof of their mouths** - This represents them having so much respect for Job that they had nothing to say. AT: “and they felt that they were unable to speak” or “and they had nothing to say” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:11-13**UDB:**

¹¹ When they all heard what I told them,

they said good things about me.

When they saw me, they always praised me

¹² because I had helped the poor people when they cried out for help,

and because I aided orphans who had no one else to help them.

¹³ Those who were suffering and about to die praised me,

and I caused widows to sing joyfully, because I helped them.

ULB:

¹¹ For after their ears heard me, they would then bless me;

after their eyes saw me, they would then give witness to me and approve of me

¹² because I used to rescue the poor person who cried out,

and also those without fathers, who had no one to help him.

¹³ The blessing of him who was about to perish came on me;

I caused the widow's heart to sing for joy.

translationWords:

- **bless, blessed, blessing**
- **witness, eyewitness**
- **perish, perishing, perishable**
- **heart**

translationNotes:

- **after their ears heard me ... after their eyes saw me** - The ears represent those who heard him, and the eyes represent those who saw him. AT: "after they heard what I told them ... after they saw me" (See: **Synecdoche**)
- **they would then give witness to me and approve of me** - "they would witness approvingly of me"
- **I used to rescue the poor person who cried out** - Here "the poor person" refers to any poor person. AT: "I used to rescue poor people who cried out" (See: **Generic Noun Phrases**)

- **The blessing of him who was about to perish came on me** - Someone's blessing coming on another represents that person blessing another. AT: "He who was about to perish would bless me" (See: [Metaphor](#))
- **him who was about to perish** - This represents anyone who was about to die. AT: "those who were about to die" (See: [Generic Noun Phrases](#))
- **I caused the widow's heart to sing for joy** - Here "the widow's heart" represents any widow. AT: "I caused widows to sing joyfully" (See: [Synecdoche](#) and [Generic Noun Phrases](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:14-16**UDB:**

¹⁴ I always acted justly;

my actions were like a robe that I wore and like a turban that was wrapped around my head.

¹⁵ It was as though I myself saw for blind people
and walked for people who were lame.

¹⁶ I was like a father to the poor people,
and in the courts I defended those who were strangers to me.

ULB:

¹⁴ I put on righteousness, and it clothed me;

my justice was like a robe and a turban.

¹⁵ I was eyes to blind people;

I was feet to lame people.

¹⁶ I was a father to needy people;

I would examine the case even of one whom I did not know.

translationWords:

- righteous, righteousness
- clothe, clothed
- just, justice, justly
- robe

translationNotes:

- **I put on righteousness, and it clothed me** - People often spoke of righteousness as if it were clothing. AT: "I did what was righteous, and it was like clothing that I put on" (See: **Metaphor**)
- **my justice was like a robe and a turban** - People often spoke of justice as if it were clothing. AT: "I did what was just, and it was like a robe and a turban on me" (See: **Simile**)
- **turban** - a long cloth that men wrap around their heads and wear as a hat
- **I was eyes to blind people** - This represents helping blind people. AT: "I was like eyes for blind people" or "I guided blind people" (See: **Metaphor**)
- **I was feet to lame people** - This represents helping blind people. AT: "I was like feet for lame people" or "I supported lame people" (See: **Metaphor**)

- **I was a father to needy people** - Here “I was a father” represents providing for people. AT: “I provided for needy people as a father provides for his children” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:17-19**UDB:**

¹⁷ I made wicked people stop oppressing others; it was like someone who breaks the teeth of wild animals

and forces them to drop their victims from their teeth.

¹⁸ At that time I thought, 'Surely I will live in peace until I am very old,
and I will die at home with my family.'

¹⁹ I was like a tree whose roots reach down into the water
and whose branches become wet with dew each night.

ULB:

¹⁷ I broke the jaws of the unrighteous man;
I plucked the victim out from between his teeth.

¹⁸ Then I said, 'I will die in my nest;
I will multiply my days like the grains of sand.

¹⁹ My roots are spread out to the waters,
and dew lies all night on my branches.

translationWords:

- unrighteous, unrighteousness
- death, die, dead
- water, waters

translationNotes:

- **General Information:** - In verses 18-20 Job tells about the things he used to say before bad things happened to him.
- **I broke the jaws of ... I plucked the victim** - Job speaks of unrighteous people who persecute others as if they were wild animals that attack their victims by picking them up between their teeth. AT: "I made unrighteous people stop persecuting people, like someone who breaks the jaw of a wild animal and rescues its victim from between its teeth" (See: [Metaphor](#))

- **I will die in my nest** - Here “nest” represents Job’s home and family. Job used to speak as if he were a bird that lived in a nest with his baby birds. AT: “I will die at home with my family” (UDB) or “I will die in the safety of my home” (See: [Metaphor](#))
- **I will multiply my days like the grains of sand** - Job used to speak as if the days of his life would be as many as the grains of sand on the shore. This is an exaggeration to express that he would live a very long time. AT: “I will live a very long time” or “I will live many years” (See: [Hyperbole](#) and [Simile](#))
- **My roots ... my branches** - Job used to speak speak of his strength as if he were strong like a well-watered tree. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:20-22**UDB:**

²⁰ People always honored me,
and I was always strong like a new bow.

²¹ When I spoke, people waited to hear what I would say;
they remained silent until I advised them what they should do.

²² After I finished speaking, they did not say anymore;
it was as though my words fell on their ears like drops of rain.

ULB:

²⁰ The honor in me is always fresh,
and the bow of my strength is always new in my hand.

²¹ To me men listened; they waited for me;
they stayed silent to hear my advice.

²² After my words were done, they did not speak again;
my speech dropped like water on them.

translationWords:

- honor, to honor
- bow and arrow
- word

translationNotes:

- **The honor in me is always fresh** - The abstract noun “honor” can be expressed with the verb “honor.” Here “fresh” represents the honor being constantly given. AT: “People constantly give me honor” or “People always honor me” (See: **Abstract Nouns**)
- **the bow of my strength is always new in my hand** - A new bow is very strong. Job’s bow of strength in his hand represents his physical strength. AT: “I am always strong like a new bow” (See: **Metaphor**)
- **my speech dropped like water on them** - Here “dropped like water on them” represents refreshing the people who heard him. The abstract noun “speech” can be translated with the verb “speak” or “say.” AT: “My speech refreshed their hearts as drops of water refresh people’s bodies” or “What I said to them refreshed them like drops of water” (See: **Simile** and **Abstract Nouns**)

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:23-24**UDB:**

²³ They waited for me to speak as they wait for rain;

they liked what I said as farmers appreciate the final rain in the spring before the dry season.

²⁴ When they were sad, I smiled at them to encourage them;

they became encouraged when they saw my cheerful face.

ULB:

²³ They always waited for me as they waited for rain;

they opened their mouth wide to drink in my words,

as they would do for the latter rain.

²⁴ I smiled on them when they did not expect it;

they did not reject the light of my face.

translationWords:

- light
- face

translationNotes:

- **They always waited for me as they waited for rain** - People waited for Job patiently and expected to hear good things. (See: **Simile**)
- **they opened their mouth wide to drink in my words** - This represents waiting eagerly for Job to speak in order to benefit from what said said. AT: “they eagerly waited for me to speak in order to benefit from what I said” (See: **Metaphor**)
- **as they would do for the latter rain** - “as farmers wait eagerly for the latter rain”
- **the latter rain** - This refers to the large amount of rain that falls just before the dry season.
- **I smiled on them** - It can be stated clearly that the purpose of smiling was to encourage them. AT: “I smiled on them to encourage them” (See: **Assumed Knowledge and Implicit Information**)
- **the light of my face** - This represents the kindness they saw in Job’s face. (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 29:25**UDB:**

²⁵ I was their leader, and I decided what things would be good for them to do;

I was among them like a king who is among his troops;

I was like someone who comforts others who are mourning.”

ULB:

²⁵ I selected their way and sat as their chief;

I lived like a king in his army,

like one who comforts mourners at a funeral.

translationWords:

- [king](#)
- [comfort, comforter](#)

translationNotes:

- **I selected their ways** - Here “selected their ways” represents deciding what they should do. (See: [Metaphor](#))
- **sat as their chief** - Here “sat” represents ruling or leading. Chiefs sat down when they made important decisions. AT: “led them as their chief” (See: [Metonymy](#))
- **sat as their chief** - Job was their chief. AT: “led them because I was their chief” (See: [Metonymy](#))
- **I lived like a king with his army** - Job speaks of how he led the people and how they obeyed him as if he were a king and they were his army. (See: [Simile](#))
- **I was like one who comforts mourners** - This phrase means that Job actually was one who comforted people. AT: “I comforted them when they mourned”

Links:

- [Introduction to Job](#)
- [Job 29 General Notes](#)
- [Job 29 Translation Questions](#)

Job 30 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job laments his current condition as others insulted him. (See: [lament](#), [lamentation](#))

Links:

- [Job 30:01 Notes](#)

Job 30:1-3**UDB:**

¹ "But now, men who are younger than I am make fun of me—

men whose fathers I greatly despised—

their fathers, whom I would not even have allowed to help my dogs guard my sheep.

² They were men who were old and weak;

what could I gain from having these men work for me, even when they thought they were strong?

³ They were very poor and hungry,

so that they chewed on roots at night
in dry and desolate places.

ULB:

30 ¹ Now those who are younger than I have nothing but mockery for me—
these young men whose fathers I would have refused to allow to work beside
the dogs of my flock.

² Indeed, the strength of their fathers' hands, how could it have helped me—
men in whom the strength of their mature age had perished?

³ They were thin from poverty and hunger;
they gnawed at the dry ground in the darkness of wilderness and desolation.

translationWords:

- mock, ridicule, scoff at
- works, deeds, work, acts
- flock, herd
- ancestor, father, forefather
- hand, right hand, to hand over
- perish, perishing, perishable
- darkness
- desert, wilderness
- desolate, desolation

translationNotes:

- **have nothing but mockery for me** - The abstract noun “mockery” can be expressed with the verb “mock.” AT: “only mock me” (See: [Abstract Nouns](#))
- **whose fathers I would have refused to allow to work beside the dogs of my flock** - This shows how much he despised those fathers. They were not even good enough to be with his dogs. AT: “whose fathers I despised and would not have allowed to work beside the dogs of my flock”
- **the dogs of my flock** - The dog’s relationship to the flock can be stated clearly. AT: the dogs that guarded my flock” (See: [Assumed Knowledge and Implicit Information](#))
- **Indeed, the strength of their fathers’ hands, how could it have helped me ... perished?** - Job uses this question to mock the weakness of those men. AT: “The strength of their fathers’ hands could not have helped me ... perished.” or ”(See: [Rhetorical Question](#))
- **men in whom the strength of their mature age had perished** - Their strength perishing is a metaphor that represents no longer being strong but weak. The phrase “mature age” refers to them being old. AT: “men who had become old and had no strength” or “men who had become old and weak” (See: [Metaphor](#))
- **They were thin from poverty and hunger** - The word “They” refers to the fathers of the young mockers.
- **They were thin from poverty and hunger** - The abstract noun “poverty” can be expressed with the word “poor.” The abstract noun “hunger” can be expressed with the words “hungry” or “starving.” AT: “They were very thin because they were poor and starving” (See: [Abstract Nouns](#))
- **they gnawed at the dry ground** - Possible meanings are that 1) “dry ground” is a metonym for the dry roots that grow in the ground. AT: “they chewed on the dry roots they found in the ground” or 2) “gnawed at the dried ground” is a metonym for eating whatever they could find in the dry ground. (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:4-6**UDB:**

- ⁴ They pulled up plants in the desert and ate them;
 they warmed themselves by burning the roots of broom trees.
- ⁵ Everyone shouted at them, “Stop, thief!”
 and drove them from their area.
- ⁶ They were forced to live in riverbeds,
 in holes in the ground, and in the sides of cliffs.

ULB:

- ⁴ They plucked saltwort and bushes’ leaves;
 the roots of the broom tree were their food.
- ⁵ They were driven out from among people
 who shouted after them as one would shout after a thief.
- ⁶ So they had to live in river valleys,
 in holes of the earth and of the rocks.

translationWords:

- **people group, peoples, the people, a people**
- **life, live, living, alive**

translationNotes:

- **Connecting Statement** - Job continues to talk about the fathers of the mockers.
- **saltwort ... bushes’ leaves ... the roots of the broom tree** - These are plants that people would eat only if they could find nothing better.
- **the roots of the broom tree were their food** - Possible meanings are 1) the people ate the roots of the broom tree or 2) the people warmed themselves by burning the roots of broom trees.
- **They were driven out from among people who shouted after them as ... a thief** - The phrase “were driven out” means “were forced to leave.” These phrases can be reordered and stated in active form. AT: “The people shouted after them as ... a thief and forced them to leave” (See: **Active or Passive**)
- **shouted after them as one would shout after a thief** - “shouted at them as though they were thieves”

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:7-8**UDB:**

⁷ In the bushes they howled like animals because they were hungry,

and they huddled together under thornbushes.

⁸ They were people without good sense,

whose names no one knows;

they were driven out from the land where they were born.

ULB:

⁷ Among the bushes they brayed like donkeys;

under the bushes they gathered together.

⁸ They were descendants of fools, indeed, of worthless men;

they were driven out of the land by whips.

translationWords:

- descendant, descended from
- fool, foolish, folly

translationNotes:

- **Connecting Statement** - Job continues to talk about the fathers of the mockers.
- **brayed like donkeys** - Job speaks of the men crying out in hunger as if they were wild donkey making a loud noise. AT: “cried out like wild donkeys because they were hungry” (See: [Simile](#))
- **under the bushes they gathered together** - This implies that they did not have a home.
- **They were the sons of fools** - Here “were the sons of fools” represents having the characteristics of fools. AT: “They were like fools” or “they were fools” (See: [Metaphor](#))
- **indeed, sons of nameless people** - The word “indeed” shows that what follows strengthens the previous thought. Here “sons of nameless people” represents having the characteristics of nameless people. AT: “indeed, they were nameless people” or “indeed, they were worthless” (See: [Metaphor](#))
- **nameless people** - Here being “nameless” represents having no honor or respect. It implies that they are worthless. AT(See: [Metaphor](#))

- **they were driven out of the land by whips** - This can be stated in active form. Possible meanings are 1) the idea of whips implies that they were being treated like criminals. AT: “people treated them like criminals and forced them to leave the land” or 2) people actually used whips to force them out. AT: “people whipped them and forced them to leave the land” (See: [Metonymy](#))
- **they were driven out of the land** - Here “the land” refers to the land where they lived before they were forced to go out to the wilderness.

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:9-11**UDB:**

⁹ Now their children sing songs to make fun of me.

They tell jokes about me.

¹⁰ They are disgusted with me, and they stay away from me,

but when they see me, they are happy to spit in my face.

¹¹ It seems as though God had cut my bowstring and caused me to be unable to defend myself; he has humbled me,

and my enemies have done to me whatever they wanted.

ULB:

⁹ But now, for their sons I have become their subject for a song of mockery; indeed, I am now a joke to them.

¹⁰ They abhor me and stand far off from me; they do not refrain from spitting in my face.

¹¹ For God has unstrung the string to my bow and has afflicted me, and so these people lose all self-control in front of me.

translationWords:

- son, son of
- mock, ridicule, scoff at
- God
- bow and arrow
- afflict, affliction

translationNotes:

- **Connecting Statement** - Job speaks again about the people who were mocking him.
- **But now, for their sons I have become their subject for a song of mockery** - The abstract nouns “song” and “mockery” can be expressed with the verbs “sing” and “mock. AT: ”But now their sons sing songs about me to mock me” (See: [Abstract Nouns](#))
- **I am now a joke to them** - Here “joke” represents a person whom people make cruel jokes about. AT: “I am now one whom they make cruel jokes about” or “They joke and say cruel things about me” (See: [Metonymy](#))

- **they do not refrain from spitting in my face** - This can be stated positively. AT: “they even spit in my face!” (See: [Litotes](#))
- **God has unstrung the string to my bow** - A bow that is unstrung is not useful. The phrase “has unstrung the string of my bow” is a metaphor for making Job powerless. AT: “God has taken away my power to defend myself” (See: [Metaphor](#))
- **those who taunt me** - “those who mock me”
- **cast off restraint before my face** - A restraint keeps a person from moving freely and doing what he wants. Here “restraint” represents refraining from doing something, and “cast off restraint” represents not refraining from doing something. In this case the mockers did not refrain from being cruel to Job. AT: “do not refrain from being cruel to me” or “do whatever cruel things they want to do to me” (See: [Metaphor](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:12-13**UDB:**

¹² Gangs of these people attack me and force me to run away;

they prepare to destroy me.

¹³ They prevent me from escaping,

and there is no one to keep them from attacking me.

ULB:

¹² Upon my right hand rise the rabble;

they drive me away and

pile up against me their siege mounds.

¹³ They destroy my path;

they push forward disaster for me,

men who have no one to hold them back.

translationWords:

- right hand
- raise, rise, risen, arise, arose

translationNotes:

- **Upon my right hand rise the rabble** - “the rabble rise upon my right hand.” Possible meanings are 1) rising upon Job’s right hand represents attacking his strength. AT: “Gangs of young people attack my strength” or 2) rising upon Job’s right hand represents attacking his honor. AT: “Mobs attack my honor” (See: [Metonymy](#) and [Metaphor](#))
- **they drive me away** - “they force me to run away”
- **and pile up against me their siege mounds** - Armies would pile up mounds of dirt along a city’s wall in order to climb over the wall and attack the city. Job speaks of the mockers preparing to attack him as if they were doing that. AT: “and prepare to attack me like an army that prepares to attack a city” (See: [Metaphor](#))
- **They destroy my path** - This represents keeping Job from escaping their attack. AT: “They prevent me from escaping from them” (See: [Metaphor](#))
- **they push forward disaster for me** - Here “push forward disaster” represents trying to make disaster happen. AT: “they try to make disaster happen to me” or “they try to destroy me” (See: [Metaphor](#))

- **men who have no one to hold them back** - Here “hold them back” represents stopping them from doing something. AT: “men who have no one to stop them from attacking me” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:14-15**UDB:**

¹⁴ It is as though I were a city wall and they had broken through it,
as though they had come crashing down on me.

¹⁵ I am very terrified;
my dignity has been blown away by the wind,
and my prosperity has disappeared as clouds disappear.

ULB:

¹⁴ They come against me like an army through a wide hole in a city wall;
in the midst of the destruction they roll themselves in on me.

¹⁵ Terrors are turned upon me;
my honor is driven away as if by the wind;
my prosperity passes away as a cloud.

translationWords:

- [terror, terrify](#)
- [honor, to honor](#)

translationNotes:

- **like an army through a wide hole in a city wall** - Job compares his situation to a city under attack with a hole in its defensive wall. (See: [Simile](#))
- **my honor is driven away as if by the wind** - AT: “the wind has blown away my honor;” (See: [Active or Passive](#))
- **my prosperity passes away as a cloud** - Job’s belongings have disappeared like a cloud that suddenly appears and then vanishes from the sky. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:16-17**UDB:**

¹⁶ Now I am about to die;

I suffer every day.

¹⁷ My bones ache during the nights,

and the pain that torments me never stops.

ULB:

¹⁶ Now my life is pouring out from within me;

many days of suffering have laid hold on me.

¹⁷ In the night my bones in me are pierced;

the pains that gnaw at me take no rest.

translationWords:

- [life, live, living, alive](#)
- [suffer, suffering](#)
- [rest](#)

translationNotes:

- **Now my life is pouring out from within me** - Job feels he is about to die. (See: [Metaphor](#))
- **the pains that gnaw at me take no rest** - Job speaks of his pain as if it is alive. (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:18-19**UDB:**

- ¹⁸ It is as though God had grabbed my clothes
and choked me by the collar of my coat.
- ¹⁹ He has thrown me into the mud;
I am not worth anything more than dust and ashes.

ULB:

- ¹⁸ God's great force has seized my clothing;
it wraps around me like the collar of my tunic.
- ¹⁹ He has thrown me into the mud;
I have become like dust and ashes.

translationWords:

- [seize](#)

translationNotes:

- **He has thrown me into the mud** - Job says that God has humiliated him.

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:20-21**UDB:**

²⁰ I cry out to you, God, but you do not answer me;

I stand up and pray, but you do not pay any attention.

²¹ You act very cruelly toward me;

with all of your power you cause me to suffer.

ULB:

²⁰ I cry to you, God, but you do not answer me;

I stand up, and you merely look at me.

²¹ You have changed and become cruel to me;

with the strength of your hand you persecute me.

translationWords:

- [power, powers](#)
- [hand, right hand, to hand over](#)
- [persecute, persecution](#)

translationNotes:

- **cruel** - This word means unkind.
- **with the strength of your hand you persecute me** - The word “hand” represents God’s power. (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:22-23**UDB:**

- ²² You allow the wind to lift me up and blow me away;
and you make a violent storm blow me around.
- ²³ I know that you will cause me to die,
which is what happens to everyone who is alive.

ULB:

- ²² You lift me up to the wind and cause it to drive me along;
you throw me back and forth in a storm. [1]Some modern versions have *you dissolve me in a storm* .
- ²³ For I know that you will bring me to death,
to the house destined for all living things.

translationWords:

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

translationNotes:

- **lift me up to the wind ... throw me back and forth in a storm** - These expressions represent the extreme suffering that God made Job endure. (See: [Metaphor](#))
- **the house destined for all living things** - The “house” represents the place where dead people go. (See: [Metonymy](#))
- **all living things** - That is, all things now alive, but that will die one day. (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:24-26**UDB:**

²⁴ When people experience disasters,

they sit on a pile of ruins and cry out for help;

they certainly cry out for help.

²⁵ I myself wept for people who were experiencing troubles,

and I felt sorry for poor people.

²⁶ However, when I expected good things to happen to me, evil things happened;

when I waited for light, I experienced darkness instead.

ULB:

²⁴ However, does no one reach out with his hand to beg for help when he falls?

Does no one in trouble call out for help?

²⁵ Did not I weep for him who was in trouble?

Did I not grieve for the needy man?

²⁶ When I looked for good, then evil came;

when I waited for light, darkness came instead.

translationWords:

- evil, wicked, wickedness
- light
- darkness

translationNotes:

- **does no one reach out with his hand to beg for help when he falls? Does no one in trouble call out for help?** - Possible meanings are 1) "I helped people who had fallen when they begged for my help. I helped those in trouble when they called for help." or 2) "I have fallen, and so God should not think I am doing wrong when I beg for his help. I am in trouble, so of course I call out for help!" (See: [Rhetorical Question](#))
- **Did not I weep ... trouble? Did I not grieve ... man?** - "You know that I wept ... trouble, and I grieved ... man!" (See: [Rhetorical Question](#))

- **I waited for light ... darkness came** - Here “light” represents God’s blessing and favor and “darkness” represents trouble and suffering. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:27-29**UDB:**

²⁷ I am very distressed all the time;

I suffer every day.

²⁸ I go about very discouraged;

I stand up and plead for people to help me.

²⁹ My wailing is as sad as jackals and ostriches in the wilderness.

ULB:

²⁷ My heart is troubled and does not rest;

days of affliction have come on me.

²⁸ I go about with darkened skin but not because of the sun;

I stand up in the assembly and cry for help.

²⁹ I am a brother to jackals,

a companion of ostriches.

translationWords:

- [assembly, assemble](#)
- [brother](#)

translationNotes:

- **My heart is troubled and does not rest** - Job speaks of his heart as if it were a person. (See: [Personification](#) and [Idiom](#))
- **I go about with darkened skin but not because of the sun** - Here Job refers to the darkness of his gloom and despair. AT: "I am always in gloom and darkness."
- **a brother to jackals, a companion of ostriches** - Job compares his calling out in misery to the cries of jackals and ostriches. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 30:30-31**UDB:**

³⁰ My skin has become dark and is peeling off,

and I have a fever which causes my body to feel as though it were burning up with a fever.

³¹ Previously, I played joyful music on my harp and with my flute,

but now I play only the sad music of those who mourn.”

ULB:

³⁰ My skin is black and falls away from me;

my bones are burned with heat.

³¹ Therefore my harp is tuned for songs of mourning,

my flute for the singing of those who wail.

translationWords:

- [harp](#)

translationNotes:

- **my bones are burned with heat** - Here “bones” refers to the whole body, which suffers from fever. (See: [Synecdoche](#))
- **wail** - A “wail” is a loud, long cry of sadness or pain.

Links:

- [Introduction to Job](#)
- [Job 30 General Notes](#)
- [Job 30 Translation Questions](#)

Job 31 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This chapter is a continuation of Job's statement and it is directly addressed to Yahweh.

In this chapter, Job presents his case to Yahweh that he is upright and not guilty of the sins he was being accused of. (See: [upright](#), [uprightness](#), [guilt](#), [guilty](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Job 31:01 Notes](#)

Job 31:1-2**UDB:**

¹ "I made to myself a solemn promise

that I would not look at a young woman and want to sleep with her.

² If I did not do what I promised,

what would God who is in heaven give me?

Almighty God would certainly not give me any reward!

ULB:

31 ¹ I have made a covenant with my eyes;

how then should I look with desire on a virgin?

² For what is the portion from God above,

the inheritance from the Almighty on high?

translationWords:

- covenant
- virgin
- God
- inherit, inheritance, heritage, heir
- Almighty

translationNotes:

- **General Information:** - Job continue speaking.
- **I have made a covenant with my eyes** - AT: "I have promised myself that I would not look with lust at a woman" (See: [Synecdoche](#))
- **how then should I look with desire on a virgin?** - Job uses a question to emphasize that he would never break his promise. AT: "So I certainly will not look with lust at a virgin" (See: [Rhetorical Question](#))
- **For what is the portion from God above, the inheritance from the Almighty on high?** - Both of these mean the same thing. Job uses a question to emphasize that God would not give him anything good if he sins and breaks his promise. (See: [Parallelism](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:3-4**UDB:**

³ Previously I thought that surely it was unrighteous people who would experience calamities,
and that it was those who do what is wrong who would experience
disasters.

⁴ God certainly sees everything that I do,
so why is he causing me to suffer?
It is as though he were counting every step that I take.

ULB:

³ I used to think that calamity is for unrighteous people,
and that disaster is for doers of wickedness.

⁴ Does not God see my ways
and count all my steps?

translationWords:

- [unrighteous, unrighteousness](#)
- [evil, wicked, wickedness](#)

translationNotes:

- **General Information:** - Job continues speaking.
- **Does not God see my ways and count all my steps?** - Here “my ways” and “my steps” refer to Job’s behavior. Job uses a question for emphasis. AT: “Certainly God watches me and knows everything that I do.” (See: [Metaphor](#) and [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:5-6**UDB:**

⁵ I solemnly declare that I have never acted wickedly
and have never tried to deceive people.

⁶ I request only that God judge me fairly;
if he does that, he will know that I am innocent.

ULB:

⁵ If I have walked with falsehood,
if my foot has hurried to deceit,
⁶ let me be weighed in an even balance
so that God will know my integrity.

translationWords:

- [walk](#)
- [deceive, deceit, deception, deceptive](#)
- [integrity](#)

translationNotes:

- **General Information:** - Job continues speaking.
- **If I have** - In 31:5-40 Job describes different situations in which he would deserve God's punishment. But, he knows that they are not true and he is innocent. (See: [Hypothetical Situations](#))
- **walked with falsehood, if my foot has hurried to deceit** - AT: "done anything false or purposely deceived anyone"
- **let me be weighed in an even balance** - People used balances to weigh items and to determine their value. AT: "Let God judge me honestly" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:7-8**UDB:**

⁷ If it were true that I had turned away from walking on the right paths,
 or that I had seen wrong things to do and then did them,
 or that my hands were stained because I had sinned,
⁸ then I hope that when I plant seeds, someone else will harvest the crops
 and eat them,
 and that others will uproot the crops that I have planted.

ULB:

⁷ If my step has turned out of the right way,
 if my heart has walked after my eyes,
 if any spot of impurity has clung to my hands,
⁸ then let me sow and let another eat;
 indeed, let the harvest be uprooted out of my field.

translationWords:

- heart
- walk
- hand, right hand, to hand over
- sow, sower, plant
- harvest

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **If my step has turned out of the right way** - AT: "If I have stopped doing what is right" (See: [Metaphor](#))
- **if my heart has walked after my eyes** - AT: "if I have done any wicked things" (See: [Synecdoche](#))

- **if any spot of impurity has clung to my hands** - AT: “if I am guilty of any sin at all”
- **let the harvest be uprooted out of my field** - AT: “let someone else come and take the harvest from my field” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:9-10**UDB:**

- ⁹ If it is true that I have been attracted by some other man's wife,
or that I have hidden myself and waited outside the door to her house,
¹⁰ I hope another man will sleep with my own wife
and that she will sleep with him.

ULB:

- ⁹ If my heart has been attracted to another woman,
if I have lain in wait at my neighbor's door for his wife,
¹⁰ then let my wife grind grain for another man,
and let other men sleep with her.

translationWords:

- [heart](#)
- [grain](#)
- [sleep with, have relations with, lovemaking](#)

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **If my heart has been attracted to another woman** - AT: "If I have desired another man's wife" (See: [Synecdoche](#) and [Active or Passive](#))
- **if I have lain in wait at my neighbor's door for his wife** - "and I have waited for him to leave his house so I could sleep with her"
- **then let my wife grind grain for another man** - Possible meanings are 1) this is a way of saying another man will sleep with Job's wife or 2) it means she will become a slave and work for another man. (See: [Euphemism](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:11-12**UDB:**

¹¹ For me to do that would be a terrible sin,

and the judges would decide that I should be punished.

¹² My adultery would produce in me a fire like the fire that burns people in hell,

and it would burn up everything that I own.

ULB:

¹¹ For that would be a terrible crime;

indeed, it would be a crime to be punished by judges.

¹² For that is a fire that consumes everything for Sheol

and that would burn up all my harvest.

translationWords:

- **crime, criminal**
- **punish, punishment**
- **judge**
- **fire**
- **consume**
- **hades, sheol**

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: **Hypothetical Situations**)
- **it would be a crime to be punished by judges** - AT: "it would be a crime for which judges would be right to punish me" (See: **Active or Passive**)
- **For that is a fire that consumes everything for Sheol and that would burn up all my harvest** - Job is emphasizing how terrible and destructive the sin of adultery is. (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:13-15**UDB:**

¹³ If it is true that I have ever refused to listen to one of my male or female servants

when they complained to me about something,

¹⁴ I hope that God would stand up and declare that he will punish me;

when he does that, what could I do?

If he asked me about what I have done, what would I answer?

¹⁵ God, who created me, certainly also created my servants;

surely he is the one who formed them and me in our mothers' wombs,

so we all should behave toward each other in the same way.

ULB:

¹³ If I ignored the plea for justice from my male or female servant

when they argued with me,

¹⁴ what then would I do when God rises up to accuse me?

When he comes to judge me, how would I answer him?

¹⁵ Did the one who made me in the womb not make them also?

Did not the same one mold us all in the womb?

translationWords:

- just, justice, justly
- servant, slave, slavery
- raise, rise, risen, arise, arose
- accuse, accusation, accuser
- womb

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **what then would I do when God rises up to accuse me? When he comes to judge me, how would I answer him?** - Job uses a question for emphasis. AT: "then there would absolutely nothing I could say to defend myself when God comes to judge me" (See: [Rhetorical Question](#))
- **Did the one who made me in the womb not make them also? Did not the same one mold us all in the womb?** - AT: "God, who certainly made me in the same way he made them, should judge me with the same sense of justice as he judges them." (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:16-18**UDB:**

16-18 I have guided orphans from the time that they were born;

I have taken care of them since they were young.

So if it is true that I ate all my food myself and did not share some of it with orphans,

or that I refused to give poor people the things that they wanted,

or that I caused widows to live in despair, then you do to me whatever you must do to me.

ULB:

¹⁶ If I have withheld poor people from their desire,

or if I have caused the eyes of the widow to grow dim from crying,

¹⁷ or if I have eaten my morsel alone

and not allowed those without fathers to eat it also—

¹⁸ because from my youth the orphan grew up with me as with a father, and I have guided his mother, a widow, from my own mother's womb.

translationWords:

- **womb**

translationNotes:

- **General Information:** - Job begins describing situations in which he would deserve God's punishment (described in [31:22](#)), but he knows they are not true. (See: [Hypothetical Situations](#))
- **I have caused the eyes of the widow to grow dim from crying** - Here "to grow dim" refers to the widow having bad eyesight due to how much she cries. AT: "I have caused a widow to cry in great sadness" (See: [Idiom](#))
- **my morsel** - "my food"
- **from my youth the orphan grew up with me as with a father, and I have guided his mother, a widow, from my own mother's womb** - Job is describing how he truly treated the orphan and widow. AT: "I have taken care of orphans and widows since I was very young"

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:19-21**UDB:**

¹⁹ If I had seen people die from cold because they had no clothes,
 or that I had seen poor people who did not have clothes to keep
 them warm,
²⁰ and they were not able to become warm from clothes made from the wool
 of my sheep
 and they thanked me for it,
²¹ or if it is true that I threatened to strike any orphan
 because I knew that the elders at the city gates would approve of
 me, then do to me whatever you must do to me.

ULB:

¹⁹ If I have seen anyone perish for lack of clothing,
 or if I have seen that a needy man had no clothing;
²⁰ if his heart has not blessed me
 because he has not been warmed with the wool of my sheep,
²¹ if I have lifted up my hand against fatherless people
 because I saw my support in the city gate,
 then bring charges against me!

translationWords:

- perish, perishing, perishable
- bless, blessed, blessing
- sheep, ram, ewe
- hand, right hand, to hand over
- gate, gate bar

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment (described in 31:22), but he knows they are not true. (See: [Hypothetical Situations](#))

- **if his heart has not blessed me because he has not been warmed with the wool of my sheep**, - AT: “I have given such people woolen clothing that has kept them warm, and so they have blessed me; but if I had not done that,” (See: [Active or Passive](#))
- **I have lifted up my hand against** - AT: “I have threatened to harm” (See: [Idiom](#))
- **in the city gate** - This is where the important men of the city would gather to make decisions.

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:22-23**UDB:**

²² For if those things were true about me, I hope that my shoulder blade would be torn out
and my arm be torn from my shoulder.

²³ I always feared that God would cause me to experience a great disaster if
I did any of those evil things,

and I would not have been able to endure the powerful things that
he would do to punish me.

ULB:

²² If I have done these things, then let my shoulder fall from the shoulder
blade,

and let my arm be broken from its joint.

²³ For I dreaded destruction from God;

because of the thought of his majesty,

I could do have done those things.

translationWords:

- **terror, terrify**
- **majesty**

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: **Hypothetical Situations**)
- **then let my shoulder fall from the shoulder blade, and let my arm be broken from its joint** - AT: "then let someone tear off my shoulder and break my arm" (See: **Active or Passive**)

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:24-25**UDB:**

²⁴ If it is true that I trusted in my gold,
²⁵ or that I rejoiced because I had acquired many things
and had become very rich,

ULB:

²⁴ If I have made gold my hope,
and if I have said to fine gold, 'You are what I am confident in';
²⁵ if I have rejoiced because my wealth was great,
because my hand had gotten many possessions,
then bring charges against me!

translationWords:

- gold
- hope
- confidence, confident
- rejoice
- hand, right hand, to hand over
- possess, possession

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **if I have said to fine gold, 'You are what I am confident in'** - This line means the same thing as the previous line. Together they emphasize that Job has not trusted in wealth to bring him security. (See: [Parallelism](#))
- **my hand had gotten many possessions** - AT: "I have gained many possessions by my own ability" (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:26-28**UDB:**

²⁶ or that I looked at the sun when it was shining,
 or that I looked at the beautiful moon,
²⁷ and I had been tempted to worship them
 by kissing my hand to honor them,
²⁸ those things also would be sins for which the judges would say that I must
 be punished
 because I would have been rejecting God by doing those things.

ULB:

²⁶ If I have seen the sun when it shone,
 or the moon walking in its brightness,
²⁷ and if my heart has been secretly attracted,
 so that my mouth has kissed my hand in worship of them—
²⁸ this also would be a crime to be punished by judges,
 for I would have denied the God who is above.

translationWords:

- kiss
- worship
- crime, criminal
- punish, punishment
- judge
- God

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **the moon walking** - AT: "the moon moving across the sky" (See: [Personification](#))

- **if my heart has been secretly attracted** - AT: “if I have secretly desired to worship them”
(See: [Synecdoche](#) and [Active or Passive](#))
- **my mouth has kissed my hand** - This is a sign of love and devotion.
- **to be punished by judges** - AT: “for which judges would be right to punish me”

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:29-30**UDB:**

29-30 It is not true that I sinned by requesting God to curse people who hated me
and to cause them to die because I was angry with them.
It is not true that I was glad when they were ruined
or that I rejoiced when they experienced disasters. No!

ULB:

²⁹ If I have rejoiced at the destruction of anyone who hated me
or congratulated myself when disaster overtook him,
then bring charges against me!
³⁰ Indeed, I have not even allowed my mouth to sin
by asking for his life with a curse.

translationWords:

- rejoice
- sin, sinful, sinner, sinning
- life, live, living, alive
- curse, cursed

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **Indeed, I have not even allowed my mouth to sin by asking for his life with a curse** - Job is describing how he truly treated those who hated him. AT: "Actually, I did not even let myself sin by cursing his life" (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:31-32

UDB:

31-32 No one can truthfully that I did not welcome travelers to stay in my house,
or that I did not open my doors to them, but that I forced them to
sleep in the streets!
All the men who work for me certainly know that I have given food
to anyone who needed it!

ULB:

³¹ If the men of my tent have never said,
'Who can find one who has not been filled with Job's food?'
³² (even the foreigner has never had to stay in the city square,
because I have always opened my doors to the traveler),
and if that is not so, then bring charges against me!

translationWords:

- tent
- Job
- foreigner, foreign, alien

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **If the men of my tent have never said, 'Who can find one who has not been filled with Job's food?'** - AT: "My men have always been able to say, 'Everyone we know of has had as much of Job's food as he wants!' If that were not true," (See: [Rhetorical Question](#))
- **the foreigner has never had to stay in the city square, because I have always opened my doors to the traveler** - Job is explaining how he truly treated foreigners. AT: "travelers never had to sleep on the street. I always welcomed them into my house"

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:33-34**UDB:**

³³ Some people try to hide their sins,

but I have never done that;

³⁴ and I never remained silent and refused to go outside

because I was afraid of what people would say about me,

and that they would hate me.

ULB:

³³ If, like mankind, I have hidden my sins

by hiding my guilt inside my tunic

³⁴ (because I feared the great multitude,

because the contempt of families terrified me,

so that I kept silent and would not go outside),

then bring charges against me!

translationWords:

- **guilt, guilty**
- **fear, afraid, fear of Yahweh**
- **contempt, contemptible**

translationNotes:

- **General Information:** - Job continues describing situations in which he would deserve God's punishment, but he knows they are not true. (See: **Hypothetical Situations**)
- **because I feared the great multitude, because the contempt of families terrified me** - These mean the same thing. They emphasize that a person may hide his sin because he fears what other people may say. (See: **Parallelism**)

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:35-37**UDB:**

³⁵ I wish that there was someone who would hear what I am saying!

I solemnly declare that all that I have said is true.

I wish that those who oppose me would write down on a scroll the evil things that they say that I did.

³⁶ If they did that, I would wear that scroll on my shoulder or on top of my head, in order that everyone could see it.

³⁷ I would tell God everything that I have done,

and I would approach him like a ruler would, without being afraid.

ULB:

³⁵ Oh, if only I had someone to hear me!

See, here is my signature; let the Almighty answer me!

If only I had the indictment that my opponent has written!

³⁶ Surely I would carry it openly on my shoulder;

I would put it on like a crown.

³⁷ I would declare to him an accounting for my steps;

as a confident prince I would go up to him.

translationWords:

- Almighty
- written
- crown, to crown
- declare, declaration
- confidence, confident
- prince, princess

translationNotes:

- **here is my signature** - Job is describing his complaint to God as if he wrote it down in a legal document. He would write his name on it as a promise that everything in the document is true.
- **If only I had the indictment that my opponent has written!** - “If only I could read my opponent’s complaint against me!”
- **Surely I would carry it openly on my shoulder; I would put it on like a crown** - This means if God would write down his complaints against Job, then Job would put the document where everyone could read it.
- **for my steps** - This refers to Job’s actions.
- **as a confident prince** - This means Job would approach God without any fear. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 31:38-40**UDB:**

³⁸ If it is true that I have stolen land,

so that its furrows were like someone who shouted out to accuse me;

³⁹ or that I have eaten the crops that grew in someone else's fields

without paying for those crops,

so that the farmers who grew those crops died from hunger;

⁴⁰ then I wish that thorns would grow in my fields instead of wheat,

and that bad weeds would grow instead of barley!"

That is the end of what Job said to his three friends.

ULB:

³⁸ If my land ever cries out against me,

and its furrows weep together,

³⁹ if I have eaten its harvest without paying for it

or have caused its owners to lose their lives,

⁴⁰ then let thorns grow instead of wheat

and weeds instead of barley."

The words of Job are finished.

translationWords:

- harvest
- life, live, living, alive
- thorn, thistle
- wheat
- barley
- word

translationNotes:

- **General Information:** - This concludes Job's description of situations in which he would deserve God's punishment, but he knows they are not true. (See: [Hypothetical Situations](#))
- **If my land ever cries out against me, and its furrows weep together** - Job describes the land as a person who cries because Job has stolen it from its proper owner. (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 31 General Notes](#)
- [Job 31 Translation Questions](#)

Job 32 General Notes

Structure and formatting

Job's friends give up on trying to convince him that he is being punished for sinning. This chapter introduces Elihu who was a witness to these interactions between Job and his friends. Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is the first of Elihu's four statements. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [witness](#), [eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 32:6-22, which is an extended quotation. This quotation continues through the next chapter.

Links:

- [Job 32:01 Notes](#)

Job 32:1-2**UDB:**

¹ Then those three men stopped replying to Job because they could not convince Job that he had done anything wrong. ² Then Elihu son of Barachel, a descendant of Buz, from the clan of Ram, became very angry at Job. He was angry because Job continued to claim that he was innocent, and that God had been wrong to punish him.

ULB:

32 ¹ So these three men stopped answering Job because he was righteous in his own eyes. ² Then was kindled the anger of Elihu son of Barachel the Buzite, of the family of Ram; it was kindled against Job because he justified himself rather than God.

translationWords:

- [Job](#)
- [righteous, righteousness](#)
- [angry, anger](#)
- [justify, justification](#)
- [God](#)

translationNotes:

- **in his own eyes** - The eyes represent seeing, and seeing represents thoughts or judgment. AT: “he considered himself righteous” (See: [Metaphor](#))
- **Then was kindled the anger of Elihu son of Barachel the Buzite, of the family of Ram; it was kindled against Job** - This compares Elihu’s anger to someone starting a fire. Also, this can be stated in active form. AT: “Then Elihu son of Barachel the Buzite, of the family of Ram, became very angry with Job” (See: [Metaphor](#) and [Active or Passive](#))
- **Elihu ... Barachel ... Ram** - These are names of men. (See: [How to Translate Names](#))
- **Buzite** - This is the name of a people-group. (See: [How to Translate Names](#))
- **he justified himself rather than God** - This means that he considered himself innocent and believed God had been wrong to punish him. AT: “he justified himself and claimed that God had been wrong to punish him” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:3-5

UDB:

³ He was also angry with Job's three friends because they had declared that Job must have done many things that were wrong, but they could not convince him. ⁴ Now Elihu was younger than the others, so he waited until they had finished speaking before he replied to Job. ⁵ But when Elihu realized that the three men had no more to say to Job, he became angry.

ULB:

³ Elihu's anger was also kindled against his three friends because they had found no answer to Job, and yet they had condemned Job. ⁴ Now Elihu had waited to speak to Job because the other men were older than he. ⁵ However, when Elihu saw that there was no answer in the mouths of these three men, his anger was kindled.

translationWords:

- [condemn, condemnation](#)

translationNotes:

- **Elihu's anger was also kindled against his three friends** - This compares Elihu's anger to someone starting a fire. This can be stated in active form. AT: "Elihu also became very angry with his three friends" (See: [Metaphor](#) and [Active or Passive](#))
- **Now** - This word is used here to mark a break in the main storyline. This tells background information about Elihu. (See: [Background Information](#))
- **that there was no answer in the mouths of these three men** - This means that the men were done speaking to Job. This speaks of the men possibly having an answer as if the answer were an object that would be in their mouths. AT: "that these three men had nothing else to say" or "and these three men had no more answers to give Job" (See: [Metaphor](#))
- **his anger was kindled** - This compares Elihu's anger to someone starting a fire. This can be stated in active form. AT: "he became very angry" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:6-7**UDB:**

⁶ This is what he said:

”I am young, and you all are much older than I am.

So I was timid, and I was afraid to tell you what I was thinking.

⁷ I said to myself, ’Let those who are much older speak

because older people should be able to say things that are wise.’

ULB:

⁶ Then Elihu son of Barachel the Buzite spoke up and said,

”I am young, and you are very old.

That is why I held back and did not dare to tell you my own opinion.

⁷ I said, ”Length of days should speak;

a multitude of years should teach wisdom.

translationWords:

- [biblical time: day](#)
- [biblical time: year](#)
- [wise, wisdom](#)

translationNotes:

- **you are very old** - Here “you” is plural and refers to Job and his three friends. (See: [Forms of You](#))
- **Length of days should speak; a multitude of years should teach wisdom** - These two lines mean the same thing. Elihu emphasizes that since older people are wiser than younger people, they should be the first to speak of what they know. AT: “He who has lived many years should speak; He would is older should teach wisdom” (See: [Metonymy](#) and [Parallelism](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:8-10**UDB:**

⁸ However, the Spirit of Almighty God is within people, and it is he who enables them to be wise.

⁹ Not all people become wise when they are old;
not all old people understand what is right.

¹⁰ That is why I say to you now, 'Listen to me,
and allow me to declare what I know.'

ULB:

⁸ But there is a spirit in a man;
the breath of the Almighty gives him understanding.

⁹ It is not only the great people who are wise,
nor the aged people alone who understand justice.

¹⁰ Therefore I say to you, 'Listen to me;
I will also tell you my knowledge.'

translationWords:

- Holy Spirit, Spirit of God, Spirit of the Lord
- Almighty
- understand, understanding
- wise, wisdom
- just, justice, justly
- know, knowledge, make known

translationNotes:

- **General Information:** - Elihu continues speaking to Job and his friends.
- **there is a spirit in a man ... the breath of the Almighty** - Both phrases mean the same thing. Elihu is emphasizing that a man's wisdom comes from God. AT: "there is a spirit in a man, that is, the breath of the Almighty that" (See: [Parallelism](#))
- **the breath of the Almighty** - Here the spirit is represented by "breath." AT: "the spirit of the Almighty" (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:11-12**UDB:**

¹¹ I waited for you all to speak;

I wanted to hear the wise things that you would say.

I waited while you thought carefully about what you should say.

¹² I paid attention carefully,

but surprisingly, none of you was able to prove that what Job said was wrong.

ULB:

¹¹ See, I waited for your words;

I listened to your arguments

while you were thinking about what to say.

¹² Indeed, I paid attention to you,

but, see, there was not one of you who could convince Job or who could respond to his words.

translationWords:

- [word](#)

translationNotes:

- **See** - Elihu uses this word here to draw the men's attention to what he says next. AT: "Listen" (See: [Idiom](#))
- **I waited for your words** - The word "you" refers to Job's friends. Their "words" refers to what they would say. AT: "I waited to hear what you would say" (See: [Forms of You](#) and [Metonymy](#))
- **who could respond to his words** - Here the word "respond" does not just mean to answer, but to answer with a profitable response.

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:13-14**UDB:**

¹³ So do not say to yourselves, 'We have discovered what is wise!'

It is God who must refute Job because you three have not been able to do that.

¹⁴ Job was replying to you, not to me,
so I will not reply to him by saying what you three have said.

ULB:

¹³ Be careful not to say, 'We have found wisdom!'
God will have to defeat Job; mere man cannot do it.

¹⁴ For Job has not directed his words against me,
so I will not answer him with your words.

translationWords:

- [wise, wisdom](#)
- [Job](#)
- [word](#)

translationNotes:

- **General Information:** - Elihu continues speaking to Job's friends.
- **We have found wisdom** - "We have discovered what is wise." This means that they believe that they have figured out what is wise.
- **to defeat Job** - This speaks of God responding to Job and correcting him as if he were defeating him in battle. AT: "to refute Job" or "to answer Job" (See: [Metaphor](#))
- **with your words** - "by saying what you have said"

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:15-16**UDB:**

¹⁵ I tell myself this: these three men are confused because they have nothing more to say to Job;
they have nothing more to say to him.

¹⁶ But because you do not speak, I certainly will not wait any longer;
you merely stand there and do not reply anymore.

ULB:

¹⁵ These three men are dumbfounded; they can answer Job no longer;
they have not a word more to say.

¹⁶ Should I wait because they are not speaking,
because they stand there silent and answer no more?

translationWords:**translationNotes:**

- **General Information:** - Elihu continues speaking.
- **dumbfounded** - “speechless”
- **Should I wait because they are not speaking, because they stand there silent and answer no more?** - Elihu uses a question to emphasize that he will not wait any longer to speak. Elihu answers this question himself in the next verse. (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:17-19**UDB:**

¹⁷ So now I also will reply to Job

and tell him what I know.

¹⁸ I have plenty to say,

and my spirit forces me to say it.

¹⁹ My inner being is like a container of wine that is stretching more and more from the fermentation,

and it will soon burst.

ULB:

¹⁷ No, I also will answer on my part;

I will also tell them my knowledge.

¹⁸ For I am full of words;

the spirit in me compels me.

¹⁹ See, my breast is like fermenting wine that has no vent;

like new wineskins, it is ready to burst.

translationWords:

- spirit, spiritual
- wine, wineskin, new wine

translationNotes:

- **General Information:** - Elihu continues speaking using parallelisms.
- **I also will answer on my part** - “I will now take my turn to answer”
- **I am full of words** - Elihu speaks of having a lot to say as being full of words. AT: “I have so much to say” (See: **Metaphor**)
- **the spirit in me compels me** - “my spirit forces me to say it” (UDB)
- **my breast is like fermenting wine that has no vent ... like new wineskins, it is ready to burst** - While wine is fermenting, gas collects in the container. If the gas is not let out the container will burst. Elihu means that he has so much to say that if he does not speak he feels like he will burst. Also, these two phrases are parallel and have the same meaning. AT: “I feel like my breast is about to burst, like a container of fermenting wine that has no vent” (See: **Simile** and **Parallelism**)

- **my breast is** - This represents Elihu, specifically his spirit. AT: “my spirit is” or “I am” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 32:20-22**UDB:**

²⁰ I must speak in order that I can rest from trying to hold in my words;

I must say something to reply to you all.

²¹ I will speak fairly, not favoring any of you,
and I will not try to flatter anyone.

²² I really do not know how to flatter people;
if I did that, God would soon destroy me.”

ULB:

²⁰ I will speak so that I may be refreshed;

I will open my lips and answer.

²¹ I will not show favoritism;
neither will I give honorific titles to any man.

²² For I do not know how to give such titles;
if I did so, my Maker would soon take me away.

translationWords:

- favor, favorable, favoritism
- honor, to honor

translationNotes:

- **General Information:** - Elihu continues speaking using parallelisms for emphasis.
- **I may be refreshed** - This can be stated in active form. AT: “I may feel better” (See: **Active or Passive**)
- **open my lips** - Here the “lips” represent the mouth. AT: “open my mouth” (See: **Synecdoche**)
- **neither will I give honorific titles to any man** - “neither will I praise any man or give him titles of honor”
- **my Maker** - “God who made me.” This is a name referring to God.
- **take me away** - This means that he would destroy him. AT: “destroy me” (See: **Euphemism**)

Links:

- [Introduction to Job](#)
- [Job 32 General Notes](#)
- [Job 32 Translation Questions](#)

Job 33 General Notes

Structure and formatting

Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is the first of Elihu's four statements and it is addressed to Job. (See: [sin, sinful, sinner, sinning](#) and [witness, eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. This quotation is a continuation of the previous next chapter.

Special concepts in this chapter

God's mercy

While Job has been complaining about the lack of justice and response from Yahweh, Elihu shows Job that Yahweh has shown him great mercy along the way. He is still alive because of Yahweh's mercy. (See: [mercy, merciful](#))

Links:

- [Job 33:01 Notes](#)

Job 33:1-3**UDB:**

¹ "Now, Job, listen carefully

to all that I am going to say.

² I am ready to tell you what I think.

³ In my inner being I know that I am speaking honestly
and that I am speaking sincerely.

ULB:

33 ¹ So now, Job, I beg you, hear my speech;
listen to all my words.

² See now, I have opened my mouth;
my tongue has spoken in my mouth.

³ My words will speak the uprightness of my heart;
what my lips know, they will speak sincerely.

translationWords:

- Job
- word
- heart

translationNotes:

- **General Information:** - Elihu continues speaking.
- **hear my speech; listen to all my words** - These two phrases mean the same thing. Elihu is emphasizing that Job must listen carefully. (See: **Parallelism**)
- **I have opened my mouth ... my tongue has spoken in my mouth** - These mean the same thing. Elihu is emphasizing that he is now ready to speak. His "tongue" speaking represents himself speaking. AT: "I have opened my mouth and I have begun to speak" (See: **Parallelism** and **Metonymy**)
- **My words will speak the uprightness of my heart** - Here Elihu refers to himself by his "heart" as he speaks of being upright. Also, he speaks of himself speaking as his "words" speaking. AT: "I will speak with uprightness" or "I will speak with complete honesty" (See: **Metonymy**)

- **what my lips know, they will speak sincerely** - Here Elihu refers to himself by his “lips” to emphasize his speech. AT: “I will speak sincerely to you the things I know” See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:4-5**UDB:**

- ⁴ Almighty God has created me as well as you,
and with his breath he has caused me to live.
⁵ So answer what I say if you can;
think carefully what you will reply to me.

ULB:

- ⁴ The Spirit of God has made me;
the breath of the Almighty has given me life.
⁵ If you can, answer me;
set your words in order before me and stand up.

translationWords:

- [Holy Spirit, Spirit of God, Spirit of the Lord](#)
- [Almighty](#)
- [life, live, living, alive](#)

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **The Spirit of God ... has given me life** - These two lines mean the same thing. Elihu is emphasizing that God has made him and so gives authority to what he is saying. (See: [Parallelism](#))
- **set your words in order before me and stand up** - This speaks of Job preparing what he will say as if here were setting up and organizing physical objects. AT: “prepare what you will say, and stand up and answer me” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:6-7**UDB:**

⁶ God considers that you and I are both the same;

he formed both of us from clay.

⁷ So you do not need to be afraid of me;

I will not speak against you harshly.

ULB:

⁶ See, I am just as you are in God's sight;

I also have been formed out of the clay.

⁷ See, terror of me will not make you afraid;

neither will my pressure be heavy upon you.

translationWords:

- **terror, terrify**
- **fear, afraid, fear of Yahweh**

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **See** - Elihu uses this word here to draw Job's attention to what he says next. AT: "Listen" (See: **Idiom**)
- **I am just as you are in God's sight** - Here sight represents judgment or evaluation. AT: "I am just as you are in God's judgment" or "God judges you the same way that he judges me" (See: **Metaphor**)
- **I also have been formed out of the clay** - Though people are not made out of clay, God has made everyone as a potter carefully makes things out of clay. AT: "God has made both of us just as a potter forms things from clay" (See: **Metaphor**)
- **I also have been formed** - This can be stated in active form. AT: "God has also made me" or "God has formed both of us" (See: **Active or Passive**)
- **terror of me will not make you afraid** - "you do not need to be afraid of me" (UDB)
- **neither will my pressure be heavy upon you** - This means that he will not hinder Job or burden him. He speaks of emotional burden here as if it were a heavy physical burden. AT: "neither will I burden you" or "I will not oppress you with what I say" (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:8-9**UDB:**

⁸ I have heard you speak,

and this is what you have said:

⁹ 'I am innocent, and I have not committed any sins;

I am pure, and I have not done things that are wrong.

ULB:

⁸ You have certainly spoken in my hearing;

I have heard the sound of your words saying,

⁹ 'I am clean and without transgression;

I am innocent, and there is no sin in me.

translationWords:

- [clean, cleanse](#)
- [transgress, transgression](#)
- [innocent](#)
- [sin, sinful, sinner, sinning](#)

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **in my hearing** - “where I could hear you”
- **I have heard the sound of your words saying** - This speaks of Job speaking as if it were his “words” speaking. AT: “I have heard you say” (See: [Metonymy](#))
- **clean** - A person who God considers spiritually acceptable is spoken of as if the person were physically clean. (See: [Metaphor](#))
- **there is no sin in me** - “I have not sinned”

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:10-12**UDB:**

- ¹⁰ But God finds reasons to accuse me,
 and he considers that I am his enemy.
¹¹ It is as though he had put my feet in stocks,
 and he watches everything that I do.’
¹² However, what you have said is wrong,
 and I will tell you what you have said that is wrong.
 God is much greater than any human.

ULB:

- ¹⁰ See, God finds opportunities to attack me;
 he regards me as his enemy.
¹¹ He puts my feet in stocks;
 he watches all my paths.’
¹² See, in this you are not right—I will answer you,
 for God is greater than man.

translationWords:

- God
- adversary, enemy

translationNotes:

- **General Information:** - Elihu continues quoting what he heard Job say.
- **See** - The speaker uses this word here to draw the attention to what he says next. AT: “Listen” (See: **Idiom**)
- **He puts my feet in stocks** - “Stocks” are wooden blocks a jailer puts around a prisoner’s feet to restrict his movement. Job speaks of feeling like he is a prisoner by saying that he is in stocks. AT: “I feel he has made me a prisoner” (See: **Metaphor**)
- **my paths** - These words refer to where he goes. Here where he goes represents what he does. AT: “everything that I do” (UDB) (See: **Metonymy**)
- **I will answer you** - Elihu is speaking to Job.

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:13-15**UDB:**

¹³ So, why are you arguing against God? He does not have to tell us why he does anything.

¹⁴ God does, indeed, speak to us in various ways,
but we do not pay any attention to what he says.

¹⁵ Sometimes he speaks to us at night in dreams and visions
when we are on our beds, heavily asleep.

ULB:

¹³ Why do you struggle against him?
He does not account for any of his doings.

¹⁴ For God speaks once—
yes, twice, though man does not notice it.

¹⁵ In a dream, in a vision of the night,
when deep sleep falls upon men,
in slumber on the bed—

translationWords:

- dream
- vision

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **Why do you struggle against him?** - Elihu uses this question to emphasize that Job should not struggle against God. This question can be written as a statement. AT: “You should not struggle against God” or “You should not try to argue with God” (See: **Rhetorical Question**)
- **He does not account for any of his doings** - “He does not have to explain to us anything he does”
- **God speaks once—yes, twice** - This is an idiom. AT: “God speak again and again in different ways” (See: **Idiom**)
- **a dream ... in a vision of the night** - These phrase have the same meaning. (See: **Parallelism**)
- **when deep sleep falls upon men, in slumber on the bed** - This speaks of people being in a deep sleep as if the sleep fell upon them or overcame them. AT: “when people are fully asleep on their bed” (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:16-18**UDB:**

¹⁶ He reveals things to us in those times;

he terrifies us by warning us about things.

¹⁷ He tells us those things in order that we may stop doing evil deeds
and to prevent us from becoming proud.

¹⁸ He does not want us to be destroyed;

he wants to prevent us from dying while we are still young.

ULB:

¹⁶ then God opens the ears of men,
and frightens them with threats,

¹⁷ in order to pull man back from his sinful purposes,
and keep pride from him.

¹⁸ God keeps man's life back from the pit,
his life from crossing over to death.

translationWords:

- sin, sinful, sinner, sinning
- proud, pride, prideful
- life, live, living, alive
- pit
- death, die, dead

translationNotes:

- **General Information:** - Elihu continue speaking to Job.
- **then God opens the ears of men** - This speaks of God making people aware of things as if he were opening their ears so that they could hear. AT: "then God reveals things to people" (See: [Metaphor](#))
- **in order to pull man back from** - This speaks of God keeps someone from doing something as if he were physically pulling him away from harm. AT: "in order to keep him from" (See: [Metaphor](#))

- **God keeps man's life back from the pit ... his life from crossing over to death** - Both of these statements mean the same thing. AT: "God saves people from the grave and from death" (See: [Parallelism](#))
- **the pit** - The place where people go when they die is referred to here as "the pit." AT: "the place where dead people are" (See: [Metaphor](#))
- **man's life back ... his life** - This is an idiom. AT: "man from dying and ... he keeps him" (See: [Idiom](#))
- **from crossing over to death** - Here "death" represents the place where people go when they die, that is, Sheol. AT: "from going to Sheol" (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:19-20**UDB:**

- ¹⁹ God also corrects us by forcing us to lie on our beds, suffering much pain
and fever in our bones.
- ²⁰ The result is that we do not desire any food,
not even very special food.

ULB:

- ¹⁹ Man is punished also with pain on his bed,
with constant agony in his bones,
- ²⁰ so that his life abhors food,
and his soul abhors delicacies.

translationWords:

- [soul](#)

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **Man is punished also** - This can be stated in active form. AT: “God also punishes a person” (See: [Active or Passive](#))
- **with pain on his bed** - This means that the person is experiencing such pain that he must lie in bed. AT: “with pain so that he must lie in bed” (See: [Assumed Knowledge and Implicit Information](#))
- **so that his life abhors food, and his soul abhors delicacies** - These two phrases mean basically the same thing, that the person is in so much pain that he cannot even eat. The person is represented by his “life” and his “soul.” AT: “The result is that he does not desire any food, not even very special food” (See: [Parallelism](#) and [Synecdoche](#))
- **abhors delicacies** - “hates even very special food”

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:21-22**UDB:**

²¹ Our bodies become very thin so that we look like a skeleton,
and our bones stick out so others can count them.

²² We know that we will soon die
and go to the place where dead people are.

ULB:

²¹ His flesh is consumed away so that it cannot be seen;
his bones, once not seen, now stick out.

²² Indeed, his soul draws close to the pit,
his life to those who wish to destroy it.

translationWords:

- flesh
- consume
- soul
- pit

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **His flesh is consumed away so that it cannot be seen; his bones, once not seen, now stick out** - This can be stated in active form. “His flesh” refers to a his fat and muscles, not to his body’s outer skin. AT: “Disease makes his body weak and thin so that a person can see his bones” (See: [Active or Passive](#))
- **his soul draws close to the pit** - Here a person is represented by his “soul.” AT: “he is close to going into the grave” (See: [Synecdoche](#))
- **the pit** - The place where people go when they die is referred to here as “the pit.” AT: “the place where dead people are” (See: [Metaphor](#))

- **his life to those who wish to destroy it** - Here the person is represented by his “life.” The phrase “those who wish to destroy it” refers to the place where people go after they die. AT: “and he is close to going the to place where dead people go” or “and he will soon go to the place of the dead” (See: (See: [Synecdoche](#) and [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:23-24**UDB:**

²³ Yet sometimes an angel may come to one of us,
 one of the thousands of angels who come to intervene between us
 and God,
 to tell us what are the right things for us to do.
²⁴ The angel is kind to us and says to God,
 'Please release that person,
 so that he does not descend to the place where dead people are!
 Do that because I have found a way for you to keep him from dying!

ULB:

²³ But if there is an angel who can be a mediator for him,
 a mediator, one from among the thousands of angels,
 to show him what is right to do,
²⁴ and if the angel is kind to him and says to God,
 'Save this person from going down to the pit;
 I have found a ransom for him,'

translationWords:

- angel, archangel
- mediator
- save, safe
- pit
- ransom

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **for him** - This does not refer to a specific person. Elihu continues speaking about any person in general.
- **from among the thousands of angels** - In some languages it may be more natural to refer to a "great number" instead of "thousands." AT: "from the great number of angels" (See: [Numbers](#))

- **the pit** - The place where people go when they die is referred to here as “the pit.” AT: “the place where dead people are” (See: [Metaphor](#))
- **I have found a ransom for him** - This means that the angel has found a way to pay for the sins of the man so that he does not have to die. AT: “For I have found a way for you to keep him from dying” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:25-26**UDB:**

²⁵ Please let his body be strong again;

please allow him to be strong like he was when he was young!

²⁶ If that happens, that person will pray to God, and God will accept him;

he will enter God's presence joyfully,

and then he will tell others how God saved him from dying.

ULB:

²⁵ then his flesh will become fresher than a child's;

he will return to the days of his youthful strength.

²⁶ He will pray to God, and God will be kind to him,

so that he sees God's face with joy.

God will give the person his triumph.

translationWords:

- pray, prayer
- face
- joy, joyful

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **then** - The word "then" is used here to mark what will happen if God grants the angel's request. AT: "then as a result" or "as a result of the angel's request to God"
- **his flesh will become fresher than a child's** - This speaks of the man being healed and his body growing strong again as if his body became new like a child's body. AT: "the sick man's body will become new again like a young person's body" (See: **Simile**)
- **fresher than a child's** - In this comparison, the word "fresher" is an exaggeration. AT: "fresh like a child's" (See: **Hyperbole**)
- **a child's** - The missing word may be added. AT: "a child's flesh" (See: **Ellipsis**)
- **he will return to the days of his youthful strength** - This speaks of the man being strong again like when was young as if he was in fact actually young again. AT: "he will become strong again, like when he was young" (See: **Metaphor**)
- **he sees God's face with joy** - This is an idiom. AT: "he joyfully worships God" (See: **Idiom**)

- **God's face** - Here God is represented by his "face." AT: "God" (See: [Synecdoche](#))
- **God will give the person his triumph** - "God will save the person" or "God will make things right for the person again"

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:27-28**UDB:**

²⁷ He will sing as he says to everyone,

‘I sinned, and I did things that were not right,

but God did not punish me in the way that I deserved.

²⁸ He has saved me from dying and going to the place where dead people are,

and I will continue to enjoy being alive.’

ULB:

²⁷ Then that person will sing in front of other people and say,

‘I sinned and perverted that which was right,

but my sin was not punished.

²⁸ God has rescued my soul from going down into the pit;
my life will continue to see light.’

translationWords:

- sin, sinful, sinner, sinning
- perverse, perversely, pervert
- punish, punishment
- pit
- light

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **but my sin was not punished** - This can be stated in active form. AT: “but God did not punish me for sinning” (See: [Active or Passive](#))
- **rescued my soul from going down into the pit** - Here the person is referred to by his “soul.” AT: “rescued me from dying and going to the pit” (See: [Synecdoche](#))

- **the pit** - The place where people go when they die is referred to here as “the pit.” AT: “the place where dead people are” (See: [Metaphor](#))
- **my life will continue to see light** - Here the person is represented by his “life.” Also, living is spoken of as seeing the light. AT: “I will continue to live and see the daylight” or “I will continue to live” (See: [Metonymy](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:29-30**UDB:**

²⁹ God does all these things for us many times;

³⁰ he preserves us from dying and going to the place where the dead are,
in order that we can continue to enjoy being alive.

ULB:

²⁹ See, God does all these things with a person,
twice, yes, even three times,

³⁰ to bring his soul back from the pit,
so that he may be enlightened with the light of life.

translationWords:

- God
- pit

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **See** - Elihu uses this word here as an idiom to draw Job's attention to what he says next. AT: "Listen" (See: **Idiom**)
- **twice, yes, even three times** - This is an idiom. AT: "again and again" (See: **Idiom**)
- **his soul** - The person is represented by his "soul." AT: "him" (See: **Synecdoche**)
- **to bring his soul back from the pit** - This speaks of saving the man from dying as if he had died and was being brought back to life. AT: "to keep him from dying and going to the pit" (See: **Metaphor**)
- **the pit** - The place where people go when they die is referred to here as "the pit." AT: "the place where dead people are" (See: **Metaphor**)
- **he may be enlightened with the light of life** - This is an idiom and may be stated in active form. AT: "he may be happy to still be alive" (See: **Active or Passive** and **Idiom**)

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 33:31-33**UDB:**

³¹ So Job, listen to me;

do not say anything more; just allow me to speak.

³² After I speak, if you have something more that you want to say to me, say it, because I would like to find a way to declare that you are innocent.

³³ However, if you have nothing more that you want to say, then just listen to me,

and I will teach you how to become wise.”

ULB:

³¹ Pay attention, Job, and listen to me;

be silent and I will speak.

³² If you have anything to say, answer me; speak, for I wish to prove that you are in the right.

³³ If not, then listen to me; remain silent, and I will teach you wisdom.”

translationWords:

- [Job](#)
- [wise, wisdom](#)

translationNotes:

- **General Information:** - Elihu continues speaking to Job.
- **Pay attention, Job, and listen to me** - These phrases mean the same thing. AT: “Listen carefully to me, Job.” (See: [Doublet](#))
- **that you are in the right** - This is an idiom. AT: “that you are innocent” (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 33 General Notes](#)
- [Job 33 Translation Questions](#)

Job 34 General Notes

Structure and formatting

Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is the second of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [witness](#), [eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. Elihu uses many of Job's statements against him. His attitude is not too different than Job's friends.

Special concepts in this chapter

Yahweh's justice

Elihu defends the justice of Yahweh after Job claimed that Yahweh was being unjust. (See: [just](#), [justice](#), [justly](#) and [unjust](#), [unjustly](#), [injustice](#))

Links:

- [Job 34:01 Notes](#)

Job 34:1-3**UDB:**

¹ Then Elihu continued by saying this:

² ”You men who think that you are very wise, listen to me;

listen to what I am saying, you men who say that you know so much.

³ When we hear people talk,

we think carefully about what they say to know what is good and what is bad,

as we taste food to know what is good to eat.

ULB:

34 ¹ Moreover, Elihu continued to speak:

² ”Listen to my words, you wise men;

hear me, you who have knowledge.

³ For the ear tries words

as the palate tastes food.

translationWords:

- word
- wise, wisdom
- know, knowledge, make known

translationNotes:

- **Moreover, Elihu** - “Then, Elihu”
- **Elihu** - Translate this man’s name the same as in 32:2. (See: [How to Translate Names](#))
- **Listen to my words** - “Listen to what I say”
- **you wise men ... you who have knowledge** - Elihu is criticizing Job and his friends. He does not think they are actually wise. (See: [Irony](#))
- **For the ear tries words as the palate tastes food** - Elihu means people listen carefully to determine what is right or wrong just like we taste food to determine if it is good or bad. Here people are referred to by their “ear” and their “palate” to emphasize that they are tasting and hearing. AT: “For we listen to words to know what is good and bad, just as we taste foods to know what is good to eat” (See: [Simile](#) and [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:4-6**UDB:**

⁴ We must decide who is saying what is right,

and we must find out together for ourselves what is good.

⁵ Job has said, 'I am innocent,

but God has refused to judge me fairly.

⁶ Even though I have always done what is right,

he is lying about me.

Even though I have not done what is wrong,

he has caused me to suffer, and I will certainly die because of this.'

ULB:

⁴ Let us choose for ourselves what is just:

let us discover among ourselves what is good.

⁵ For Job has said, 'I am righteous,

but God has taken away my rights.

⁶ Regardless of my rights, I am considered to be a liar.

My wound is incurable, although I am without sin.'

translationWords:

- just, justice, justly
- Job
- righteous, righteousness
- God
- sin, sinful, sinner, sinning

translationNotes:

- **General Information:** - Elihu continues speaking.
- **Let us** - Here "us" refers to Elihu, Job, and his three friends. (See: **Inclusive "We"**)
- **has taken away my rights** - "refused to give me justice"
- **I am considered to be a liar** - This can be stated in active form. AT: "God considers me to be a liar" (See: **Active or Passive**)
- **My wound is incurable** - Here Job's sickness and suffering is spoken of as if it were a "wound." AT: "I am sick and no one can heal me" (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:7-9**UDB:**

⁷ Is there any person like Job, who insults others as easily as people accept a drink of water?

⁸ He habitually associates with people who do what is evil
and spends time with wicked people.

⁹ He certainly does these things, because he has said, 'It is useless for people to try to please God.'

ULB:

⁷ What man is like Job,
who drinks up mockery like water,
⁸ who goes around in the company of those who do evil,
and who walks with wicked men?
⁹ For he has said, 'It is no use to a person
to take pleasure in doing what God wants.'

translationWords:

- mock, ridicule, scoff at
- water, waters
- evil, wicked, wickedness
- walk

translationNotes:

- **General Information:** - Elihu continues speaking.
- **What man is like Job** - Elihu uses this rhetorical question to scold Job. This question can be written as a statement. AT: "There is no one else like Job" (See: [Rhetorical Question](#))
- **who drinks up mockery like water** - Elihu is accusing Job of mocking others as often as a person drink water. AT: "who mocks other people as frequently as he drinks water" (See: [Simile](#))
- **who walks with wicked men** - Here "walk" is an idiom for how a person acts. AT: "who behaves like wicked men" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:10-12**UDB:**

¹⁰ So, you men who claim that you understand everything, listen to me!

Almighty God would never consider doing anything that is wicked or wrong!

¹¹ He pays back people for what they have done;

he gives them what they deserve for the way that they have conducted their lives.

¹² Truly, Almighty God never does what is wicked;

he never calls wrongdoing right.

ULB:

¹⁰ So listen to me, you men of understanding:

far be it from God that he should do wickedness;

far be it from the Almighty that he should commit sin.

¹¹ For he pays back a person's work;

he makes every man come upon the reward of his own ways.

¹² Indeed, God does nothing wicked,

nor does the Almighty ever pervert justice.

translationWords:

- understand, understanding
- evil, wicked, wickedness
- Almighty
- sin, sinful, sinner, sinning
- reward
- perverse, perversely, pervert
- just, justice, justly

translationNotes:

- **General Information:** - Elihu continues speaking. Each of these verses contain parallel phrases. (See: **Parallelism**)
- **you men of understanding** - Elihu is criticizing Job and his friends. He does not actually think they are wise. (See: **Irony**)

- **far be it from God ... far be it from the Almighty that he should commit sin** - These two phrases have the same meaning and are used together to emphasize that God would never do anything wrong. The phrase “far be it from” is an idiom. AT: “Almighty God would never consider doing anything that is wicked or wrong!” (UDB) (See: [Parallelism](#) and [Idiom](#))
- **For he pays back a person’s work** - This means that he gives to a person what he deserves for the work he has done. Here “work” is a metaphor for what a person does. AT: “For he gives to a person what he deserves in return for he does” (See: [Metaphor](#))
- **he makes every man come upon the reward of his own ways** - The phrase “his own ways” is an idiom for how a person lives his life. Elihu emphasizes that God gives to people what they deserve. AT: “he causes every man to receive the reward he deserves for how he lives” (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:13-15**UDB:**

¹³ No one gave him the authority to rule everything on the earth;

no one put him in control of the whole world.

He has always had that authority.

¹⁴ If he ever thought only about himself and not about us also, and if he ever stopped making us live,

¹⁵ everyone would die immediately,

and their corpses would soon become soil again.

ULB:

¹³ Who put him in charge over the earth?

Who put the whole world under him?

¹⁴ If he ever set his intentions only on himself,

and if he ever gathered back to himself his spirit and his breath,

¹⁵ then all flesh would perish together;

mankind would return to dust again.

translationWords:

- earth, earthly
- Holy Spirit, Spirit of God, Spirit of the Lord
- flesh
- perish, perishing, perishable

translationNotes:

- **General Information:** - Elihu continues speaking.
- **Who put him in charge over the earth? Who put the whole world under him?** - Both of rhetorical questions have the same meaning and emphasize that no one needed to grant God authority because it was already his. These questions can be written as statements. AT:

“No one needed to give permission to God to take responsibility over all the earth. He is the rightful one to rule the world.” (See: [Parallelism](#) and [Rhetorical Question](#))

- **If he ever** - Elihu is describing a situation that he does not believe would ever happen. (See: [Hypothetical Situations](#))
- **his spirit and his breath** - The “spirit” and “breath” of God are what makes all living things alive. AT: “his spirit and breath which gives us life” (See: [Assumed Knowledge and Implicit Information](#))
- **all flesh** - Here all living things are spoken of as “all flesh.” AT: “all living things” (See: [Metonymy](#))
- **mankind would return to dust again** - This means that all people would die and their bodies would decay and become soil. In the beginning God created man from the dust. AT: “the bodies of mankind would soon become soil again” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:16-17**UDB:**

¹⁶ So, Job, if you say that you understand everything,

listen to what I am saying.

¹⁷ God could certainly never hate what is right and still rule the world.

So you really cannot criticize God, who is righteous and powerful, and you cannot say that what he has done is wrong, can you?

ULB:

¹⁶ If now you have understanding, listen to this;

listen to the sound of my words.

¹⁷ Can one who hates justice govern?

Will you condemn God, who is righteous and mighty?

translationWords:

- understand, understanding
- word
- governor, govern, proconsul, government
- condemn, condemnation
- righteous, righteousness
- mighty, might

translationNotes:

- **General Information:** - Elihu continues speaking.
- **now** - Elihu uses this word to bring attention to something important he is about to say.
- **you have** - Here “you” is singular and refers to Job. (See: [Forms of You](#))
- **listen to the sound of my words** - This means the same as the previous part of the sentence. AT: “listen to what I say” (See: [Parallelism](#) and [Metonymy](#))
- **Can one who hates justice govern? Will you condemn God, who is righteous and mighty?** - Elihu uses this question to rebuke Job for implying that God hates justice. AT: “One who hates justice cannot be expected to rule over people. So you really cannot criticize God, who is righteous and powerful, and you cannot say that what he has done is wrong. (See: [Rhetorical Question](#))

- **Can one who hates justice govern?** - The implicit answer to this rhetorical question is “no.” This question implies that God could not rule the world if he hated justice. This can be written as a statement. AT: “One who hate justice cannot govern the world.” or “God could certainly never hate was is right and still rule the world.” (UDB) (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))
- **Will you condemn God, who is righteous and mighty?** - This rhetorical question is used to emphasize that Job does not have the authority or a reason to condemn God. AT: “You cannot condemn God, who is righteous and mighty!” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:18-20**UDB:**

¹⁸ He tells some kings that they are worthless,

and he says to some officials that they are wicked.

¹⁹ He does not favor rulers more than he favors others;

he does not favor rich people more than poor people

because he created all of them.

²⁰ They often die suddenly;

he strikes them at midnight and they die;

he gets rid of important people without the help of any humans.

ULB:

¹⁸ God, who says to a king, 'You are vile,'

or says to nobles, 'You are wicked'?

¹⁹ God, who does not show favoritism to leaders

and does not acknowledge rich people more than poor,

for they all are the work of his hands.

²⁰ In a moment they will die;

at midnight people will be shaken and will pass away;

mighty people will be taken away, but not by human hands.

translationWords:

- king
- noble, nobleman
- evil, wicked, wickedness
- favor, favorable, favoritism
- works, deeds, work, acts
- death, die, dead
- mighty, might

translationNotes:

- **General Information:** - Elihu continues speaking.
- **God, who says to a king, ‘You are vile,’ or says to nobles, ‘You are wicked’?** - This continues the rhetorical question from the previous verse, emphasizing to Job that he cannot condemn God. This can be written as a statement. AT: “He says to some kings, ‘You are vile,’ and he says to some nobles, ‘You are wicked.’” (See: [Rhetorical Question](#))
- **God, who says to a king** - This is part of the previous question. The missing words may be added. AT: “Will you condemn God, who says to a king” (See: [Ellipsis](#))
- **vile** - “evil” or “worthless” (UDB)
- **for they all are the work of his hands** - Here “hands” refer to power. AT: “for God made them all” (See: [Metonymy](#))
- **at midnight** - Here “midnight” is the time when one day ends and another begins. Here though, it is used as an idiom. AT: “at night” or “suddenly, at night” (See: [Idiom](#))
- **people will be shaken and will pass away** - This can be stated in active form. The phrase “will be shaken” is an idiom that means to be “struck.” AT: “God strikes them and they die” (See: [Active or Passive](#) and [Idiom](#))
- **mighty people will be taken away, but not by human hands** - This means that it is God who causes people to die, not people. Also, this can be stated in active form. AT: “it is God and not humans who cause mighty people to die” (See: [Euphemism](#) and [Active or Passive](#))
- **not by human hands** - Here people are represented by their “hands.” AT: “not by humans” or “not by people” (See: [Synecdoche](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:21-23**UDB:**

²¹ He sees everything that people do;

when we walk, he watches every step that we take.

²² There is no gloom or darkness

in which wicked people can hide from God.

²³ God does not need to set a time

when we will stand in front of him in order that he may judge us.

He already knows everything about us.

ULB:

²¹ For God's eyes are upon a person's ways;

he sees all his steps.

²² There is no darkness, no thick gloom

where the doers of iniquity may hide themselves.

²³ For God does not need to examine a person further;

there is no need for any person to go before him in judgment.

translationWords:

- darkness
- iniquity
- judge, judgment

translationNotes:

- **For God's eyes are upon a person's ways** - God's "eyes" represent his sight. The phrase "a person's ways" is an idiom for what he does and how he lives. AT: "For God watches everything a person does" (See: [Metonymy](#) and [Idiom](#))
- **he sees all his steps** - This means that he always knows where the person is and where he is going. AT: "he sees him wherever he goes" (See: [Assumed Knowledge and Implicit Information](#))
- **no darkness, no thick gloom** - The words "thick gloom" mean basically the same thing as, and intensify the word "darkness." (See: [Doublet](#))
- **in judgment** - "so he may judge him" or "to be judged"

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:24-25**UDB:**

- ²⁴ He destroys important people without needing to investigate what they have done,
and he appoints others to take their places.
- ²⁵ Because he already knows what they have done,
he removes them at night and gets rid of them.

ULB:

- ²⁴ He breaks mighty men into pieces for their ways that need no further investigation;
he puts others in their places.
- ²⁵ In this way he has knowledge of their deeds;
he overthrows these people in the night; they are destroyed.

translationWords:

- mighty, might
- know, knowledge, make known
- works, deeds, work, acts

translationNotes:

- **General Information:** - Elihu continues speaking.
- **He breaks mighty men into pieces** - This speaks of God destroying these men as if he actually broke their bodies into pieces. AT: “He destroys mighty men” or “He destroys important people” (UDB) (See: **Idiom**)
- **for their ways that need no further investigation** - He does not need to investigate what they have done because he already knows everything about them. AT: “without needing to do further investigation, because he already knows their ways” (See: **Assumed Knowledge and Implicit Information**)
- **their ways** - This is an idiom. AT: “for the things they have done”
- **he puts others in their places** - This means that he appoints other people to rule in their positions. AT: “and he chooses other people to rule in their places” (See: **Assumed Knowledge and Implicit Information**)
- **in the night** - This is an idiom. AT: “when they are not expecting it” (See: **Idiom**)
- **they are destroyed** - This can be stated in active form. AT: “and destroys them” (See: **Active or Passive**)

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:26-28**UDB:**

²⁶ He strikes them because of the wicked things that they have done;

many people see him do it.

²⁷ He strikes them down because they turned away from doing what he wanted them to do

and did not pay attention to any of his commands.

²⁸ They mistreated poor people;

those poor people cried out to God for help,

and he heard them.

ULB:

²⁶ In the open sight of others, he kills them for their wicked deeds like criminals

²⁷ because they turned away from following him
and refused to acknowledge any of his ways.

²⁸ In this way, they made the cry of poor people come to him;
he heard the cry of afflicted people.

translationWords:

- **crime, criminal**
- **turn, turn away, turn back**
- **acknowledge**
- **afflict, affliction**

translationNotes:

- **General Information:** - Elihu continues speaking.
- **In the open sight of others, he kills them for their wicked deeds like criminals** - This phrase compares the way that these people die to how criminals die. AT: “He kill them for their wicked deeds, in the open sight of other as if they were criminals” (See: **Simile**)
- **he kills them** - This speaks of God causing these people to die, though he does not actually strike them with a sword himself. He may cause someone else to kill them or disaster to come upon them. AT: “he causes them to die” (See: **Assumed Knowledge and Implicit Information**)

- **In the open sight of others** - This is an idiom. AT: “In a place where everyone can see” (See: [Idiom](#))
- **his ways** - This refers to God’s instructions for how people should behave. (See: [Idiom](#))
- **they made the cry of poor people come to him** - The word “cry” can be expressed as a verb. This speaks of God hearing their cry as if they cry were a person that came to him. AT: “they made the poor people cry, and God heard them” (See: [Abstract Nouns](#) and [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:29-30**UDB:**

²⁹ Yet even if God decides to do nothing to punish wicked people,

no one can criticize him.

God controls all nations and all people.

³⁰ He does this so that those who rule over us may honor him,

so that our rulers do not oppress us.

ULB:

²⁹ When he stays silent, who can condemn him?

If he hides his face, who can perceive him?

He rules over nation and individual alike,

³⁰ so that a godless man may not rule,

so that there may be no one to entrap people.

translationWords:

- **condemn, condemnation**
- **face**
- **nation**
- **ungodly, godless, ungodliness, godlessness**
- **people group, peoples, the people, a people**

translationNotes:

- **General Information:** - Elihu continues speaking.
- **When he stays silent, who can condemn him? ... If he hides his face, who can perceive him?** - These two questions speak of God not punishing wicked people as if he were being silent and hiding his face. (See: **Metaphor**)
- **When he stays silent, who can condemn him?** - Elihu uses this rhetorical question to teach Job. This question can be written as a statement. AT: “No one can criticize God if he decides to remain silent” (See: **Rhetorical Question**)

- **If he hides his face, who can perceive him?** - Elihu uses this rhetorical question to teach Job. This question can be written as a statement. AT: “No one can go and see him if he decides to hide his face” (See: [Rhetorical Question](#))
- **his face** - Here God is represented by his “face.” AT: “himself” (See: [Synecdoche](#))
- **no one to entrap people** - This compares a godless ruler harming people as if he were a hunter trapping his prey. AT: “no one to harm the people” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:31-33**UDB:**

³¹ Job, have you or anyone else ever said to God, 'I have certainly committed sin,

but I will not sin anymore;

³² so teach me what sins I have committed;

if I have done anything that is evil,

I will not do it anymore'?

³³ Job, you object to what God has done to you,

but do you think that he will do what you want him to do?

It is you who must choose what you should say to God, not I;

tell me what you are thinking about this.

ULB:

³¹ Suppose someone says to God,

'I am certainly guilty, but I will not sin any longer;

³² teach me what I cannot see;

I have committed sin, but I will do it no longer.'

³³ Do you think that God will punish that person's sin, since you dislike what God does?

You must choose, not I.

So say what it is that you know.

translationWords:

- **guilt, guilty**
- **sin, sinful, sinner, sinning**
- **punish, punishment**

translationNotes:

- **General Information:** - Elihu continues speaking.
- **teach me what I cannot see** - Here to “see” means to know. AT: “teach me what I have done wrong that I am not aware of” (See: [Metonymy](#))
- **Do you think that God will punish that person’s sin, since you dislike what God does?** - “Since you dislike what God does, do you think that God should punish this person’s sin?” Elihu uses this rhetorical question to emphasize that he should not think that God will not punish this man. This can be written as a statement. AT: “Even though you do not like what God does, surely even you do not think that God will punish this person” (See: [Rhetorical Question](#))
- **that person’s sin** - Here punishing the person because of his sin is referred to as punished the “person’s sin.” AT: “that person because of his sin” (See: [Metonymy](#))
- **since you dislike** - “because you dislike”
- **what it is that you know** - “what you are thinking about this” (UDB)

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:34-35**UDB:**

³⁴ People who have good sense, those who are wise and who listen to what I say,
will say to me,
³⁵ 'Job is speaking ignorantly;
what he says is nonsense.'

ULB:

³⁴ Men of understanding will say to me—
indeed, every wise man who hears me will say,
³⁵ 'Job speaks without knowledge;
his words are without wisdom.'

translationWords:

- [understand, understanding](#)
- [wise, wisdom](#)
- [know, knowledge, make known](#)
- [word](#)

translationNotes:

- **General Information:** - Elihu continues speaking.
- **who hears me** - "who hears me speaking"

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 34:36-37**UDB:**

³⁶ To you friends of Job, I say this: I think that a court should thoroughly try Job,
because he answers us, his friends, as wicked men would answer.

³⁷ To add to the other sins that he has committed, he is rebelling against God;
he shows us that he does not honor God;
he makes long speeches saying that God has punished him
unjustly.”

ULB:

³⁶ If only Job were put on trial in the smallest details of his case
because of his talking like wicked men.

³⁷ For he adds rebellion to his sin;
he claps his hands in mockery in our midst;
he piles up words against God.”

translationWords:

- trial
- rebel, rebellious, rebellion
- mock, ridicule, scoff at

translationNotes:

- **If only Job were put on trial in** - This can be stated in active form. AT: “If only we could put Job on trial in” or “If only we could take Job to court so a judge could listen to” (See: **Active or Passive**)
- **in the smallest details of his case** - This is an idiom. AT: “to listen to his case thoroughly” or “to hear all of the details of his case” (See: **Idiom**)
- **of his talking like wicked men** - “of how he has spoken like a wicked man”
- **he adds rebellion** - This refers to rebellion against God. AT: “he adds rebellion against God” (See: **Assumed Knowledge and Implicit Information**)
- **he claps his hands in mockery in our midst** - In this accusation, this means that Job clapped his hands to strengthen his mockery of God. AT: “he claps his hands as he mocks God in our midst” or “he mocks God right in front of us” (See: **Assumed Knowledge and Implicit Information** and **Symbolic Action**)

- **he piles up words against God** - Elihu speaks of “words” as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. AT: “he speaks many words against God” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 34 General Notes](#)
- [Job 34 Translation Questions](#)

Job 35 General Notes

Structure and formatting

Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is the third of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [witness](#), [eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. Elihu uses many of Job's statements against him.

Important figures of speech in this chapter

Rhetorical Questions

Elihu uses many different rhetorical questions in this chapter in order to try to convince Job. These questions help to build Elihu's argument. (See: [Rhetorical Question](#))

Other possible translation difficulties in this chapter

Ironic Situation

Elihu explains the irony of Job's claim. He claimed to be righteous and desired Yahweh to intervene. In this chapter, Elihu explains to Job that his claims of righteousness are prideful. This makes him unrighteous. (See: [Irony](#), [righteous](#), [righteousness](#) and [unrighteous](#), [unrighteousness](#))

Links:

- [Job 35:01 Notes](#)

Job 35:1-3**UDB:**

¹ Then Elihu also said this:

² "Job, do you really think that you have done nothing wrong?

You say, 'God knows that I am innocent,'

³ and you also say, 'What good have I received for not sinning?

What benefit have I received that I would not have had, even if I had sinned?'

ULB:

35 ¹ Moreover Elihu continued, saying,

² "Do you think this is just

when you say, 'My right before God'?

³ For you ask, 'What use is it to me?'

and, 'Would I be better off if I had sinned?'

translationWords:

- just, justice, justly
- God
- sin, sinful, sinner, sinning

translationNotes:

- **Do you think this is just ... 'My right before God'?** - Elihu uses questions to challenge Job. AT: "You must think you are right ... 'My right before God.'" or "It is not just ... 'My right before God.'" (See: [Rhetorical Question](#))
- **Do you think this is just when you say** - "Do you think it is right for you to say"
- **Do you think** - Here "you" is singular and refers to Job. (See: [Forms of You](#))
- **My right before God** - Possible meanings are 1) Job is claiming to be innocent before God or 2) Job is claiming that he, rather than God, is right.
- **For you ask, 'What use is it to me?' and, 'Would I be better off if I had sinned?'** - Elihu quotes Job as saying the these two rhetorical questions. AT: "For you say, 'It does not benefit me' and, 'I am no better off than if I had sinned.'" (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 35:4-5

UDB:

⁴ Well, I will answer you,
and I will answer your three friends, too.

⁵ Job, look up at the sky;
look at the clouds that are high above you
and realize that God is far above everything, entirely out of your
reach.

ULB:

⁴ I will answer you,
both you and your friends.
⁵ Look up at the sky, and see it;
see the sky, which is higher than you.

translationWords:

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

translationNotes:

- **Connecting Statement:** - Elihu continues speaking.

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 35:6-8**UDB:**

⁶ If you have sinned, that cannot harm God at all.

Even if you do wrong things many, many times, that certainly does not hurt him.

⁷ In the same way, if you are righteous, does that help God?

No, nothing you do can help him.

⁸ It is other people who can suffer because of the wicked things that you do;

In the same way, you might help others if you do good things for them.

ULB:

⁶ If you have sinned, what harm do you do to God?

If your transgressions pile up high, what do you do to him?

⁷ If you are righteous, what can you give to him?

What will he receive from your hand?

⁸ Your wickedness may hurt a man, as you are a man,

and your righteousness might benefit another son of man.

translationWords:

- transgress, transgression
- receive
- hand, right hand, to hand over
- Son of Man, son of man

translationNotes:

- **Connecting Statement:** - Elihu continues speaking.
- **If you have sinned ... what do you do to him?** - These two lines share similar meanings. The second line intensifies the meaning of the first line. (See: [Parallelism](#))

- **If you have sinned, what harm do you do to God?** - Elihu asks this question to emphasize that Job's sins cannot actually do anything to God. AT: "If you have sinned, do have not done any harm to God." (See: [Rhetorical Question](#))
- **If your transgressions pile up high, what do you do to him?** - Elihu speaks of "transgressions" as if they were objects, and of committing many transgressions as if it were piling those objects one on top of the other. He asks this question to emphasize that Job does nothing to God by his transgressions. AT: "If you committed a great many transgressions, you still do nothing to him." (See: [Metaphor](#) and [Rhetorical Question](#))
- **If you are righteous, what can you give to him? What will he receive from your hand?** - The two rhetorical questions mean basically the same thing, that Job's righteousness adds nothing to God. AT: "If you are righteous, that does not enable you to give anything to him, and there is nothing that he will receive from your hand." (See: [Rhetorical Question](#) and [Parallelism](#))
- **receive from your hand** - Here the word "hand" represents Job. AT: "receive from you" (See: [Synecdoche](#))
- **another son of man** - "another human-being" or "another person"

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 35:9-11**UDB:**

- ⁹ People cry out because of the many things that others do to make them suffer;
 they call for help because of the things that powerful people do to them.
- ¹⁰ But no one calls out to God
 and says, 'Why does God, my creator, not help me?
 He should enable me to sing joyful songs, instead of very sad songs,
 during the night.
- ¹¹ He should be able to teach us more than he teaches the wild animals;
 he should enable us to become wiser than all the birds are!'

ULB:

- ⁹ Because of many acts of oppression, people cry out;
 they call for help from the arms of mighty men.
- ¹⁰ But no one says, 'Where is God my Maker,
 who gives songs in the night,
- ¹¹ who teaches us more than he teaches the beasts of the earth,
 and who makes us wiser than the birds of the sky?'

translationWords:

- oppress, oppression, oppressor
- mighty, might
- wise, wisdom

translationNotes:

- **General Information:** - Elihu continues speaking.
- **Because of many acts of oppression** - The word "oppression" can be translated with a verbal phrase. AT: "Because of the many things that people do to oppress others" (See: [Abstract Nouns](#))
- **they call for help from the arms of mighty men** - Here "arms" refers to power or strength. AT: "they call for someone to deliver them from the power of mighty men" (See: [Metonymy](#))

- **who gives songs in the night** - Elihu speaks of God enabling people to have hope in troubling circumstances as if he were giving to them songs which they can sing during the night. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 35:12-14**UDB:**

¹² People cry out for help,

but God does not answer them

because those who cry out are proud and evil people.

¹³ It is useless for them to cry out

because God, the Almighty One, does not pay any attention to what they say.

¹⁴ So when you complain that you cannot see God,

and you tell him that you are waiting for him to decide whether or not you have done wrong,

he will not listen to you, either!

ULB:

¹² There they cry out, but God gives no answer

because of the pride of evil men.

¹³ God will certainly not hear a foolish cry;

the Almighty will pay no attention to it.

¹⁴ How much less will he answer you if you say that you do not see him,

that your case is before him, and that you are waiting for him!

translationWords:

- fool, foolish, folly
- Almighty

translationNotes:

- **Connecting Statement:** - Elihu continues speaking.
- **they cry out** - “the oppressed people cry out”
- **How much less will he answer you ... that you are waiting for him!** - Since God will not hear the prayers of prideful, evil men, it is even less likely that he will hear Job, who is complaining against him. AT: “So he certainly will not answer you ... that you are waiting for him!” (See: **Exclamations**)
- **that your case is before him** - “you have presented your case to him”
- **you are waiting for him** - “you are waiting for him to respond”

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 35:15-16**UDB:**

¹⁵ Furthermore, you say that because he does not pay attention when people commit sins,
he does not become angry and punish them.

¹⁶ My friends, you see that Job has said things that are completely useless,
that he says many things without knowing what in the world he is
talking about.”

ULB:

¹⁵ How much less will he answer you if you say that he never punishes any-
one in anger,
and that he is not very concerned about people’s pride.

¹⁶ So Job opens his mouth only to speak foolishness;
he piles up words without knowledge.”

translationWords:

- angry, anger
- fool, foolish, folly
- word
- know, knowledge, make known

translationNotes:

- **General Information:** - Elihu continues speaking.
- **How much less will he answer you ... concerned about people’s pride** - Elihu says that it is even less likely that God will answer Job’s prayers since Job is saying these things about God that are untrue.
- **he never punishes anyone in anger** - “he never punishes anyone because he is angry”
- **he piles up words without knowledge** - Elihu speaks of “words” as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. The word “knowledge” can be translated with a verbal phrase. AT: “he speaks many words without knowing what he is talking about” (See: **Metaphor** and **Abstract Nouns**)

Links:

- [Introduction to Job](#)
- [Job 35 General Notes](#)
- [Job 35 Translation Questions](#)

Job 36 General Notes

Structure and formatting

Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is the last of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [witness](#), [eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. His attitude is not too different than Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: [just](#), [justice](#), [justly](#))

Links:

- [Job 36:01 Notes](#)

Job 36:1-3**UDB:**

¹ Elihu finished speaking by saying this:

² "Job, be patient with me a little longer

because I have something else to teach you.

I have something else to say in order to prove that God does no wrong.

³ I will tell you what I have learned from many sources,

in order to show that God, my creator, is just.

ULB:

36 ¹ Elihu continued on and said,

² "Permit me to speak a little longer, and I will show you some things

because I have a little more to say in defense of God.

³ I will obtain my knowledge from far off;

I will acknowledge that righteousness belongs to my Maker.

translationWords:

- God
- know, knowledge, make known
- acknowledge
- righteous, righteousness
- Maker

translationNotes:

- **I will show you some things** - Elihu speaks of explaining things to Job as if he were going to show those things to Job. AT: "I will explain some things to you" (See: **Metaphor**)
- **I will obtain my knowledge from far off** - Elihu speaks of having knowledge of many different subjects as if it were getting his knowledge from far away places. AT: "I will show you my great knowledge" (See: **Metaphor**)
- **that righteousness belongs to my Maker** - Here the word "righteousness" can be translated with an adjective. AT: "that my Maker is righteous" (See: **Abstract Nouns**)

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:4-5**UDB:**

⁴ I will not say anything to you that is false;

I, who am standing in front of you, am someone who understands things very well.

⁵ Really, God is very powerful, and he does not despise anyone,
and he understands everything.

ULB:

⁴ For indeed, my words will not be false;
someone who is mature in knowledge is with you.

⁵ See, God is mighty, and despises no one;
he is mighty in strength of understanding.

translationWords:

- word
- mighty, might
- strength, strengthen
- understand, understanding

translationNotes:

- **my words will not be false** - “what I say will not be false”
- **someone who is mature in knowledge is with you** - The word “someone” refers to Elihu himself. He speaks of being very knowledgeable as if it were being mature in knowledge. AT: “I, who am with you, am very knowledgeable” (See: **Metaphor**)
- **See** - “Indeed.” The word “See” here adds emphasis to what follows.
- **he is mighty in strength of understanding** - The phrase “mighty in strength” forms a doublet that means “very strong.” Elihu speaks of God understanding everything perfectly as if his understanding were very strong. AT: “he is very strong in understanding” or “he understands everything completely” (See: **Doublet** and **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:6-7**UDB:**

⁶ He does not allow wicked people to remain alive—contrary to what you have claimed,
and he always acts justly toward those who are suffering.

⁷ He always watches over those who are righteous;
he makes them prosper, as if they were kings,
and he causes others to honor them forever.

ULB:

⁶ He does not preserve the life of wicked people
but instead does what is right for those who suffer.

⁷ He does not withdraw his eyes from righteous people
but instead sets them on thrones like kings forever,
and they are lifted up.

translationWords:

- life, live, living, alive
- evil, wicked, wickedness
- suffer, suffering
- throne
- king
- forever

translationNotes:

- **He does not withdraw his eyes from righteous people** - Elihu speaks of God protecting righteous people as if God were watching them with his eyes, and of God ceasing to protect them as if he withdrew his eyes from them. AT: “He does not stop protecting the righteous people” (See: [Metaphor](#))
- **sets them on thrones like kings** - Elihu speaks of God honoring the righteous people as if God were causing them to sit on thrones like kings do. (See: [Metaphor](#))
- **they are lifted up** - Elihu speaks of God honoring the righteous people as if he lifted them up to a high place. This can be stated in active form. AT: “he lifts them up” or “he honors them” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:8-9**UDB:**

⁸ However, if people who commit crimes are caught,
 or if they suffer in prison for having done wrong,
⁹ then God shows them what they have done;
 he shows them the sins that they have committed,
 and he shows them that they have been arrogant.

ULB:

⁸ If they are bound in chains
 and trapped in cords of suffering,
⁹ then he reveals to them what they have done,
 and their transgressions and their pride.

translationWords:

- [bind, bond, bound](#)
- [reveal, revelation](#)
- [transgress, transgression](#)
- [proud, pride, prideful](#)

translationNotes:

- **If they are bound in chains** - Here the word “they” refers righteous people whom God will discipline if they sin. This can be stated in active form. AT: “If someone binds them in chains” or “If someone makes them a prisoner” (See: [Active or Passive](#))
- **and trapped in cords of suffering** - Elihu speaks of a person being made to suffer as if that person were trapped in ropes that cause suffering. AT: “and someone causes them to suffer” (See: [Metaphor](#) and [Active or Passive](#))
- **their transgressions and their pride** - The verb may be supplied from the previous phrase. AT: “he reveals to them their transgressions and their pride” (See: [Ellipsis](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:10-12**UDB:**

¹⁰ He causes them to listen to what he is warning them,

and he commands them to turn away from doing what is evil.

¹¹ If they listen to him and serve him,

they will prosper and be happy for all the years that they continue to live.

¹² But if they do not listen to him,

they will die violently

because they understand nothing about God and what he wants them to do.

ULB:

¹⁰ He also opens their ears to his instruction,

and commands them to turn back from iniquity.

¹¹ If they listen to him and worship him,

they will spend their days in prosperity,

their years in contentment.

¹² However, if they do not listen, they will perish by the sword;

they will die because they have no knowledge.

translationWords:

- instruct, instruction
- command, to command, commandment
- turn, turn away, turn back
- iniquity
- worship
- prosper, prosperity, prosperous
- perish, perishing, perishable
- sword
- death, die, dead
- know, knowledge, make known

translationNotes:

- **He also opens their ears** - Elihu speaks of causing a person to listen as if it were opening that person's ear. AT: "He also causes them to listen" (See: [Metaphor](#))
- **to his instruction** - The noun "instruction" can be translated with a verbal phrase. AT: "to what he is instructing them" (See: [Abstract Nouns](#))
- **to turn back from iniquity** - Elihu speaks of stopping an action as if it were turning back from it. AT: "to stop committing iniquity" (See: [Metaphor](#))
- **they will spend their days in prosperity, their years in contentment** - The words "days" and "years" both refer to the person's lifetime. AT: "they will spend their lives in prosperity and contentment" (See: [Synecdoche](#))
- **they will perish by the sword** - Elihu speaks of a person dying violently as if someone had killed them with a sword. AT: "they will die a violent death" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:13-14**UDB:**

¹³ People who fail to honor God continue being angry,
 and they do not cry out for help
 even when God is punishing them.

¹⁴ They die while they are still young,
 disgraced because of their immoral behavior.

ULB:

¹³ Those who are godless in heart store up their anger;
 they do not cry out for help even when God ties them up.

¹⁴ They die in their youth;
 their lives end among the cultic prostitutes.

translationWords:

- ungodly, godless, ungodliness, godlessness
- heart
- angry, anger
- cry, cry out
- God
- life, live, living, alive

translationNotes:

- **who are godless in heart** - Here the word “heart” refers to the thoughts and emotions. The phrase may indicate that the person stubbornly refuses to trust God. AT: “who refuse to trust in God” (See: **Metonymy**)
- **store up their anger** - Elihu speaks of a person remaining angry as if that person stored up their anger like one would store up treasure. AT: “are always angry” (See: **Metaphor**)
- **even when God ties them up** - Elihu speaks of God disciplining people as if God were tying them up with ropes. AT: “even when God punishes them” (See: **Metaphor**)
- **their lives end among the cultic prostitutes** - Here “cultic prostitutes” refers to young men who served in pagan temples performing sexually immoral acts as part of their rituals. Possible meanings for this phrase are 1) the godless die because of their immoral behavior or 2) the godless die in shame and disgrace.

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:15-16**UDB:**

¹⁵ God actually rescues people by causing them to suffer;

by afflicting them, he causes them to listen to what he is telling them.

¹⁶ Job, I think that God wants to bring you out of your troubles

and allow you to live without distress;

he wants your table to be full of very nice food.

ULB:

¹⁵ God rescues afflicted people by means of their afflictions;
he opens their ears by means of their oppression.

¹⁶ Indeed, he would like to draw you out of distress
into a broad place where there is no hardship
and where your table would be set with food full of fatness.

translationWords:

- afflict, affliction
- oppress, oppression, oppressor

translationNotes:

- **he opens their ears** - Elihu speaks of God causing a person to listen as if God were opening their ears. See how you translated this in [36:10](#). AT: “he causes them to listen” (See: [Metaphor](#))
- **into a broad place where there is no hardship** - Elihu speaks of living without trouble as if it were being in a wide-open space where there were no hardships. (See: [Metaphor](#))
- **where your table would be set with food full of fatness** - Elihu speaks of living prosperously as if it were having one’s table filled with the best foods. (See: [Metaphor](#))
- **your table would be set** - This can be stated in active form. AT: “your servants would set your table” (See: [Active or Passive](#))
- **food full of fatness** - Meat that had plenty of fat on it was a sign of prosperity because the animals were healthy and well-fed. AT: “the very best food” (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:17-18**UDB:**

¹⁷ However, now he is punishing you as he would punish the wicked;

God has judged you very rightly.

¹⁸ Do not let your anger give you an excuse to mock other people,

and do not let a large amount of money paid as a bribe
compel you to ruin your life.

ULB:

¹⁷ But you are full of judgment on wicked people;
judgment and justice have laid hold of you.

¹⁸ Do not let your anger entice you to mockery,
or the greatness of a ransom to turn you aside.

translationWords:

- judge, judgment
- evil, wicked, wickedness
- just, justice, justly
- deceive, deceit, deception, deceptive
- bribe

translationNotes:

- **you are full of judgment on wicked people** - Possible meanings are 1) “God is punishing you as he would punish the wicked” (UDB) or 2) “you are obsessed with the judgment that the wicked deserve.”
- **judgment and justice have laid hold of you** - Elihu speaks of God judging Job and giving him justice as if judgment and justice were people that have laid hold of Job. AT: “God has brought you to judgment and given you justice” (See: [Personification](#))
- **Do not let your anger entice you to mockery** - Some versions of the Bible translate this as “Beware that you are not enticed by wealth.”

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:19-21**UDB:**

¹⁹ If that happens, it certainly will not help you to cry out when you are distressed;

none of your strength will help you in that case.

²⁰ Do not wish that it would be nighttime in order that you might mistreat others without anyone knowing it;

night is the time when even entire people groups are destroyed!

²¹ Be careful not to begin doing evil deeds,

because God has caused you to suffer to prevent you from doing evil.

ULB:

¹⁹ Can your wealth benefit you, so that you will not be in distress,
or can all the force of your strength help you?

²⁰ Do not desire the night, to commit sin against others,
when peoples are cut off in their place.

²¹ Be careful that you do not turn to sin

because you are being tested by suffering so that you will stay away from sinning.

translationWords:

- strength, strengthen
- commit, committed, commitment
- sin, sinful, sinner, sinning
- people group, peoples, the people, a people
- cut off
- turn, turn away, turn back
- test
- suffer, suffering

translationNotes:

- **Can your wealth benefit you ... can all the force of your strength help you?** - Elihu asks these questions to emphasize that money and power will not be able to help Job if he acts unjustly. AT: “Your wealth cannot benefit you ... all the force of your strength cannot help you” (See: [Rhetorical Question](#))
- **all the force of your strength** - “all of your great strength” or “all of your mighty efforts”
- **when peoples are cut off in their place** - Possible meanings are 1) that “peoples” refers to people in general and “cut off in their place” is a metaphor for oppressing others by dragging them away from their homes. AT: “when people drag others away from their homes” or 2) that “peoples” represents nations and “cut off in their place” is a metaphor for nations being destroyed. AT: “when nations will perish” (See: [Metaphor](#))
- **you are being tested by suffering** - This can be stated in active form. AT: “God is testing you by making you suffer” (See: [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:22-24**UDB:**

²² Truly, people praise God because he is so powerful;

there is certainly no teacher who teaches what he teaches.

²³ No one has told him what he should do,

and no one has said to him, 'You have done what is wrong!'

²⁴ People have always sung songs to praise him,

so you also should never forget to praise him for what he has done.

ULB:

²² See, God is exalted in his power;

who is a teacher like him?

²³ Who has ever instructed him about his way?

Who can ever say to him, 'You have committed unrighteousness?'

²⁴ Remember to praise his deeds,

of which people have sung.

translationWords:

- God
- exalt, exaltation
- power, powers
- teach, teaching, teacher, taught
- instruct, instruction
- unrighteous, unrighteousness
- praise
- works, deeds, work, acts

translationNotes:

- **See** - The word "See" here adds emphasis to what follows. AT: "Indeed"
- **God is exalted in his power** - Possible meanings are 1) "God is extremely powerful" or 2) "People exalt God because he is powerful"

- **who is a teacher like him?** - Elihu asks this rhetorical question to emphasize that no one is a teacher like God. AT: “no one is a teacher like him.” or “no one teaches like he does.” (See: [Rhetorical Question](#))
- **Who has ever instructed him about his way?** - Elihu asks this rhetorical question to emphasize that no one has ever taught God what to do. AT: “No one has ever instructed him about what he should do.” (See: [Rhetorical Question](#))
- **Who can ever say to him, ‘You have committed unrighteousness?’** - Elihu asks this rhetorical question to emphasize that no one can accuse God of having committed unrighteousness. AT: “No one can ever say to him, ‘You have committed unrighteousness.’” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:25-26**UDB:**

²⁵ All people have seen what he has done,

but we understand those things only a little.

²⁶ How great God is! We are not able to know how great he is,

and we do not understand how old he is.

ULB:

²⁵ All people have looked on those deeds,

but they see those deeds only from far away.

²⁶ See, God is great, but we do not understand him well;

the number of his years is incalculable.

translationWords:

- [understand, understanding](#)

translationNotes:

- **they see those deeds only from far away** - Elihu speaks of people not being fully able to understand God's deeds as if people were only able to see those deeds from far away. AT: "they do not fully understand them" (See: [Metaphor](#))
- **See** - "Indeed." The word "See" here adds emphasis to what follows.
- **the number of his years is incalculable** - This refers to how long God has existed. AT: "people cannot know how long he has lived" or "people cannot know his age" (See: [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:27-29**UDB:**

²⁷ He draws water up from the earth and puts it in clouds

and causes it to become rain;

²⁸ the rain pours down from the sky

and causes abundant showers to fall on everyone.

²⁹ No one can understand how the clouds move across the sky

or how it thunders in the sky where God lives.

ULB:

²⁷ For he draws up the drops of water

that he distills as rain from his vapor, [1]Some modern versions have *that distill as rain from his vapor* .

²⁸ which the clouds pour down

and drop in abundance on mankind.

²⁹ Indeed, can anyone understand the extensive spread of the clouds

and the thunder from his hut?

translationWords:**translationNotes:**

- **that he distills as rain from his vapor** - The word “distills” can also mean “refine” or “filter.” Elihu describes how God turns the drops of water, or vapor, that he draws up into rain. AT: “that he turns into rain” (See: [Assumed Knowledge and Implicit Information](#))
- **can anyone understand the extensive spread of the clouds and the thunder from his hut?** - Elihu asks this rhetorical question to emphasize that no one can do these things. AT: “no one can understand the extensive spread of the clouds and the thunder from his hut.” (See: [Rhetorical Question](#))
- **the extensive spread of the clouds** - The phrase “the extensive spread” can be translated with a verbal phrase. AT: “how the clouds spread across the sky” (See: [Abstract Nouns](#))
- **from his hut** - Elihu speaks of the sky as if it were a “hut” in which God lives. AT: “from the sky, where God lives” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:30-31**UDB:**

- ³⁰ He causes lightning to flash all around him,
but he causes the oceans to remain dark.
- ³¹ By providing plenty of rain for everyone,
he gives them abundant food.

ULB:

- ³⁰ See, he spreads his lightning around him
and covers the roots of the sea.
- ³¹ In this way he judges the peoples
and gives food in abundance.

translationWords:

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

translationNotes:

- **See** - “Indeed.” The word “See” here adds emphasis to what follows.
- **and covers the roots of the sea** - Elihu speaks of the deep parts of the sea as if the sea were a plant and its depths were its roots. Possible meanings are 1) although the lightening causes light in the sky, the deep parts of the sea remain dark. AT: “but the depths of the sea remain dark” or 2) the lightening in the sky cause even the depths of the sea to have light. AT: “and lights up the depths of the sea” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 36:32-33**UDB:**

³² It is as though he were holding the lightning in his hands,

and then he commands it to strike where he wants it to.

³³ When we hear his thunder, we know that there will be a storm,
and the cattle know it, too.

ULB:

³² He fills his hands with the lightning
until he commands it to strike its mark.

³³ Its thunder warns of the storm,
the cattle can also hear it is coming.

translationWords:

- [command, to command, commandment](#)
- [cow, calf, bull, cattle](#)

translationNotes:

- **He fills his hands with the lightning** - Elihu speaks of the lightening that storms cause as if God were holding the lightening in his hand and directing it to strike where he wills. Possible meanings are 1) that God holds the lightning bolts in his hands in order to throw them, or 2) that God hides the lightning bolts in his hands until he is ready to use them. (See: [Metaphor](#))
- **Its thunder** - “The thunder caused by the lightening” or “The thunder”
- **hear it is coming** - “hear that the storm is coming”

Links:

- [Introduction to Job](#)
- [Job 36 General Notes](#)
- [Job 36 Translation Questions](#)

Job 37 General Notes

Structure and formatting

Instead of being punished for his sins, Elihu challenges Job by saying that he was sinning in the midst of these difficulties. This is a continuation of the previous chapter and the last of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [witness](#), [eyewitness](#))

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. His attitude is not too different than Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: [just](#), [justice](#), [justly](#))

Links:

- [Job 37:01 Notes](#)

Job 37:1-3**UDB:**

¹ "My heart pounds when I think about that.

² Listen, all of you, to the thunder,
which is like God's voice.

³ He sends thunder all across the sky,
and he sends lighting to the most distant places on the earth.

ULB:

37 ¹ Indeed, my heart trembles at this;
it is moved out of its place.

² Hear, oh, hear the noise of his voice,
the sound that goes out from his mouth.

³ He sends it out under the whole sky,
and he sends out his lightning to the borders of the earth.

translationWords:

- heart
- tremble
- voice
- send, send out, sent
- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **my heart trembles ... it is moved out of its place** - These two phrases mean basically the same thing and emphasize the intensity of his fear. (See: **Parallelism**)
- **my heart trembles at this** - The word "this" refers to the storm in **36:33**.
- **it is moved out of its place** - Elihu speaks of his heart beating violently as if it were to jump out of his chest. AT: "it moves out of its place" or "it beats violently" (See: **Metaphor** and **Active or Passive**)
- **the noise of his voice, the sound that goes out from his mouth** - These two phrases mean basically the same thing. Elihu speaks of the thunder as if it is God's voice. (See: **Metaphor** and **Parallelism**)

- **to the borders of the earth** - Elihu speaks of the farthest places on the earth as if they were the earth's borders. AT: "everywhere in the world" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:4-6**UDB:**

⁴ After the lightning flashes, we hear the thunder,

which is like God's powerful voice;

when he speaks, he does not keep back the lightning.

⁵ When God speaks, it causes us to fear him and admire him, as thunder does;

he does amazing things that we cannot understand.

⁶ He commands the snow to fall on the ground,

and often he makes it rain very hard.

ULB:

⁴ A voice roars after it;

he thunders with the voice of his majesty;

he does not restrain the lightning bolts when his voice is heard.

⁵ God thunders marvelously with his voice;

he does great things that we cannot comprehend.

⁶ For he says to the snow, 'Fall on the earth';

likewise to the rain shower,

'Become a great shower of rain.'

translationWords:

- **majesty**
- **marvel, wonder, amazed, astonished**
- **snow**

translationNotes:

- **A voice roars after it ... the voice of his majesty** - Elihu continues to speak of the thunder as if it is God's voice. (See: **Metaphor**)
- **roars after it** - "roars after the lightning"
- **the voice of his majesty** - "his majestic voice"

- **when his voice is heard** - This can be stated in active form. AT: “when people hear his voice” (See: [Active or Passive](#))
- **likewise to the rain shower** - The verb may be supplied from the previous phrase. AT: “likewise, he says to the rain shower” (See: [Ellipsis](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:7-9**UDB:**

⁷ When God does that, it prevents people from working,

in order that all people may know that he is the one who does these things.

⁸ When it rains, the animals go into their hiding places,

and they stay there until the rain stops.

⁹ The storms come from the place in the south where they start,

and the cold winds come from the north.

ULB:

⁷ He stops the hand of every man from working,

so that all people whom he has made may see his deeds.

⁸ Then the beasts go into hiding

and stay in their dens.

⁹ The storm comes from its chamber in the south

and the cold from the scattering winds in the north.

translationWords:

- hand, right hand, to hand over
- works, deeds, work, acts
- beast

translationNotes:

- **He stops the hand of every man** - Here the word “hand” represents the entire person. AT: “He stops every man” (See: [Synecdoche](#))
- **The storm comes from its chamber in the south and the cold from the scattering winds in the north** - In Israel, strong wind storms blow in from the south and cold weather approaches from the north. (See: [Assumed Knowledge and Implicit Information](#))
- **The storm comes from its chamber in the south** - Elihu speaks of the storm blowing in from the south as if the storm has a place where it resides until it comes. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:10-11**UDB:**

¹⁰ In the winter water freezes when he commands it,
and the lakes become ice.

¹¹ God fills the clouds with moisture,
and lightning flashes everywhere from the clouds.

ULB:

¹⁰ By the breath of God ice is given;
the expanse of the waters is frozen like metal.

¹¹ Indeed, he weighs down the thick cloud with moisture;
he scatters his lightning through the clouds.

translationWords:

- [breathe, breath](#)
- [God](#)
- [water, waters](#)

translationNotes:

- **By the breath of God ice is given** - Elihu speaks of the cold north wind as if it were God's breath. This can be stated in active form. AT: "God's breath makes ice" (See: [Metaphor](#) and [Active or Passive](#))
- **frozen like metal** - Elihu compares the hardness of ice to the hardness of metal. AT: "frozen, as hard as metal" (See: [Simile](#))
- **he weighs down the thick cloud with moisture** - Elihu speaks of God causing the storm clouds to be full of water as if the moisture weighed heavily on the clouds. AT: "he causes the thick clouds to be full of moisture" (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:12-13**UDB:**

¹² He guides the clouds and causes them to move back and forth

in order that they may accomplish all that he commands them to do all over the world.

¹³ Sometimes God sends rain to punish us, sometimes to water the land that he has made,

and sometimes because he wants to be very kind to us.

ULB:

¹² He swirls the clouds around by his guidance,
so that they may do whatever he commands them
above the surface of the whole world.

¹³ He makes all of this happen; sometimes it happens for correction, sometimes for his land,

and sometimes as acts of covenant faithfulness.

translationWords:

- **command, to command, commandment**
- **world, worldly**
- **covenant faithfulness, covenant loyalty, loving kindness, unfailing love**

translationNotes:

- **sometimes it happens for correction** - The word “correction” can be translated with a verbal phrase. The object of his “correction” is people. AT: “sometimes it happens to correct his people” (See: **Abstract Nouns** and **Assumed Knowledge and Implicit Information**)
- **sometimes for his land** - This means that the rain waters the ground and causes vegetation to grow. AT: “sometimes to water the land” (See: **Assumed Knowledge and Implicit Information**)

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:14-15**UDB:**

¹⁴ Job, listen to this;

stop and think about the wonderful things that God does.

¹⁵ Do you know how God commands the lightning to flash down from his clouds?

ULB:

¹⁴ Listen to this, Job;

stop and think about God's marvelous deeds.

¹⁵ Do you know how God forces his will on the clouds and makes the lightning bolts to flash in them?

translationWords:

- [Job](#)
- [marvel, wonder, amazed, astonished](#)
- [works, deeds, work, acts](#)
- [will of God](#)

translationNotes:

- **Do you know how God forces his will on the clouds and makes the lightning bolts to flash in them?** - Elihu asks this question to emphasize that Job cannot know this. AT: "You cannot understand how God forces his will on the clouds and makes the lightning bolts to flash in them." (See: [Rhetorical Question](#))
- **forces his will on the clouds** - "controls the clouds" or "makes the clouds obey him"

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:16-17**UDB:**

¹⁶ Do you know how God decides where to place the clouds in the sky?

Can you understand all the wonderful things that God does,
and how he knows everything and he knows them completely?

¹⁷ No, you just sweat there in your hot clothing

because even the clothes you wear become very hot.

Your clothing becomes hot because the heat builds up
when the wind comes from the south.

ULB:

¹⁶ Do you understand the floating of the clouds,
the marvelous deeds of God, who is perfect in knowledge?

¹⁷ Do you understand how your garments become hot

when the land is still because the wind comes from the south?

translationWords:

- understand, understanding
- perfect
- know, knowledge, make known

translationNotes:

- **Do you understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge?** - Elihu asks this question to emphasize that Job does not know these things. AT: “You do not understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge.” (See: [Rhetorical Question](#))
- **the floating of the clouds** - “how the clouds float”
- **the marvelous deeds of God** - The verb may be supplied from the previous phrase. AT: “or do you understand the marvelous deeds of God” or “and you do not understand the marvelous deeds of God” (See: [Ellipsis](#))
- **Do you understand how your garments become hot ... from the south?** - Elihu asks this question to emphasize that Job does not know these things. AT: “You do not understand how your garments become hot ... from the south.” (See: [Rhetorical Question](#))

- **how your garments become hot** - “how you become hot in your clothes” or “how you sweat in your clothes”
- **because the wind comes from the south** - In Israel, hot winds blow in across the desert from the south and cause hot temperatures. AT: “because of the hot, dry wind blowing in from the south” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:18-20**UDB:**

¹⁸ Can you stretch out the skies like God does and make them as hard as a metal mirror?

¹⁹ Job, you know so much! So tell us what we should say to God;
we do not know anything about how we should defend ourselves.

²⁰ Should I ask someone to tell God that I want to speak to him?
No, because if I did that, he might destroy me.

ULB:

¹⁸ Can you spread out the sky as he can—
the sky, which is as strong as a mirror of cast metal?

¹⁹ Teach us what we should say to him,
for we cannot lay out our arguments in order because of the darkness of our
minds.

²⁰ Should he be told that I wish to speak with him?
Would a person wish to be swallowed up?

translationWords:

- heaven, sky, heavens, heavenly
- teach, teaching, teacher, taught
- mind

translationNotes:

- **Can you spread out the sky ... a mirror of cast metal?** - Elihu asks this question to emphasize that Job cannot do this. AT: “You cannot spread out the sky ... a mirror of cast metal.” (See: [Rhetorical Question](#))
- **as strong as a mirror of cast metal** - In biblical days, mirrors were made of metal. Elihu speaks of the sky giving no rain as if it were as hard as solid metal. (See: [Metaphor](#))
- **cast metal** - This refers to metal that is melted, poured into a mold, and then hardens as it cools.
- **Teach us what we should say to him** - Here the words “us” and “we” refer to Elihu, Eliphaz, Bildad, and Zophar, but not to Job. Elihu uses this phrase sarcastically. (See: [Exclusive “We”](#))

- **because of the darkness of our minds** - Elihu speaks of the inability to understand as if it were having darkness in one's mind. AT: "because we do not understand" (See: [Metaphor](#))
- **Should he be told that I wish to speak with him?** - Elihu asks this rhetorical question to emphasize that no one can do this. AT: "I cannot have someone tell him that I wish to speak with him." (See: [Rhetorical Question](#))
- **Should he be told** - This can be stated in active form. AT: "Should I have someone tell him" (See: [Active or Passive](#))
- **Would a person wish to be swallowed up?** - Elihu asks this rhetorical question to emphasize that no one would want this to happen. AT: "No person would want to be swallowed up." (See: [Rhetorical Question](#))
- **to be swallowed up** - Elihu speaks of a person being destroyed as if the person were swallowed up. This can be stated in active form. AT: "for God to destroy him" (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:21-22**UDB:**

²¹ You know that people cannot look directly at the sun

when it shines brightly in the sky after the wind has blown the clouds away;

likewise we certainly cannot look at the brightness of God.

²² God comes out of the north with a light that shines like gold;

his glory causes us to be afraid.

ULB:

²¹ Now, people cannot look at the sun when it is bright in the sky after the wind has passed through and has cleared it of its clouds.

²² Out of the north comes golden splendor—

over God is fearsome majesty.

translationWords:

- gold
- splendor
- God
- fear, afraid, fear of Yahweh
- majesty

translationNotes:

- **Out of the north comes golden splendor** - The phrase “golden splendor” describes God’s glory. This can be made explicit in translation. AT: “God comes from the north with golden splendor” (See: [Assumed Knowledge and Implicit Information](#))
- **over God is fearsome majesty** - The word “fearsome” means that it causes fear. Elihu speaks of God’s majesty as if it were something that rests upon God. AT: “God’s majesty causes people to fear” (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 37:23-24**UDB:**

²³ Almighty God has very great power,

and we do not know how to go near to him.

He always acts righteously,

and he will never mistreat us.

²⁴ That is the reason that we have an awesome respect for him;

he does not pay attention to those who proudly, but wrongly, think that they are wise.”

ULB:

²³ As for the Almighty, we cannot find him!

He is great in power;

he does not oppress justice and abundant righteousness.

²⁴ Therefore, people fear him.

He does not pay any attention to those who are wise in their own minds.”

translationWords:

- Almighty
- power, powers
- righteous, righteousness
- oppress, oppression, oppressor
- wise, wisdom
- mind

translationNotes:

- **we cannot find him** - Possible meanings are 1) “we cannot approach him” or 2) this is a metaphor in which Elihu speaks of a person’s being unable to fully understand God as if he could not find God. AT: “we cannot comprehend him” (See: **Metaphor**)
- **those who are wise in their own minds** - Here “minds” represents the person’s thoughts. AT: “those who are wise in their own thinking” or “those who consider themselves to be wise” (See: **Metonymy**)

Links:

- [Introduction to Job](#)
- [Job 37 General Notes](#)
- [Job 37 Translation Questions](#)

Job 38 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. Yahweh finally speaks in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth and his ways will not always be understood by man because their knowledge is always limited.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character. (See: [Rhetorical Question](#))

Links:

- [Job 38:01 Notes](#)

Job 38:1-3**UDB:**

¹ Then Yahweh spoke to Job from inside a powerful storm. He said to him,

² "Who are you to bring confusion to what I plan to do?

You are speaking ignorantly!

³ I want to ask you some questions,

so act like a man and

get ready to answer my questions.

ULB:

38 ¹ Then Yahweh called to Job out of a fierce storm and said,

² "Who is this who brings darkness to plans

by means of words without knowledge?

³ Now gird up your loins like a man

for I will ask you questions, and you must answer me.

translationWords:

- Yahweh
- Job
- darkness
- word
- know, knowledge, make known
- gird
- loins

translationNotes:

- **Then** - "And then." The word "Then" starts a new part of the book that describes what happened next. See if your language has a similar way to introduce a new scene.
- **called to Job** - "answered Job" or "responded to Job"
- **out of a fierce storm** - "from a powerful storm"

- **Who is this who brings darkness to plans by means of words without knowledge?** - Yahweh uses this question to emphasize that Job spoke of things he did not know about. It can be translated as a statement. AT: “You bring darkness to my plans by means of words without knowledge.” (See: [Rhetorical Question](#))
- **Who is this who brings** - “Who are you to bring”
- **brings darkness to plans** - “obscures my plans” or “confuses my purposes.” How Job confuses God’s plans is spoken of as if he were making God’s plans harder to see. The abstract noun “darkness” can be translated as the verb “darkens.” AT: “darkens plans” or “makes plans hard to see” (See: [Metaphor](#) and [Abstract Nouns](#))
- **by means of words without knowledge** - “by speaking of things about which you do not know”
- **words without knowledge** - The abstract noun “knowledge” can be translated as an adjective. AT: “unknowing words” or “ignorant words” (See: [Abstract Nouns](#))
- **gird up your loins like a man** - “tie your robe up around your waist like a man.” Men tied up their robes around their waist so that their legs could move more freely. The idiom “gird up your loins like a man” means to get ready to do something involving action such as work, a contest, or a battle, and Job was to prepare for the hard work of answering God. AT: “get yourself ready for hard work” (See: [Simile](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:4-5**UDB:**

⁴ Where were you when I started to create the earth?

Since you know so much, tell me where you were at that time.

⁵ If it was not I who decided how large the earth would be, then who decided?

Do you know who stretched a line around the earth to measure it?

Since you think that you know so much, you should surely know that!

ULB:

⁴ Where were you when I laid the earth's foundations?

Tell me, if you have so much understanding.

⁵ Who determined its dimensions? Tell me, if you know.

Who stretched the measuring line over it?

translationWords:

- earth, earthly
- foundation, founded

translationNotes:

- **General Information:** - Yahweh begins to challenge Job with a series of questions.
- **Where were you when I laid the earth's foundations? Tell me, if you have so much understanding** - This can be translated as a statement. AT: "Tell me where you were when I laid the foundations of the earth, if you have so much understanding" (See: [Rhetorical Question](#))
- **I laid the earth's foundations** - Yahweh describes creating the earth as though he was building a structure. (See: [Metaphor](#))
- **if you have so much understanding** - The abstract noun "understanding" can be translated as the verb "understand." AT: "if you understand so much" (See: [Abstract Nouns](#))
- **Who determined its dimensions? Tell me, if you know** - This can be translated as a statement. AT: "Tell me who determined its dimensions, if you know" (See: [Rhetorical Question](#))
- **dimensions** - "measurements"
- **Who stretched the measuring line over it?** - This can be translated as a statement. AT: "Tell me who stretched the measuring line over it." (See: [Rhetorical Question](#))
- **measuring line** - a rope or cord that people use to make something the right size and shape

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:6-7**UDB:**

6-7 What supports the pillars on which the earth rests?

When the stars that shine early in the morning sang together,
 and someone put in place the stone that causes the earth to stay in
 its place,
 and all the angels shouted joyfully when they saw that happen,
 who laid that cornerstone?

ULB:

⁶ On what were its foundations laid?
 Who laid its cornerstone
⁷ when the morning stars sang together
 and all the sons of God shouted for joy?

translationWords:

- foundation, founded
- cornerstone
- sons of God
- joy, joyful

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - The word “its” refers to the earth.
- **On what were its foundations laid?** - This can be translated as a statement. AT: “Tell me on what its foundations were laid.” (See: **Rhetorical Question**)
- **On what were its foundations laid** - This can be stated in active form. “On what did I set its foundations” (See: **Active or Passive**)
- **Who laid its cornerstone when ... the sons of God shouted for joy?** - This can be translated as a statement. AT: “Tell me who laid its cornerstone when ... the sons of God shouted for joy.” (See: **Rhetorical Question**)

- **when the morning stars sang together and all the sons of God shouted for joy** - These two lines are similar in meaning. (See: [Parallelism](#))
- **when the morning stars sang together** - The morning stars are spoken of as singing like people sing. Possible meanings are: 1) the “morning stars” are the same as the “sons of God” in the next line or 2) “the morning stars” refer to stars in the sky (See: [Personification](#))
- **the morning stars** - “the bright stars that shine in the morning”
- **sons of God** - This refers to angels, heavenly beings. See how you translated this in [1:6](#).
- **shouted for joy** - The abstract noun “joy” can be translated as the adverb “joyfully.” AT: “shouted joyfully” (See: [Abstract Nouns](#))
- **for joy** - “because they were full of joy”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:8-9**UDB:**

⁸ When the seas poured out from under the earth,
 who prevented the water from flooding over the land?
⁹ It was I, not you, who caused clouds to come over the seas
 and caused it to become very dark under those clouds.

ULB:

⁸ Who shut up the sea with doors
 when it burst out, as if it had come out of the womb—
⁹ when I made clouds its clothing,
 and thick darkness its swaddling bands?

translationWords:

- womb
- darkness

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Who shut up the sea with doors ... and thick darkness its swaddling bands?** - This can be translated as a statement. AT: “Tell me who shut up the sea with doors ... and thick darkness its swaddling bands.” (See: [Rhetorical Question](#))
- **shut up the sea with doors** - Yahweh compares the way that he prevented the sea from covering all of the earth to holding it back with doors. AT: “prevented the water from flooding over the land” (UDB) (See: [Metaphor](#))
- **as if it had come out of the womb** - Yahweh compares his creation of the sea to childbirth. (See: [Simile](#))
- **its clothing** - “as clothes for the sea”
- **and thick darkness its swaddling bands** - The abstract noun “darkness” can be translated as the adjective “dark.” AT: “and made dark clouds its swaddling bands” (See: [Abstract Nouns](#))
- **swaddling bands** - long pieces of cloth that people use to wrap a baby in after it is born

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:10-11**UDB:**

¹⁰ I set limits for the seas,

and I put barriers so that the water would not come over the land.

¹¹ I pointed to the shore and said to the water,

'I permit you to come up to here, but I do not permit you to come any farther.

Your powerful waves must stop here!'

ULB:

¹⁰ That was when I marked out for the sea my boundary,

and when I placed its bars and doors,

¹¹ and when I said to it, 'You may come this far, but no farther;

here is where I will put a boundary to the pride of your waves.'

translationWords:

- proud, pride, prideful

translationNotes:

- **I marked out for the sea my boundary** - "I made a boundary for the sea"
- **boundary** - Yahweh set a limit beyond which the sea was not allowed to cross.
- **I placed its bars and doors** - Yahweh compares the way that he made a boundary for the sea to containing the sea with bars and doors. AT: "I set up its barriers" (See: [Metaphor](#))
- **bars** - Long pieces of wood or metal that are used to keep a door shut
- **and when I said to it** - "and when I said to the sea." Yahweh speaks to the sea as though it were a person. (See: [Personification](#))
- **You may come this far, but no farther** - The words "this far" mean only as far as the boundary that Yahweh set up. AT: "You may come as far as this boundary, but no farther" (See: [Assumed Knowledge and Implicit Information](#))

- **to the pride of your waves** - “to the power of your waves.” The waves are spoken of as if they could have pride. The abstract noun “pride” can be translated as the adjective “proud.” AT: “to your proud waves” or “to your powerful waves” (See: [Personification](#) and [Abstract Nouns](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:12-13**UDB:**

¹² Job, have you ever commanded the morning to begin?

Have you ever told the sun to start rising and begin a new day?

¹³ Have you ever told the dawn to spread out over the whole earth
with the result that wicked people run away from the light?

ULB:

¹² Have you ever, since your own days began, given orders to the morning
to begin,

and caused the morning dawn to know its place in the scheme of things,

¹³ so that it might take hold of the sides of the earth
so that wicked people might be shaken out of it?

translationWords:

- evil, wicked, wickedness

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Have you ever ... be shaken out of it?** - This question expects a negative answer. It can be translated as a statement. AT: “You have never ... be shaken out of it.” (See: **Rhetorical Question**)
- **since your own days began** - “since you were born” or “on any of the days that you have lived”
- **given orders to the morning to begin, and caused the morning dawn to know its place in the scheme of things** - These two phrases are similar in meaning. (See: **Parallelism**)
- **given orders to the morning to begin, and caused the morning dawn to know** - Yahweh describes the morning as being able to receive orders and know things like a person. (See: **Personification**)
- **caused the morning dawn to know its place in the scheme of things** - “caused the dawn to know where it belongs”
- **dawn** - the daylight that appears in the morning sky before the sun rises
- **so that it** - The word “it” refers to the dawn.
- **take hold of the sides of the earth** - The light of dawn is spoken of as if it seizes the horizons of the earth. AT: “grasp the ends of the earth” (See: **Metaphor** and **Personification**)

- **so that wicked people might be shaken out of it** - The daylight is pictured as causing wicked people to leave like shaking something to remove unwanted things. This can be stated in active form. AT: “and shake wicked people out of the earth” (See: [Metaphor](#) and [Active or Passive](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:14-15**UDB:**

¹⁴ When it becomes light after the dawn,

the hills and the valleys become clear like a seal gives an image to the clay under it, or like the folds in a cloth.

¹⁵ When it becomes daylight, the wicked do not have the darkness that they like;

in the daylight they no longer are able to hurt anyone.

ULB:

¹⁴ The earth is changed in appearance like clay changes under a seal; all things on it stand out clearly like the folds of a piece of clothing.

¹⁵ From wicked people their 'light' is taken away; their uplifted arm is broken.

translationWords:

- earth, earthly
- seal, to seal
- evil, wicked, wickedness
- light

translationNotes:

- **The earth is changed in appearance like clay changes under a seal** - At nighttime, people cannot see clearly, but in the morning the light reveals the distinct shape of everything, just like a seal creates distinct images in clay. (See: **Simile**)
- **all things on it stand out clearly like the folds of a piece of clothing** - Here "it" refers to the earth. This phrase has a similar meaning to the first phrase in this verse. (See: **Simile** and **Parallelism**)
- **From wicked people their 'light' is taken away** - This can be stated in active form. AT: "The morning takes away the 'light' of wicked people." (See: **Active or Passive**)
- **their 'light'** - The wicked consider darkness to be their light, because they do their evil deeds in the darkness and they are familiar with the darkness. (See: **Irony**)

- **their uplifted arm is broken** - The raised arm of the wicked represents their power and intention to do evil things, but the wicked stop doing those evil things when the morning light comes. (See: [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:16-18**UDB:**

¹⁶ Job, have you traveled to the springs in the bottom of the ocean from which the water in the seas comes?

Have you investigated the very bottom of the oceans?

¹⁷ Has someone shown you the gates to the place where dead people are,
the gates to the place where it is very dark among those who are
dead?

¹⁸ Do you know how big the earth is?
Tell me, if you know all these things!

ULB:

¹⁶ Have you gone to the sources of the waters of the sea?
Have you walked in the lowest parts of the deep?
¹⁷ Have the gates of death been revealed to you?
Have you seen the gates of the shadow of death?
¹⁸ Have you understood the earth in its expanse?
Tell me, if you know it all.

translationWords:

- gate, gate bar
- death, die, dead
- shadow
- earth, earthly

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Verses 16 and 17 each have two phrases that are similar in meaning. (See: **Parallelism**)

- **Have you gone ... in its expanse?** - These questions expect negative answers. They can be expressed as statements. AT: “You have not gone to the sources of the waters of the sea, or walked in the lowest parts of the deep. The gates of death have not been revealed to you, and you have not seen the gates of the shadow of death. You do not understand the earth in its expanse.” (See: [Rhetorical Question](#))
- **the sources of the waters** - “the springs”
- **the deep** - This refers to the sea or ocean where the water is very deep. AT: “the deep sea” or “the ocean depths” or “the deep water” (See: [Nominal Adjectives](#))
- **Have the gates of death been revealed to you** - Death is spoken of as if it were a city that had gates through which people enter into it. This can be expressed in active form. AT: “Has anyone shown the gates of death to you” (See: [Metaphor](#) and [Active or Passive](#))
- **the shadow of death** - Translate this as in [3:5](#).
- **the earth in its expanse** - “the great broad places of the earth”
- **if you know it all** - “if you know all about these things”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:19-21**UDB:**

¹⁹ Where is the road to the place where light comes from?

Can you tell me where darkness lives?

²⁰ Can you take the light and the darkness to the places where they must do their work every day?

Do you know where the road is that goes back to their homes?

²¹ I am sure that you know these things

because you were born before the time when all things were created;

you must be very old!

ULB:

¹⁹ Where is the way to the resting place of light—
as for darkness, where is its place?

²⁰ Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

²¹ Undoubtedly you know, for you were born then;
the number of your days is so large!

translationWords:**translationNotes:**

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Each of these verses have two parallel phrases. (See: [Parallelism](#))
- **Where is the way to the resting place of light—as for darkness, where is its place?** - This question can be expressed as a statement. AT: “You do not know the way to the resting place of light or the place of darkness.” (See: [Rhetorical Question](#))
- **the resting place of light** - “the dwelling of light.” Light is spoken of as having a resting place from which it comes forth each day. (See: [Personification](#))
- **light** - “daylight” or “sunlight”

- **Can you lead light and darkness to their places of work? Can you find the way back to their houses for them?** - These questions expect a negative answer. They can be expressed as statements. AT: “You cannot lead light and darkness to their places of work, or find the way back to their houses for them.” (See: [Rhetorical Question](#))
- **to their places of work** - “to their territory.” Light and darkness are spoken of as being led out and back each day to accomplish Yahweh’s purposes. (See: [Personification](#))
- **Undoubtedly ... so large** - Yahweh uses mocking irony to emphasize that Job does not understand light and darkness. AT: “It is obvious that you do not know, because you were not born when I created them, and you are not very old.” (See: [Irony](#))
- **for you were born then** - “for you were already living then.” The word “then” refers to the time when light was created and separated from darkness. AT: “for you were already born when I created them”
- **the number of your days is so large** - “you have lived so many years”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:22-24**UDB:**

²² Have you entered the place where I store the snow

and the place where I keep the hail?

²³ I store the snow and the hail in order that I can use them when people are fighting on earth,

in times when they are fighting wars.

²⁴ Where is the road to the place from which I cause the lightning to flash?

Where is the place from where the east wind begins to blow over all the earth?

ULB:

²² Have you entered the storehouses for the snow,

or have you seen the storehouses for the hail,

²³ these things that I have kept for times of trouble,

for days of battle and war?

²⁴ What is the path to where the lightning bolts are distributed

or to where the winds are scattered from the east over the earth?

translationWords:

- snow
- trouble, troubles, troubled
- earth, earthly

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Have you entered the storehouses for the snow, or have you seen the storehouses for the hail, ... and war?** - These questions expect a negative answer. They can be translated as a statement. AT: "You have never entered the storehouses for the snow, or seen the storehouses for the hail, ... and war." (See: [Rhetorical Question](#))
- **Have you entered the storehouses for the snow, or have you seen the storehouses for the hail** - These two phrases are similar in meaning. (See: [Parallelism](#))

- **storehouses for the snow ... storehouses for the hail** - Snow and hail are pictured as being stored by Yahweh to do his will. (See: [Metaphor](#))
- **hail** - balls of ice (usually small) that sometimes fall down from the sky during a storm
- **What is the path to where the lightning bolts are distributed or to where the winds are scattered from the east over the earth?** - These can be stated in active form. AT: “What is the path to where I distribute the lightning bolts or to where I scatter the winds from the east over the earth?” (See: [Active or Passive](#))
- **the winds are scattered** - “the winds are blown”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:25-27**UDB:**

²⁵ Who created the channels in which the rain comes down from the sky?

Who makes the roads for the thunder in the air?

²⁶ Who causes rain to fall in the desert,
in places where no one lives?

²⁷ Who sends the rain that gives moisture to barren areas, areas where nothing has grown,
so that grass begins to grow again?

ULB:

²⁵ Who has created the channels for the floods of rain,
or who has made the routes for the outbursts of thunder,

²⁶ to cause it to rain on lands where no person exists,
and on the wilderness, in which there is no one,

²⁷ in order to meet the needs of barren and lonely regions,
and to make the tender grass sprout up?

translationWords:

- create, creation, Creator
- flood
- desert, wilderness
- barren

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh questions Job to emphasize that he is greater than Job because Yahweh causes it to rain and thunder and Job does not.
- **Who has created the channels for the floods of rain, or who has made ... grass sprout up?** - This can be translated as a statement. AT: “Only I have created the channels for the floods of rain, and only I have made ... grass sprout up.” (See: **Rhetorical Question**)
- **the floods of rain** - “the torrents of rain”

- **the routes for the outbursts of thunder** - “a way for the lightning of the thunder.” Possible meanings are 1) Yahweh decides how the bolts of lightning should strike or 2) he decides where the thunderstorm should go.
- **on lands where no person exists, and on the wilderness, in which there is no one** - These two phrases have nearly the same meaning. (See: [Parallelism](#))
- **where no person exists** - “where there are no people”
- **in order to meet the needs of** - The implied information is that it is the rain that meets the needs. AT: “so that the rain can satisfy the needs of” (See: [Assumed Knowledge and Implicit Information](#))
- **barren and lonely** - “ruined and wasted.” These two words have nearly the same meaning and emphasize the ruined and empty nature of these regions. (See: [Hendiadys](#))
- **the tender grass** - “the new grass” or “the fresh grass.” This is grass that is just starting to grow.
- **sprout up** - “start growing”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:28-30**UDB:**

²⁸ Does the rain have a father?

Does the dew also have a father?

²⁹ From whose womb does ice come in the winter?

Who gives birth to the frost that comes down from the sky?

³⁰ In the winter, the water freezes and becomes as hard as a rock,
and the surface of lakes becomes frozen.

ULB:

²⁸ Is there a father of the rain?

Who has engendered the dewdrops?

²⁹ Out of whose womb did the ice come?

Who bore the white frost out of the sky?

³⁰ The waters hide themselves and become like stone;
the surface of the deep becomes frozen.

translationWords:

- womb
- heaven, sky, heavens, heavenly
- water, waters

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh uses four questions to emphasize to Job that Yahweh makes rain, dew, ice, and frost and Job does not. (See: **Rhetorical Question**)
- **General Information:** - Each of the two lines in these three verses mean similar things. (See: **Parallelism**)
- **General Information:** - Rain, dew, ice, and frost are spoken of as though they could be born like people are. (See: **Personification**)

- **Is there a father of the rain? Who has engendered the dewdrops? Out of whose womb did the ice come? Who bore the white frost out of the sky?** - These can be translated as statements. AT: “Tell me whether the rain has a father, and who has engendered the raindrops. Tell me out of whose womb the ice came, and who bore the white frost out of the sky.” (See: [Rhetorical Question](#))
- **engendered** - “fathered.” This means the role that the father has in causing a child to be born.
- **dewdrops** - “drops of dew”
- **ice** - “frozen water”
- **bore** - “gave birth to”
- **the white frost** - dew that freezes on the ground on cold, clear nights
- **The waters hide themselves and become like stone** - The waters are spoken of as being able to hide. During the winter the ice hides the water underneath it. (See: [Personification](#) and [Reflexive Pronouns](#))
- **become like stone** - “become hard like stone” (See: [Simile](#))
- **the deep** - This refers to the sea or ocean where the water is very deep. AT: “the deep sea” or “the ocean depths” or “the deep water” (See: [Nominal Adjectives](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:31-33**UDB:**

³¹ Job, can you fasten the chains that hold the stars together in the cluster of the Pleiades stars?

Can you unfasten the cords of the stars in Orion? ³² Can you tell the stars and planets when they should shine?

Can you guide the stars in the groups of the Big Bear and the Little Bear?

³³ Do you know the laws that the stars must obey?

Can you cause those same laws to rule everything here on the earth?

ULB:

³¹ Can you fasten chains on the Pleiades,
or undo the cords of Orion?

³² Can you lead the constellations to appear at their proper times?

Can you guide the Bear with its children?

³³ Do you know the regulations of the sky?

Could you set in place the sky's rule over the earth?

translationWords:

- heaven, sky, heavens, heavenly
- earth, earthly

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh uses five questions to emphasize to Job that Yahweh rules the heavens and Job does not. (See: **Rhetorical Question**)
- **General Information:** - Each of the two lines in these three verses mean similar things. (See: **Parallelism**)

- **Can you fasten chains ... over the earth?** - These can be translated as statements. AT: “Tell me if you can fasten chains on the Pleiades, or undo the cords of Orion. Tell me if you can lead the constellations to appear at their proper times, or guide the Bear with its children. Tell me if you know the regulations of the sky, or whether you could set in place the sky’s rule over the earth.” (See: [Rhetorical Question](#))
- **fasten chains on** - “bind chains onto” or “tie the bonds of”
- **the Pleiades ... Orion ... the Bear** - These are the names of constellations. See how you translated them in [9:9](#).
- **undo the cords of Orion** - “loosen the cords that hold Orion”
- **constellations** - groups of stars that seem like they form a particular shape in the sky
- **to appear at their proper times** - “so that they appear at the right time”
- **its children** - “its cubs”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:34-35**UDB:**

³⁴ Can you shout commands up to the clouds and make rain pour down on you?

³⁵ Can you cause flashes of lightning to come down and strike where you want them to strike?

Do those flashes say to you, 'Where do you want us to strike?'

ULB:

³⁴ Can you raise your voice up to the clouds,
so that an abundance of rainwater may cover you?

³⁵ Can you send out bolts of lightning that they may go out,
that they say to you, 'Here we are'?

translationWords:

- raise, rise, risen, arise, arose
- voice
- send, send out, sent

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh uses two questions to emphasize to Job that Yahweh rules the rain clouds and lightning and Job does not. (See: [Rhetorical Question](#))
- **Can you raise ... 'Here we are'?** - These can be translated as statements. AT: "Tell me if you can raise your voice up to the clouds, so that an abundance of rainwater may cover you. Tell me if you can send out bolts of lightning that they may go out, that they say to you, 'Here we are!'" (See: [Rhetorical Question](#))
- **an abundance of rainwater** - The abstract noun "abundance" can be translated as the adjective "abundant." AT: "an abundant amount of rainwater" or "a flood of waters" (See: [Abstract Nouns](#))
- **Here we are** - This pictures the lightning bolts as servants saying they are ready to follow commands. (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:36-38**UDB:**

³⁶ Who enables the clouds to know when they should cause rain to fall?

³⁷ Who is skilled enough to be able to count the clouds?

Who can tilt the containers of water in the sky to cause the rain to fall

³⁸ so that the dry ground becomes hard

as the dry clods become wet and stick together?

ULB:

³⁶ Who has put wisdom in the clouds

or has given understanding to the mists?

³⁷ Who can number the clouds by his skill?

Who can pour out the water skins of the sky

³⁸ when the dust runs into a hard mass

and the clods of earth clump tightly together?

translationWords:

- wise, wisdom
- earth, earthly

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Who has put wisdom ... tightly together** - Yahweh uses these question to emphasize that he has control of the clouds and that Job does not. (See: **Rhetorical Question**)
- **has put wisdom in the clouds** - “has given wisdom to the clouds.” Yahweh describes the clouds as though they were people and gives them wisdom so that they know what to do. (See: **Personification**)
- **Who can number the clouds by his skill** - This phrase means: “Who can wisely control how many thin clouds are in the sky.” (See: **Idiom**)

- **the water skins** - skins that people sewed together so that they could hold water. Yahweh refers to the thick clouds as “waters skin” because they hold a lot of water just like water skins. (See: [Metonymy](#))
- **when the dust runs into a hard mass** - “when the rain molds the dirt together into one piece.” The rain makes the loose dry dirt stick together like one piece of dirt. (See: [Active or Passive](#))
- **the clods of earth clump tightly together** - “the chunks of dirt stick together”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:39-40**UDB:**

39-40 When a lioness and her cubs crouch in their dens or hide in a thicket, waiting for some animal to pass by that they can kill,

can you find animals for the lioness to kill

so that she and her cubs can eat the meat and not be hungry any-more?

ULB:

³⁹ Can you hunt down a victim for a lioness
or satisfy the appetite of her young lion cubs

⁴⁰ when they are crouching in their dens
and sheltering in hiding to lie in wait?

translationWords:

- lion

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Can you hunt down ... to lie in wait** - Yahweh uses these questions to emphasize that he knows how to feed the lions, but Job does not. (See: **Rhetorical Question**)
- **a victim** - “prey.” This is an animal that a lion could eat.
- **a lioness** - Possibly “a lion.”
- **or satisfy the appetite of her young lion cubs** - “or give young lions enough food that they can live”
- **of her young lion cubs** - “of young lions.” These are young lions that are old enough to hunt for themselves.
- **in their dens** - “in the places that they live” or “in their dwelling places”
- **sheltering in hiding** - “lie still in the thick vegetation”
- **to lie in wait** - “which is their place of ambush” or “which is the place that they hide in order to catch other animals.” The lions hide in the thick plants and wait for an animal to pass by so that they can jump out and catch that animal.

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 38:41**UDB:**

⁴¹ Who provides dead animals for the raven,

when its young are calling out to me for food,

when they are so weak because of their lack of food that they stagger around in their nests?

ULB:

⁴¹ Who provides victims for the ravens

when their young ones cry out to God

and stagger about for lack of food?

translationWords:

- [God](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Who provides victims** - Yahweh uses this question to emphasize that he provides food for the ravens and that Job does not. (See: [Rhetorical Question](#))
- **victims** - animals that ravens look for and can eat
- **ravens** - “crows”
- **cry out to God** - “cry to God for help” or “cry out for God to save them”
- **stagger about** - “wander around”
- **for lack of food** - “because they have no food” or “because they have nothing to eat”

Links:

- [Introduction to Job](#)
- [Job 38 General Notes](#)
- [Job 38 Translation Questions](#)

Job 39 General Notes

Structure and formatting

This chapter is a continuation of the previous chapter. Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation. Yahweh finally speaks in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth and his ways will not always be understood by man because their knowledge is always limited. Since Job cannot understand creation, he cannot truly understand Yahweh.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character. Many of these questions focus on nature because Yahweh is the creator of the heavens and the earth. (See: [Rhetorical Question](#) and [heaven, sky, heavens, heavenly](#))

Links:

- [Job 39:01 Notes](#)

Job 39:1-2**UDB:**

¹ "Job, do you know at what time of the year the female mountain goats give birth?

Have you watched the wild deer while their calves were being born?

² Do you know how many months pass from the time they become pregnant until their calves are born?

ULB:

39 ¹ Do you know at what time the wild goats in the rocks bear their young?

Can you watch when the deer are having their fawns?

² Can you count the months that they gestate?

Do you know the time when they bear their young?

translationWords:

- goat, kid
- deer, doe, buck, roebuck, fawn
- biblical time: month

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh uses four questions to emphasize that he is greater than Job because Yahweh takes care of the wild mountain goats and deer and Job does not. (See: [Rhetorical Question](#))
- **Do you know at what time ... bear their young?** - This can be translated as a statement. AT: "Surely you do not know when ... bear their young!" (See: [Rhetorical Question](#))
- **Can you watch when the deer are having their fawns?** - This can be translated as a statement. AT: "You are not able to watch to make sure everything goes well when the deer give birth to their fawns!" (See: [Rhetorical Question](#))
- **are having their fawns** - "give birth to their fawns"
- **Can you count the months that they gestate?** - This can be translated as a statement. AT: "You cannot count the months that they are pregnant." (See: [Rhetorical Question](#))
- **that they gestate** - "to complete their pregnancy"
- **they** - The word "they" refers to the goats and the deer.
- **gestate** - "are pregnant"

- **Do you know the time when they bear their young?** - This can be translated as a statement. AT: “Of course you do not know when they give birth to their young” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:3-4**UDB:**

³ When they give birth, they crouch down,

and then their labor pangs are done.

⁴ The young calves grow up in the open fields,

and then they leave their mothers and do not return to them again.

ULB:

³ They crouch down and birth their young,

and then they finish their labor pains.

⁴ Their young ones become strong and grow up in the open fields;

they go out and do not come back again.

translationWords:

- [labor pains, in labor](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **They crouch down** - The word “They” refers to the wild mountain goats and the deer.
- **birth their young** - “give birth to their offspring”
- **then they finish their labor pains** - Possible meanings are 1) their labor pains are over when the birth is finished or 2) “labor pains” is a metonym that refers to the offspring of the goats and deer because they are the result of the mother’s labor and pain. AT: “send out their offspring from their womb” (See: [Metonymy](#))
- **the open fields** - “the countryside” or “the wild”
- **do not come back again** - “do not come back to them” or “come back to their mothers”

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:5-6**UDB:**

⁵ Who allows the wild donkeys to go wherever they want away from the cities?

⁶ I am the one who has freed them and put them in the desert plain,
in places where grass does not grow.

ULB:

⁵ Who let the wild donkey go free?

Who has untied the bonds of the swift donkey,

⁶ whose home I have made in the Arabah,
his house in the salt land?

translationWords:

- donkey, mule
- free, freedom, liberty
- bind, bond, bound
- Arabah

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Who let ... the salt land?** - Yahweh uses two questions to emphasize that he greater than Job because Yahweh takes care of the wild donkeys and Job does not. (See: **Rhetorical Question**)
- **Who let the wild donkey go free?** - This can be translated as a statement. AT: "I am the one who let the wild donkey go free." (See: **Rhetorical Question**)
- **the wild donkey ... the swift donkey** - These are different names for the same kind of donkey.
- **Who has untied the bonds ... in the salt land?** - This can be translated as a statement. AT: "I untied the bonds ... in the salt land." (See: **Rhetorical Question**)
- **bonds** - ropes, chains, or straps that hold an animal and keep it from running away
- **whose home I have made in the Arabah** - Yahweh describes the donkey as though he were a person that had a house. "I gave him the Arabah as a place to live" (See: **Personification**)
- **the salt land** - the land around the Salt Sea that has a lot of salt in it

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:7-8**UDB:**

⁷ They do not like the noise in the cities;

in the desert they do not have to listen to the shouts of those who forced them to work.

⁸ They go over the hills to find food;

there they search for grass to eat.

ULB:

⁷ He laughs in scorn at the noises in the city;

he does not hear the driver's shouts.

⁸ He roams over the mountains as his pastures;

there he looks for every green plant to eat.

translationWords:**translationNotes:**

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **He** - The word "He" refers to the wild donkey.
- **laughs in scorn** - Yahweh describes the donkey as though he were a person. The donkey laughs because those in the city have to hear loud noise, but he lives in quiet place. (See: [Personification](#))
- **the driver's** - someone who forces an animal to work
- **pastures** - Places where animals can eat plants growing in the field.

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:9-10**UDB:**

⁹ Will a wild ox agree to work for you?

Will it allow you to keep it penned up at night in the place where you put feed for your animals?

¹⁰ Can you fasten a rope on it

so that it will plow furrows in your fields, your fields in the valley?

ULB:

⁹ Will the wild ox be happy to serve you?

Will he consent to stay by your manger?

¹⁰ With a rope, can you control the wild ox to plow the furrows?

Will he harrow the valleys for you?

translationWords:

- ox, oxen
- serve, service

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Here Yahweh uses four questions to emphasize that Job is not like Yahweh because Job cannot control the wild ox. (See: [Rhetorical Question](#))
- **Will the wild ox be happy to serve you?** - This question can be translated as a statement. AT: "The wild ox not be happy to serve you." (See: [Rhetorical Question](#))
- **the wild ox** - Possible meanings are 1) a type of ox that used to live in the wild or 2) some kind of buffalo that looked like oxen.
- **be happy** - "be willing"
- **Will he consent to stay by your manger?** - This question can be translated as a statement. AT: "He will not consent to stay by your manger." (See: [Rhetorical Question](#))
- **consent to stay by your manger** - "stay by your manger through the night"
- **manger** - something that holds food so that animals can eat it
- **With a rope, can you control the wild ox to plow the furrows?** - This question can be translated as a statement. AT: "You cannot control the wild ox with a rope in order to plow furrows in your fields." (See: [Rhetorical Question](#))

- **With a rope** - a rope was tied to the animal's head or neck in order to lead it
- **furrows** - Long channels made in the dirt while plowing. Translate this as in [31:38](#).
- **Will he harrow the valleys for you?** - This question can be translated as a statement. AT: "He will never harrow the valleys for you." (See: [Rhetorical Question](#))
- **harrow** - to smooth and break up the soil

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:11-12**UDB:**

¹¹ Since it is very strong, can you for that reason trust it to work for you?

Can you go away after you tell it what work it should do and assume that it will do that work?

¹² Can you rely on it to come back from the field

bringing your grain to the place where you thresh it?

ULB:

¹¹ Will you trust him because his strength is great?

Will you leave your work to him to do?

¹² Will you depend on him to bring your grain home,

to gather the grain for your threshing floor?

translationWords:

- trust, trustworthy, trustworthiness
- grain
- thresh, threshing

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Here Yahweh uses three questions to continue his argument that Job is not like Yahweh because Job cannot control the wild ox. (See: [Rhetorical Question](#))
- **Will you trust him because his strength is great?** - This question can be translated as a statement. AT: “You cannot trust him because his strength is great.” (See: [Rhetorical Question](#))
- **trust him** - The word “him” refers to the “wild ox.”
- **Will you leave your work to him to do?** - This question can be translated as a statement. AT: “You will not be able to make him do your work for you.” (See: [Rhetorical Question](#))
- **leave your work to him to do** - “have him do your hard work for you”

- **Will you depend on him ... grain for your threshing floor?** - These two clauses basically mean the same thing. This question can be translated as a statement. AT: “You will not be able to depend on him ... grain for your threshing floor.” (See: [Rhetorical Question and Parallelism](#))

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:13-15**UDB:**

¹³ Think also about the ostriches. They joyfully flap their wings,

but they have no love for their own young.

¹⁴ Ostriches lay their eggs on top of the ground and then walk away,

leaving the eggs to be warmed in the sand.

¹⁵ Ostriches never think about the possibility that some wild animal may step on the eggs and crush them.

ULB:

¹³ The wings of the ostrich wave proudly,
but are they the pinions and plumage of love?

¹⁴ For she leaves her eggs on the earth,
and she lets them keep warm in the dust;

¹⁵ she forgets that a foot might crush them
or that a wild beast might trample them.

translationWords:

- proud, pride, prideful
- love
- earth, earthly
- beast

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **The wings of the ostrich ... pinions and plumage of love?** - Yahweh uses this question to emphasize that Job cannot explain why ostriches behave the way they do. AT: “You do not know whether the pinions and plumage of the ostrich represent love when they wave their wings proudly.” (See: [Rhetorical Question](#))
- **ostrich** - a very large bird that can run very fast but cannot fly
- **wave proudly** - “move with joy”
- **pinions** - the very long feathers on the wings of birds
- **plumage** - the smaller feathers that cover the body of a bird

- **of love** - The Hebrew word is uncertain. Possible meanings are 1) “of faithfulness” or 2) “of a stork.” The name of the stork meant “the faithful one” or “the loving one” because people knew that storks take very good care of their chicks.
- **on the earth** - “on the ground”
- **crush them** - The word “them” refers to the eggs.
- **trample them** - “step on them”

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:16-18**UDB:**

¹⁶ Ostriches act cruelly toward their chicks;

they act as though the chicks belonged to some other ostrich.

They are not concerned if their chicks die,

that they may have laid their eggs for nothing.

¹⁷ That is because I did not allow ostriches to be wise.

I did not enable them to be intelligent.

¹⁸ However, when they get up and begin to run,

they scornfully laugh at horses with their riders

because the horses cannot run as fast as the ostriches!

ULB:

¹⁶ She deals roughly with her young ones as if they were not hers;

she does not fear that her labor might have been in vain,

¹⁷ because God has deprived her of wisdom

and has not given her any understanding.

¹⁸ When she runs swiftly,

she laughs in scorn at the horse and its rider.

translationWords:

- labor, laborer
- vain, vanity
- God
- wise, wisdom
- understand, understanding
- horse

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **She deals roughly** - The word “She” refers to the female ostrich.
- **her labor** - the work that she does when she lays the eggs
- **might have been in vain** - If the chicks die, all of her work was a useless. AT: “might have been useless if the chicks die” (See: [Assumed Knowledge and Implicit Information](#))
- **deprived her of wisdom** - “made her forget wisdom” or “not given her wisdom”
- **understanding** - Translate this as in [11:6](#).
- **When she runs** - This verse is in contrast to her weakness in caring for her chicks. AT: “However, when she runs”
- **she laughs ... its rider** - It is implied that she laughs because she is faster than the horse. AT: “she laughs ... its rider because she can run faster than the horse” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:19-20**UDB:**

¹⁹ Also, think about horses. Job, are you the one who made the horses to be strong?

Are you the one who put flowing manes on their necks?

²⁰ Are you the one who enabled them to leap forward like locusts?

When they snort, they cause people to be afraid.

ULB:

¹⁹ Have you given the horse his strength?

Did you clothe his neck with his flowing mane?

²⁰ Have you ever made him jump like a locust?

The majesty of his snorting is fearsome.

translationWords:

- horse
- clothe, clothed
- locust
- majesty
- fear, afraid, fear of Yahweh

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **General Information:** - Yahweh uses three questions to emphasize that Job is not like Yahweh because Job cannot control the wild horse. (See: [Rhetorical Question](#))
- **Have you given the horse his strength?** - This question can be translated as a statement. AT: “You have never given the horse his strength.” (See: [Rhetorical Question](#))
- **Did you clothe his neck with his flowing mane?** - This question can be translated as a statement. AT: “You cannot clothe his neck with his flowing mane.” (See: [Rhetorical Question](#))
- **clothe his neck with his flowing mane** - The horse’s “mane” is spoken of as if it was clothing for the neck of the horse. AT: “made his flowing main to cover his neck like clothes” (See: [Metonymy](#))
- **his flowing mane** - the long hair on the top of the neck of a horse
- **Have you ever made him jump like a locust?** - This question can be translated as a statement. AT: “You are not able to make him jump like a locust.” (See: [Rhetorical Question](#))

- **a locust** - a large kind of grasshopper that can jump very far and very quickly
- **snorting** - a very loud sound that horses make with their nose

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:21-23**UDB:**

²¹ They paw the ground, rejoicing because they are very strong,
as they prepare to rush into battle.

²² It is as if they were laughing at the thought of being afraid. They are not afraid of anything!

They do not run away when the soldiers in the battle are fighting each other with swords.

²³ The quivers containing the riders' arrows rattle against the horses' sides, and the spears and javelins flash in the light of the sun.

ULB:

²¹ He paws in might and rejoices in his strength;
he rushes out to meet the weapons.

²² He mocks fear and is not dismayed;
he does not turn back from the sword.

²³ The quiver rattles against his flank,
along with the flashing spear and the javelin.

translationWords:

- mighty, might
- rejoice
- mock, ridicule, scoff at
- fear, afraid, fear of Yahweh
- sword
- spear

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **He paws** - The word "He" refers to the horse. The horse paws the ground because he is very excited to begin the fight. AT: "He paws with excitement" (See: [Assumed Knowledge and Implicit Information](#))
- **paws** - "digs at the ground with his hooves"

- **to meet the weapons** - Here “the weapons” represent the battle in which they are used. AT: “to join in the battle” (See: [Metonymy](#))
- **He mocks fear** - “He is not afraid at all”
- **mocks** - “laughs at”
- **dismayed** - “discouraged”
- **does not turn back** - “does not run away”
- **quiver** - a container that holds arrows
- **rattles** - “shakes and makes noise”
- **flank** - the side of a horse
- **javelin** - a long stick with a sharp end that people throw at their enemies

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:24-25**UDB:**

²⁴ The horses run very quickly, and they speedily cover the ground;

they rush into battle as soon as the trumpet is blown.

²⁵ They neigh joyfully when they hear someone blowing the trumpet.

They can smell a battle even when they are far away,

and they understand what it means when the commanders shout
their commands to their soldiers.

ULB:

²⁴ He swallows up ground with fierceness and rage;

at the trumpet's sound, he cannot stand in one place.

²⁵ Whenever the trumpet sounds, he says, 'Aha!'

He smells the battle from far away—

the thunderous shouts of the commanders and the outcries.

translationWords:

- rage
- trumpet
- commander, command

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **He** - The word "He" refers to the horse.
- **swallows up ground** - The horse runs over the ground so quickly that the ground passes by like water that a person drinks. AT: "runs very fast over the ground" (See: **Metaphor**)
- **with fierceness and rage** - The horse is very excited, so he moves quickly and strongly.
- **at the trumpet's sound** - It can be stated that someone blows the trumpet. AT: "when someone blows a trumpet to announce that a battle has begun" (See: **Assumed Knowledge and Implicit Information**)

- **he cannot stand in one place** - “he is too excited to stand still”
- **he says, 'Aha** - The word “Aha” is a sound people make when they discover something. The horse makes a sound because he has discovered the battle. (See: [Personification](#))
- **the thunderous shouts** - It is implied that the horse hears these things. AT: “he hears the thunderous shouts” (See: [Assumed Knowledge and Implicit Information](#))
- **the outcries** - “the battle cries.” People have special shouts that they use in war to show their great strength and bravery and to scare the enemy.

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:26**UDB:**

²⁶ Think about big birds. Are you the one who enabled hawks to spread their wings
and fly to the south for the winter?

ULB:

²⁶ Is it by your wisdom that the hawk soars,
that he stretches out his wings for the south?

translationWords:

- [wise, wisdom](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Is it by your wisdom ... for the south?** - Yahweh uses this question to prove that Job is not as great as Yahweh. The implicit answer to this question is “no.” AT: “It is not by your wisdom ... for the south.” (See: [Rhetorical Question](#))
- **stretches out his wings for the south** - Here the stretching out of his wings refers to flying. AT: “flies to the south” (See: [Metonymy](#))
- **for the south** - In the biblical geography, birds fly south during the winter in order to live in warmer climates.

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:27-28**UDB:**

²⁷ Do eagles fly high up into the cliffs to make their nests

because you commanded them to do that?

²⁸ They live in holes in those cliffs.

They are safe in those high pointed rocks because no animals can reach them there.

ULB:

²⁷ Is it at your orders that the eagle mounts up
and makes his nest in high places?

²⁸ He lives on cliffs and makes his home
on the peaks of cliffs, a stronghold.

translationWords:

- eagle
- life, live, living, alive
- stronghold, fortress, fortified

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **Is it at your orders ... nest in high places?** - Yahweh uses this question to prove that Job is not powerful enough to command the eagles. The implicit answer to this question is “no.” AT: “You are not able to command the eagle to mount up and build his nest in high places.” (See: **Rhetorical Question**)
- **at your orders** - The abstract noun “orders” can be stated as a verb. AT: “because you tell it to do so” (See: **Abstract Nouns**)
- **mounts up** - This means he flies upward. AT: “flies up into the sky” (See: **Idiom**)
- **a stronghold** - The high cliffs are strongholds for eagles because the animals that would want to eat them cannot reach them.

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 39:29-30**UDB:**

²⁹ As they watch carefully from there,

they see animals far away that they can kill.

³⁰ After an eagle kills an animal,

the baby eagles drink the blood of that animal;

they gather wherever there are dead people lying on the ground.”

ULB:

²⁹ From there he searches for victims;

his eyes see them from very far away.

³⁰ His young also drink up blood;

where killed people are, there he is.”

translationWords:

- [blood](#)

translationNotes:

- **Connecting Statement:** - Yahweh continues to challenge Job.
- **he searches for victims** - Here the word “he” refers to the eagle.
- **victims** - “animals that he can kill and eat”
- **his eyes see them** - Here “his eyes” refer to the eagle. AT: “he sees them” (See: [Synecdoche](#))
- **His young** - “The baby eagles.” It may be helpful to state that this happens after the eagle kills an animal. AT: “After an eagle kills an animal, the baby eagles”
- **drink up blood** - “drink the blood of the animal that he killed”
- **where killed people are** - “where there are dead people.” This phrase refers to dead bodies that are lying out in the open, not to bodies that are buried in the ground.
- **there he is** - It can be made explicit that he comes to eat the dead bodies. AT: “he is there to eat them” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 39 General Notes](#)
- [Job 39 Translation Questions](#)

Job 40 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 40:1-2, 4-5, 7-24, which are extended quotations of Job and Yahweh.

Special concepts in this chapter

Job's righteousness

In seeking to defend his own righteousness, Job accuses Yahweh of being unjust. Yahweh's question, "Will you condemn me so you may claim you are right?" is very important. This is the essence of Job's error.

Important figures of speech in this chapter

Irony

Yahweh states, "He who argues with God, let him answer." Job immediately answers him. This is irony. While Job is forced to acknowledge the power of Yahweh, he does not repent of his former statements. Because of this, Yahweh asks him more questions. (See: [repent](#), [repentance](#))

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Links:

- [Job 40:01 Notes](#)

Job 40:1-2**UDB:**

¹ Then Yahweh said to Job,

² "Do you still want to argue with me, the Almighty One?

Since you criticize me, you should be able to answer my questions!"

ULB:

40 ¹ Yahweh continued to speak to Job; he said,

² "Should anyone who wishes to criticize try to correct the Almighty?

He who argues with God, let him answer."

translationWords:

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

translationNotes:

- **Connecting Statement:** - Yahweh begins again to rebuke Job by asking him questions.
- **Should anyone who wishes to criticize try to correct the Almighty?** - Yahweh is rebuking Job. This can be translated as a statement. AT: "No one who wants to criticize me should try to argue with me, for I am Almighty God." or "You, a person, want to criticize me, Almighty God, but you should not try to correct me." (See: [Rhetorical Question](#))
- **He who argues with God, let him answer** - Yahweh speaks of Job and himself as if they were two other people to remind Job that no person anywhere should argue with God. AT: "You want to argue with me, so answer me." (See: [Pronouns](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:3-5**UDB:**

³ Then Job replied to Yahweh,

⁴ "Now I realize that I am completely worthless. So how could I answer those questions?

I will put my hand over my mouth and not say anything.

⁵ I have already said more than I should have said,
so now I will say nothing more."

ULB:

³ Then Job answered Yahweh and said,

⁴ "See, I am insignificant; how can I answer you?

I put my hand over my mouth.

⁵ I spoke once, and I will not answer;
indeed, twice, but I will proceed no further."

translationWords:**translationNotes:**

- **See** - "Indeed." The word "behold" here adds emphasis to what follows.
- **I am insignificant** - "I am not important"
- **how can I answer you** - Job uses this question to apologize for questioning God. AT: "I cannot answer you." (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:6-7**UDB:**

⁶ Then Yahweh again spoke to Job from inside a powerful storm. He said,

⁷ "I want to ask you some questions,
so act like a man and
get ready to answer my questions.

ULB:

⁶ Then Yahweh answered Job out of a fierce storm and said,

⁷ "Now gird up your loins like a man,
for I will ask you questions, and you must answer me.

translationWords:**translationNotes:**

- **gird up your loins like a man** - A man who tucks his robe up under his sash or belt is preparing for hard physical work, and Job was to prepare for the hard work of answering God. Translate as in [38:3](#). (See: [Simile](#) and [Metaphor](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:8-9**UDB:**

⁸ Are you going to accuse me and say that I am unjust?

Are you going to say that what I have done is wrong, in order that you can say that what you have done is right?

⁹ Do you have the same amount of power as I do?

Can your voice sound as loud as thunder, as mine can?

ULB:

⁸ Will you actually say that I am unjust?

Will you condemn me so you may claim you are right?

⁹ Do you have an arm like God's?

Can you thunder with a voice like him?

translationWords:

- unjust, unjustly, injustice
- condemn, condemnation
- God
- voice

translationNotes:

- **Connecting Statement:** - Yahweh continues to rebuke Job by asking him questions.
- **Will you actually say that I am unjust?** - The word “actually” indicates that Yahweh is surprised that Job would say that Yahweh is unjust and that Job should make sure that he really wants to say that. This can be translated as a statement. AT: “I am surprised that you are saying I am unjust.” or “You should be sure that you want to say that I am unjust, because that is what you are saying.” (See: [Rhetorical Question](#))
- **Will you condemn me so you may claim you are right?** - This can be translated as a statement. AT: “You are condemning me so you can claim that you are innocent.” (See: [Rhetorical Question](#))
- **arm like God's** - The arm is a metonym for the strength in the arm. AT: “strength like God's strength” (See: [Simile](#))

- **Can you thunder with a voice like him?** - This can be translated as a statement. AT: “You certainly cannot cause thunder with your voice the way God does with his.” (See: [Rhetorical Question Metonymy](#))
- **a voice like him** - “a voice the way he does.” Most translations read, “a voice like his voice” (see UDB).

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:10-11**UDB:**

¹⁰ If you can do that, then put on the robes

that show that you are glorious and are greatly honored!

¹¹ Show that you are very angry;

show that you have the right to humble people who are very proud!

ULB:

¹⁰ Now clothe yourself in glory and dignity;

array yourself in honor and majesty.

¹¹ Scatter around the excess of your anger;

look at everyone who is proud and bring him down.

translationWords:

- clothe, clothed
- glory, glorious
- honor, to honor
- majesty
- angry, anger

translationNotes:

- **clothe yourself in glory and dignity; array yourself in honor and majesty** - The abstract nouns “glory,” “dignity,” “honor,” and “majesty” are spoken of as if they were clothing that a person could put on. They can be translated as adjectives and verbs. AT: “make yourself glorious; do something great so people will respect you and honor you; make people think you are a great king” (See: [Metaphor](#) and [Abstract Nouns](#))
- **Scatter around the excess of your anger** - The abstract noun “anger” is spoken of as if it were more of something than a container could contain so that a person needed to spread it around. It is also a metonym for the actions a person takes when he is angry. You may need to make explicit why the person is angry. AT: “Be angry because people are proud, and punish them” (See: [Metaphor](#) and [Abstract Nouns](#) and [Metonymy](#))
- **bring him down** - “take away everything he is proud of”

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:12-14**UDB:**

¹² Humble those proud people just by looking at them angrily!

Crush wicked people quickly!

¹³ Bury them in the ground!

Send them to the place where dead people are,

where they will not be able to get out!

¹⁴ If you do that, I will congratulate you

and say that truly you can save yourself by your own ability.

ULB:

¹² Look at everyone who is proud and bring him low;

trample down wicked people where they stand.

¹³ Bury them in the earth together;

imprison their faces in the hidden place.

¹⁴ Then will I also acknowledge about you

that your own right hand can save you.

translationWords:

- evil, wicked, wickedness
- bury, buried, burial
- face
- right hand
- save, safe

translationNotes:

- **their faces** - The face is a part of the whole person. AT: “them” (See: [Synecdoche](#))
- **the hidden place** - a euphemism for the place where people’s spirits go when they die (See: [Euphemism](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:15-16**UDB:**

¹⁵ Think also about hippopotamuses.

I made you, and I made them also.

They eat grass, like oxen do.

¹⁶ Their legs are very strong,
and the muscles of their bellies are very powerful.

ULB:

¹⁵ Look now at the behemoth, which I made as well as I made you;
he eats grass like an ox.

¹⁶ See now, his strength is in his loins;
his power is in his belly's muscles.

translationWords:

- **ox, oxen**
- **power, powers**

translationNotes:

- **behemoth** - a large water animal, possibly the hippopotamus (see UDB)
- **he eats** - the behemoth eats
- **eats grass like an ox** - Both the behemoth and the ox eat grass. (See: **Simile**)
- **loins ... belly's muscles** - These two phrases refer to the same part of the body.

Links:

- **Introduction to Job**
- **Job 40 General Notes**
- **Job 40 Translation Questions**

Job 40:17-18**UDB:**

¹⁷ Their tails are stiff like the branches of a cedar tree.

The muscles of their thighs are close together.

¹⁸ Their thigh bones are like tubes made of bronze,
and the bones of their legs are like bars made of iron.

ULB:

¹⁷ He makes his tail like a cedar;
the sinews of his thighs are joined together.

¹⁸ His bones are like tubes of bronze;
his legs are like bars of iron.

translationWords:

- [cedar](#)
- [bronze](#)

translationNotes:

- **like a cedar** - Cedar is a very hard wood, and his tail becomes very hard. (See: [Simile](#))
- **like tubes of bronze** - Here, his bones are compared to tubes made of bronze to show how tough this animal is. (See: [Simile](#))
- **like bars of iron** - This last comparisons describes the strength of this great animal. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:19-21**UDB:**

- ¹⁹ Hippopotamuses are among the strongest of the animals that I made,
and I, who created them, am the only one who can kill them.
- ²⁰ On the hills grows food for them to eat
while many other wild animals play nearby.
- ²¹ They lie down in the water under the lotus plants;
they hide in tall reeds in the swamps.

ULB:

- ¹⁹ He is the chief of the creatures of God.
Only God, who made him, can defeat him.
- ²⁰ For the hills provide him with food;
the beasts of the field play nearby.
- ²¹ He lies under the lotus plants
in the shelter of the reeds, in the marshes.

translationWords:

- [creature](#)

translationNotes:

- **chief of the creatures** - “most important of the creatures” or “strongest of the creatures”
- **the creatures of God. Only God** - Yahweh speaks as if he were another person. AT: “of my creatures. Only I, God” (See: [Pronouns](#))
- **the hills provide him with food** - The author speaks about the hills as if they were people capable of giving him food. AT: “Food grows on the hill for them” (See: [Personification](#))
- **lotus plants** - flowering plants that float on top of the water in swampy areas
- **reeds** - tall grasses found in swamps or marshes.

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 40:22-24**UDB:**

²² The hippopotamuses find shade under the lotus plants,

and they are surrounded by willow trees growing in the streams.

²³ They are not disturbed by raging, flooding rivers;

they are not even disturbed when rivers like the Jordan River rush over them.

²⁴ No one can catch them with hooks

or by piercing their noses with the teeth of a trap!

ULB:

²² The lotus plants cover him with their shade;

the willows of the brook are all around him.

²³ See, if a river floods its banks, he does not tremble;

he is confident, though the Jordan should surge up to his mouth.

²⁴ Can anyone capture him with a hook,

or pierce his nose through with a snare?

translationWords:

- **Jordan River**

translationNotes:

- **lotus plant** - a flowering plant that floats on top of the water in swampy areas. Translate as in [40:19](#).
- **willows of the brook** - Willows are large trees that grow in damp ground. If they are unknown in your culture, you can use a general term for trees that grow near water.
- **banks** - sides of the river
- **though a Jordan River should surge up to his snout** - “even if the flood comes up to his nose”
- **Can anyone capture him with a hook ... snare?** - This can be translated as a statement. AT: “You know that no one can capture him with a hook or pierce his nose through with a snare” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 40 General Notes](#)
- [Job 40 Translation Questions](#)

Job 41 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of this chapter, which is an extended quotation of Yahweh. It is a continuation of the previous chapter.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character and to convince Job to repent. (See: [Rhetorical Question](#) and [repent, repentance](#))

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Links:

- [Job 41:01 Notes](#)

Job 41:1-3**UDB:**

¹ ”Think also about crocodiles.

Can you catch them with a fishhook

or fasten their jaws with a rope?

² Can you put ropes through their noses to control them

or thrust hooks through their jaws?

³ Will they plead with you to act mercifully toward them

or use sweet talk in order that you will not harm them?

ULB:

41 ¹ Can you draw out Leviathan with a fishhook?

Or tie up his jaws with a cord?

² Can you put a rope into his nose,

or pierce his jaw through with a hook?

³ Will he make many pleas to you?

Will he speak soft words to you?

translationWords:

- word

translationNotes:

- **General Information:** - God continues speaking. He is using many rhetorical questions to challenge Jonah.
- **Can you draw out Leviathan with a fishhook?** - This can be translated as a statement. AT: “You know that you cannot draw out Leviathan with a fishhook”. (See: [Rhetorical Question](#))
- **draw out** - pull out of the water
- **his ... he** - The word “his” and “he” refer to Leviathan.
- **Or tie up his jaws with a cord?** - This is not a full sentence, but its meaning can be understood from the context as “Or can you tie up his jaws with a cord?” This can be translated as a statement. AT: “And you know that you cannot tie up his jaws with a cord.” (See: [Ellipsis](#) and [Rhetorical Question](#))

- **Can you put a rope into his nose ... with a hook?** - This can be translated as a statement. AT: “You know that you cannot put a rope into his nose ... with a hook.” (See: [Rhetorical Question](#))
- **Will he make many pleas to you?** - This can be translated as a statement. AT: “You know that he will not make pleas to you.” (See: [Rhetorical Question](#))
- **Will he speak soft words to you?** - This can be translated as a statement. AT: “You know that he will not speak soft words to you.” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:4-6**UDB:**

⁴ Will they make an agreement with you to work for you,
to be your slaves as long as they live?

⁵ Can you make them into pets like you do birds?

Can you put a leash around their necks so that your servant girls
can play with them?

⁶ Will men who partner in selling fish try to sell them in the market?
Will they cut a crocodile up into pieces and sell the meat?

ULB:

⁴ Will he make a covenant with you,
that you should take he for a servant forever?

⁵ Will you play with him as you would with a bird?

Will you tie him up for your servant girls?

⁶ Will the groups of fishermen bargain for him?

Will they divide him up to trade among the merchants?

translationWords:

- servant, slave, slavery
- forever

translationNotes:

- **Connecting Statement:** - Yahweh continues to rebuke Job by asking him questions.
- **Will he make a covenant with you, that you should take him for a servant forever?** - This can be translated as a statement. AT: “You know that he will not make a covenant with you, that you should take him for a servant forever” (See: [Rhetorical Question](#))
- **Will you play with him as you would with a bird?** - This can be translated as a statement. AT: “You know that you cannot play with him as you would play with a bird.” (See: [Rhetorical Question](#))
- **Will you tie him up for your servant girls?** - This can be translated as a statement. AT: “You know that you cannot tie him up for your servant girls.” (See: [Rhetorical Question](#))

- **Will the groups of fishermen bargain for him?** - This can be translated as a statement. AT: “You know that the groups of fishermen will not bargain for him.” (See: [Rhetorical Question](#))
- **Will they divide him up to trade among the merchants?** - This can be translated as a statement. AT: “You know that they will not divide him up to trade among the merchants.” (See: [Rhetorical Question](#))
- **Will they divide** - “Will the groups of fishermen divide”

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:7-9**UDB:**

⁷ Can you pierce crocodiles through their hides by throwing fishing spears at them?

Can you pierce their heads with a harpoon?

⁸ If you grab one of them with your hands, it will give you a battle that you will never forget,

and you will never try to do it again!

⁹ It is useless to even hope to subdue them.

Anyone who tries to subdue one of them will fall to the ground out of fear.

ULB:

⁷ Can you fill his hide with harpoons

or his head with fishing spears?

⁸ Put your hand on him just once,

and you will remember the battle and do it no more.

⁹ See, the hope of anyone who does that is a lie;

will not anyone be thrown down to the ground just by the sight of him?

translationWords:

- **hope**

translationNotes:

- **Connecting Statement:** - Yahweh continues to rebuke Job by asking him questions.
- **Can you fill his hide with harpoons or his head with fishing spears?** - This can be translated as a statement. AT: "You cannot pierce his skin with your hunting weapons, nor can you pierce his head with fishing spears." (See: [Rhetorical Question](#))
- **harpoons** - large spears with barbed points that people use to hunt large sea creatures
- **See** - "Pay attention to the important thing I am going to say"

- **will not anyone be thrown down to the ground just by the sight of him?** - This generalization can be translated as a statement in active form. The words “the sight of him” the reason that the person will throw himself on the ground, is a metonym for the person being afraid and for the person throwing himself on the ground. AT: “Anyone who looks at him will be so frightened that he will throw himself on the ground” (See: [Rhetorical Question](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:10-12**UDB:**

¹⁰ No one dares to make a crocodile angry.

So, since I am much more powerful than they are, who would dare to cause me to be angry?

¹¹ Also, everything on the earth is mine.

Therefore, no one is able to give anything to me and require me to pay money for it!

¹² I will tell you about how strong crocodiles' legs are and how strong their well formed bodies are.

ULB:

¹⁰ None is so fierce that he dare stir Leviathan up;

who, then, is he who can stand before me?

¹¹ Who has first given anything to me in order that I should repay him?

Whatever is under the whole sky is mine.

¹² I will not keep silent concerning Leviathan's legs,

nor about the matter of his strength, nor about his graceful form.

translationWords:

- heaven, sky, heavens, heavenly
- grace, gracious

translationNotes:

- **Connecting Statement:** - Yahweh continues to rebuke Job by asking him questions.
- **None is so fierce that he dare stir Leviathan up; who, then, is he who can stand before me?** - It would be easier to stir up Leviathan than to stand before Yahweh. This can be translated as a statement. AT: "Since you know that no person is so fierce that he dare stir Leviathan up, you should certainly know that no one can stand before me." (See: **Rhetorical Question**)

- **Who has first given anything to me in order that I should repay him?** - This can be translated as a statement. AT: “You know that no one has first given anything to me, so there is no one whom I need to repay.” (See: [Rhetorical Question](#))
- **I will not keep silent** - This can be translated in positive form. AT: “I will certainly speak” (See: [Litotes](#))
- **legs, nor about the matter of his strength** - You may need to add the omitted words. AT: “legs. I will also speak about the matter of his strength” (See: [Ellipsis](#))
- **strength, nor about his graceful form** - You may need to add the omitted words. AT: “strength. I will also speak about his graceful form” - (See: [Ellipsis](#))]])

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:13-15**UDB:**

¹³ Can anyone strip off their hides?

Can anyone pierce through their double layer of armor?

¹⁴ Can anyone pry open their jaws, which have terrible teeth in them?

¹⁵ They have rows of scales on their back

which are as hard as rock.

ULB:

¹³ Who can strip off his outer covering?

Who can penetrate his double armor?

¹⁴ Who can open the doors of his face—
ringed with his teeth, which are a terror?

¹⁵ his back is made up of rows of shields,
tight together as with a close seal.

translationWords:

- armor
- face
- terror, terrify
- seal, to seal

translationNotes:

- **Connecting Statement:** - Yahweh continues to rebuke Job by asking him questions.
- **Who can strip off his outer covering?** - This can be translated as a statement. AT: “No one can strip off his outer clothing.” (See: **Rhetorical Question**)
- **Who can penetrate his double armor?** - The word “armor” is a metaphor for the hard scales or hide on his back. This can be translated as a statement. AT: “No one can penetrate his very thick hide.” (See: and **Rhetorical Question** and **Metaphor**)
- **Who can open the doors of his face ... terror?** - This can be translated as a statement. AT: “No one can pry his jaws apart ... terror.” (See: **Rhetorical Question**)

- **shields** - Both shields and Leviathan's hide protect well and keep arrows and other weapons away. (See: [Metaphor](#))
- **tight together as with a close seal.** - This means the "shields" are very close to one another and nothing can get between them.

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:16-18**UDB:**

¹⁶ The scales are very close together;

not even air can get between them.

¹⁷ The scales are joined very closely to each other,

and they cannot be separated.

¹⁸ When crocodiles sneeze, the tiny drops of water that come out of their noses sparkle in the sunlight.

Their eyes are red like the rising sun.

ULB:

¹⁶ One is so near to another

that no air can come between them.

¹⁷ They are joined to each other;

they stick together, so that they cannot be pulled apart.

¹⁸ Light flashes out from his snorting;

his eyes are like the eyelids of the morning dawn.

translationWords:

- light

translationNotes:

- **One is so near to another** - One row of shields (41:15) is so near to another.
- **them ... they** - The words “them” and “they” refer to the rows of shields (41:15).
- **they cannot be pulled apart** - This can be translated in active form. AT: “no one can pull them apart” (See: [Active or Passive](#))
- **from his snorting** - “when he snorts.” A snort is a sound like a short snore. Another possible meaning is “from his sneezing” or “when he sneezes.”
- **his eyes are like the eyelids of the morning dawn** - His eyes are red and the morning dawn is red. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:19-21**UDB:**

¹⁹ It is as though sparks of fire poured out of their mouths.

²⁰ Smoke pours out of their nostrils

as steam comes out of a pot that is put over a very, very hot fire.

²¹ Their breath can cause coals to blaze

and flames to shoot out from their mouths.

ULB:

¹⁹ Out of his mouth go burning torches,

sparks of fire leap out.

²⁰ Out of his nostrils goes smoke

like a boiling pot on a fire that has been fanned to be very hot.

²¹ His breath kindles coals into flame;

fires go out from his mouth.

translationWords:

- [fire](#)

translationNotes:

- **Out of his mouth go burning torches, sparks of fire leap out** - “Out of his mouth go burning torches, sparks of fire leap out of his mouth.” God expresses the same idea in two different ways in order to emphasize the terrifying appearance of the leviathan. (See: [Parallelism](#) and [Ellipsis](#))
- **smoke like a boiling pot** - Both the smoke and a boiling pot are very hot. (See: [Simile](#))
- **nostrils** - the two openings of the nose
- **kindles coals into flame** - “causes coals to catch fire”

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:22-24**UDB:**

²² Their necks are very strong;

wherever they go, they make people very afraid.

²³ The folds in their flesh are very close together
and are very hard.

²⁴ They are fearless

because the inner parts of their bodies are as hard as a rock,
as hard as the lower millstone on which people grind grain.

ULB:

²² In his neck is strength,
and terror dances in front of him.

²³ The folds of his flesh are joined together;
they are firm on him; they cannot be moved.

²⁴ His heart is as hard as a stone—
indeed, as hard as a lower millstone.

translationWords:

- **terror, terrify**
- **flesh**
- **heart**

translationNotes:

- **his ... he** - Leviathan
- **terror dances in front of him** - The abstract noun “terror” can be translated as the verb “be afraid,” AT: “when people see him coming, they are very afraid” (See: [Abstract Nouns](#))
- **they cannot be moved** - This can be translated in active form. AT: “no one can move them” (See: [Active or Passive](#))
- **His heart is as hard as a stone** - A rock does not change and become soft. Possible meanings are 1) Leviathan’s physical chest and the organs inside it are physically hard or 2) Leviathan is not afraid of anything or 3) Leviathan is spoken of as a person who kills without ever being sorry. (See: [Simile](#) and [Personification](#))

- **lower millstone** - the larger and harder of the two rocks used to grind grain. It would be the hardest rock people could find. “the hardest of rocks”

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:25-27**UDB:**

²⁵ When they rise up, they cause even very strong people to be terrified.

As a result, people fall back.

²⁶ People cannot injure them with swords;

spears, arrows, or or other weapons with sharp points cannot injure them, either.

²⁷ They certainly are not afraid of weapons made of straw or rotten wood, but they are not even afraid of weapons made of iron or bronze!

ULB:

²⁵ When he raises himself up, even the gods become afraid; because of fear, they draw back.

²⁶ If a sword strikes him, it does nothing—

and neither does a spear, an arrow, or any other pointed weapon.

²⁷ He thinks of iron as if it were straw, and of bronze as if it were rotten wood.

translationWords:

- raise, rise, risen, arise, arose
- false god, foreign god, god, goddess
- sword
- spear
- bow and arrow
- bronze

translationNotes:

- **the gods** - Another possible meaning is “mighty people” or “very strong people” (see UDB).
- **He thinks of iron as if it were straw** - “He thinks of weapons made of iron as if they were weapon made of straw” Straw would not get through his hide, and iron weapons do not get through his hide. (See: [Simile](#))
- **and of bronze as if it were rotten wood** - “He thinks of weapons made of bronze as if they were weapons made of rotten wood” Rotten wood would not get through his hide, and bronze weapons do not get through his hide. (See: [Simile](#) and [Ellipsis](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:28-30**UDB:**

²⁸ Shooting arrows at them does not cause them to run away.

Hurling stones at them from a sling is like hurling bits of chaff at them.

²⁹ They are not afraid of clubs anymore than they would be afraid of men throwing bits of straw at them,

and they laugh when they hear a spear coming at them.

³⁰ Their bellies are covered with scales that are as sharp as broken pieces of pottery.

When they drag themselves through the mud,
their bellies tear up the ground like a plow.

ULB:

²⁸ An arrow cannot make him flee;
to him sling stones become chaff.

²⁹ Clubs are regarded as straw;
he laughs at the whirring flight of a spear.

³⁰ His lower parts are like sharp pieces of broken pottery;
he leaves a spreading trail in the mud as if he were a threshing sledge.

translationWords:

- chaff
- thresh, threshing

translationNotes:

- **to him sling stones become chaff** - Chaff cannot hurt Leviathan, and sling stones cannot hurt him. (See: [Metaphor](#))
- **Clubs are regarded as straw** - This can be translated in active form. A club made of straw would not hurt him, and a club made of wood would not hurt him. AT: "He thinks of clubs as if they were straw" (See: [Active or Passive](#))
- **he laughs at the whirring flight of a spear** - The person throwing the sphere hopes that the spear will kill Leviathan, but the writer speaks as if Leviathan knows the sphere will not kill him and so laughs. (See: [Personification](#))

- **he leaves a spreading trail in the mud as if he were a threshing sledge** - A threshing sledge goes over grain on a threshing floor and turns what it runs over to powder, and his tail leaves a trail in the mud as he wags it as he walks. (See: [Simile](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:31-32**UDB:**

³¹ They stir up the water and cause it to foam

as they churn through it.

³² As they go through the water, their wakes glisten.

People who see it would think that the foam had become white hair.

ULB:

³¹ He makes the deep to foam up like a pot of boiling water;

he makes the sea like a pot of ointment.

³² He makes a shining wake behind him;

one would think the deep had gray hair.

translationWords:**translationNotes:**

- **He makes the deep to foam up like a pot of boiling water** - "As he passes through the water, he leaves a trail of bubbles behind him, like the bubbling of boiling water in a pot"
- **he makes the sea like a pot of ointment** - The ointment in a pot is cloudy if someone shakes it, and the sea is muddy when Leviathan swims in it. (See: [Simile](#))
- **one would think the deep had gray hair** - because the bubbles in his wake are white

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 41:33-34**UDB:**

³³ There are no creatures on earth that I have created as fearless as crocodiles.

³⁴ They are the proudest of all the creatures;
they are like kings over all the other wild animals.”

ULB:

³³ On earth there is no equal to him,
who has been made to live without fear.

³⁴ He sees everything that is proud;
he is king over all the sons of pride.”

translationWords:

- [life, live, living, alive](#)
- [king](#)
- [son, son of](#)

translationNotes:

- **there is no equal to him** - “no other creature is like Leviathan”
- **He sees everything that is proud** - “He is very, very proud”
- **he is king over all the sons of pride** - Leviathan is spoken of as if he were a person who is able to be proud and become king. AT: “Leviathan has more reason to be proud than anyone else on earth” (See: [Personification](#))

Links:

- [Introduction to Job](#)
- [Job 41 General Notes](#)
- [Job 41 Translation Questions](#)

Job 42 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 42:1-6, which is an extended quotation of Job.

Having faced the temptation to curse Yahweh, and after being rebuked by him, in the end Job shows complete trust in Yahweh. (See: [tempt](#), [temptation](#), [curse](#), [cursed](#) and [trust](#), [trustworthy](#), [trustworthiness](#))

Special concepts in this chapter

Justice

Yahweh enacts justice at the end of this book. He punishes Job's friends and restores Job's blessings. Yahweh's blessing was not dependent upon Job's repentance, but was Yahweh's grace. (See: [just](#), [justice](#), [justly](#), [restore](#), [restoration](#), [bless](#), [blessed](#), [blessing](#), [repent](#), [repentance](#) and [grace](#), [gracious](#))

Links:

- [Job 42:01 Notes](#)

Job 42:1-3**UDB:**

¹ Then Job replied to Yahweh. He said,

² "I know that you can do everything

and that no one can stop you from doing what you want to do.

³ You asked me, 'Who are you to bring confusion to what I plan to do? You are speaking ignorantly!'

It is true that I spoke about things that I did not understand,

things that are very amazing,

things about which I know nothing.

ULB:

42 ¹ Then Job answered Yahweh and said,

² "I know that you can do all things,

that no purpose of yours can be stopped.

³ 'Who is this who without knowledge conceals plans?'

Indeed, I have spoken things that I did not understand,

things too difficult for me to understand, which I did not know about.

translationWords:

- Job
- Yahweh
- know, knowledge, make known

translationNotes:

- **I know that you can do all things, that no purpose of yours can be stopped** - You may need to repeat the words "I know." AT: "I know that you can do all things. I know that no purpose of yours can be stopped." (See: [Ellipsis](#))
- **no purpose of yours can be stopped** - This can be translated in active form. AT: "no one can stop any of your plans" (See: [Active or Passive](#))

- **Who is this who without knowledge conceals plans?** - Most modern versions agree that Job is loosely quoting God's own words from [38:2](#). Translators may therefore decide, as does the UDB, to make it clear that God asked this question of Job and that Job is now remembering it. AT: "You said to me, 'Who is this who has no knowledge, but who dares to hide my plans from people?'" Or, "You said to me, 'You have no knowledge; you should not tell lies about my plans.'" (See: [Rhetorical Question](#))
- **conceals plans** - That is, conceals or misrepresents God's plans and advice. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

Job 42:4-6**UDB:**

⁴ You said to me, 'Listen while I talk to you.

I want to ask you some questions,
so prepare yourself to answer them.'

⁵ I had heard about you previously by rumor,
but now it is as though I have seen you with my own eyes.

⁶ Therefore I am ashamed of what I said,
and I sit in dust and ashes to show that I am sorry for what I said."

ULB:

⁴ You said to me, 'Listen, now, and I will speak;
I will ask you things, and you will tell me.'

⁵ I had heard about you by my ear's hearing,
but now my eye sees you.

⁶ So I despise myself;
I repent in dust and ashes."

translationWords:

- **repent, repentance**

translationNotes:

- **but now my eye sees you** - The reader should not understand this to mean that Job literally saw Yahweh. Seeing with the eye is a metonym for understanding. AT: "but now I really understand you." (See: **Metonymy**)
- **despise myself** - Job's self is a metonym for what he said. AT: "I despise the things I said" (See: **Metonymy**)
- **despise** - "intensely dislike" or "am unhappy with"
- **I repent in dust and ashes** - It is not clear that Job actually did sit in or cover himself with dust and ashes. This may be a metaphor for being sorry for his sins. AT: "I am so sorry for my sins that I should sit in dust and ashes" (See: **Metaphor**)

Links:

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

Job 42:7-9**UDB:**

⁷ After Yahweh said these things to Job, he said to Eliphaz, "I am angry with you and your two friends, Bildad and Zophar, because you did not say true things about me, as my servant Job did.

⁸ So now you must take to Job seven young bulls and seven rams and kill them and burn them on the altar as a sacrifice for yourselves. Then Job will pray for you, and I will do what he requests me to do. I will forgive you for speaking wrongly about me. I will not punish you, even though you deserve to be punished, because what you said about me was not right."

⁹ So Eliphaz, Bildad, and Zophar did what Yahweh commanded them to do, and Yahweh did what Job requested him to do for the three of them.

ULB:

⁷ It came about that after he had said these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, for you have not spoken of me what is right, as my servant Job has done. ⁸ Now therefore, take for yourselves seven bulls and seven rams, go to my servant Job, and offer up for yourselves a burnt offering. My servant Job will pray for you, and I will accept his prayer, so that I may not deal with you after your folly. You have not said what is right about me, as my servant Job has done." ⁹ So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as Yahweh had commanded them, and Yahweh accepted Job.

translationWords:

- word
- wrath, fury
- servant, slave, slavery
- cow, calf, bull, cattle
- sheep, ram, ewe
- burnt offering, offering by fire
- pray, prayer
- fool, foolish, folly
- command, to command, commandment

translationNotes:

- **It came about that** - This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.
- **Eliphaz the Temanite** - Translate this man's name as in [2:11](#)

- **My wrath is kindled against you** - Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. AT: “I have become very angry with you” (See: [Metaphor](#))
- **seven bulls** - “7 bulls” (See: [Numbers](#))
- **I may not deal with you after your folly** - The abstract noun “folly” can be translated as an adjective. AT: “even though you have been very foolish, and deserve to have me punish you severely, I will not do that” (See: [Abstract Nouns](#))
- **Bildad the Shuhite** - Translate this man’s name as in [2:11](#)
- **Zophar the Naamathite** - Translate this man’s name as in [2:11](#)
- **Yahweh accepted Job** - The person is a metonym for the prayer he prays. AT: “God accepted Job’s prayer for his three friends” (See: [Metonymy](#))

Links:

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

Job 42:10-11**UDB:**

¹⁰ After Job prayed for his three friends, Yahweh healed him and caused him to become rich again. Yahweh gave him twice as many things as he had before. ¹¹ Then all his brothers and sisters, and all the people who had known him before, came to his house, and they had a feast together. They consoled him because of all the troubles that Yahweh had allowed to happen to him. Each of them gave Job a piece of silver and a gold ring.

ULB:

¹⁰ When Job prayed for his friends, Yahweh restored his fortunes. Yahweh gave him twice as much as he had possessed before. ¹¹ Then all Job's brothers, and all his sisters, and all they who had been of his acquaintance before—they came there to him and ate food with him in his house. They sorrowed with him and comforted him about all the disasters that Yahweh had brought on him. Every person gave Job a piece of silver and a ring of gold.

translationWords:

- [possess, possession](#)
- [comfort, comforter](#)
- [gold](#)

translationNotes:**Links:**

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

Job 42:12-14**UDB:**

¹² Then Yahweh blessed Job in the second half of his life more than he had blessed him in the first half of his life. He now acquired fourteen thousand sheep, six thousand camels, one thousand oxen, and one thousand female donkeys. ¹³ And he also had seven more sons and three more daughters. ¹⁴ He named the first daughter Jemimah, he named the second daughter Keziah, and he named the third daughter Keren Happuch.

ULB:

¹² Yahweh blessed the final end of Job's life more than the first; he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. ¹³ He also had seven sons and three daughters. ¹⁴ He named the first daughter Jemimah, the second Keziah, and the third Kerenhappuch.

translationWords:

- [bless, blessed, blessing](#)
- [life, live, living, alive](#)
- [camel](#)
- [donkey, mule](#)

translationNotes:

- **more than the first** - You may need to add the omitted words. AT: "more than the first part of his life" (See: [Ellipsis](#))
- **fourteen thousand sheep** - 14,000 sheep (See: [Numbers](#))
- **six thousand camels** - 6,000 camels (See: [Numbers](#))
- **one thousand yoke of oxen** - 1,000 yoke of oxen (See: [Numbers](#))
- **seven sons and three daughters** - 7 sons and 3 daughters (See: [Numbers](#))
- **Jemimah ... Keziah ... Kerenhappuch** - women's names (See: [How to Translate Names](#))

Links:

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

Job 42:15-17**UDB:**

¹⁵ In all of the land of Uz, there were no young women who were as beautiful as the daughters of Job, and Job declared that they would inherit some of his possessions, just as their brothers would inherit some.

¹⁶ After that, Job lived 140 more years. Before he died, he saw his great-great-grandchildren. ¹⁷ He was very old when he died.

ULB:

¹⁵ In all the land no women were found as beautiful as Job's daughters. Their father gave them an inheritance along with their brothers. ¹⁶ After this, Job lived 140 years; he saw his sons and his sons' sons, up to four generations. ¹⁷ Then Job died, being old and full of days.

translationWords:

- [inherit, inheritance, heritage, heir](#)
- [generation](#)
- [death, die, dead](#)

translationNotes:

- **no women were found as beautiful as Job's daughters** - "Job's daughters were more beautiful than all the other women"
- **being old and full of days** - The words "full of days" means basically the same thing as "being old." The two phrases form a common idiom. AT: "a very old man." (See: [Doublet](#) and [Idiom](#))

Links:

- [Introduction to Job](#)
- [Job 42 General Notes](#)
- [Job 42 Translation Questions](#)

translationQuestions

Job 1

Q? How is Job's character described?

A. He was blameless and upright, and honored God and turned from evil. [1:1]

Q? After Job's sons held feasts with their brothers and sisters in their houses, what would Job do?

A. Job would consecrate them to God, offer burnt offerings, and pray for them. [1:5]

Q? Why did Yahweh say Satan should consider Job?

A. There was no one like Job in the earth, a perfect and an upright man, one who feared God and turned away from evil. [1:8]

Q? How did Satan say Yahweh had protected Job?

A. He made a hedge around Job, around his house, and around all that he had on every side. [1:10]

Q? What did Satan think would cause Job to renounce God?

A. He said to Job would renounce God is God attacked all Job's possessions. [1:11]

Q? What did Yahweh give Satan permission to do?

A. He gave Satan permission to take everything from Job, but not to lay a hand on his person. [1:12]

Q? What did the messenger tell Job the Sabeans had done to him?

A. They killed all Job's servants in the field and took away all the oxen and donkeys. [1:14-15]

Q? What did the second messenger tell Job had happened to his sheep?

A. The fire of God fell from then heavens and burned them up along with the servants. [1:16]

Q? What the third messenger tell Job had happened to his camels?

A. Three groups of robbers came and attacked them. They stole all the camels and killed all the men that were caring for them. [1:17]

Q? What news did the fourth messenger bring to Job?

A. Job's sons and daughters were feasting in their brother's home when a great wind came and struck the house, which collapsed on them and killed them. [1:18-19]

Q? What did Job do after he got all these messages?

A. Job tore his robe, shaved his head, lay facedown on the ground, and worshipped God. [1:20]

Q? What did Job say about his condition after these events?

A. He said he came naked from his mother's womb, and would return naked. [1:21]

Q? What did Job say that Yahweh had done to him?

A. Yahweh gave, and Yahweh has taken away. [1:21]

Q? How did Job show that he was not a foolish man?

A. Job did not sin, nor did he foolishly accuse God. [1:22]

Job 2

Q? Who came with the sons of God when they presented themselves before Yahweh?

A. Satan also came and presented himself. [2:1]

Q? What did Satan tell Yahweh that he had been doing?

A. He said he was going to and fro on the earth, and walking back and forth on it. [2:2]

Q? How did Yahweh say that Job continued to do after Satan's attacks?

A. Job held fast to his integrity. [2:3]

Q? What does Satan want to do to Job now so that Job will curse God?

A. Satan wants to touch Job's bones and his body to hurt him. [2:5]

Q? How did Satan afflict Job's body?

A. He afflicted Job with severe boils from the sole of his foot to the top of his head. [2:7]

Q? What did Job do to deal with the pain of his affliction?

A. He took a potshard and scraped himself as he sat in ashes. [2:8]

Q? What did Job's wife want him to do?

A. Job's wife wanted him to curse God and die. [2:9]

Q? What accusation did Job make to his wife?

A. He accused her of thinking they should receive good at the hand of God but not evil. [2:10]

Q? What did Job's three friends do when they heard what happened to Job?

A. They came to mourn with him and comfort him. [2:11]

Q? How did the three friends of Job show their grief when they saw him?

A. They raised their voices and wept, tore their robes, threw dust on their heads, and sat on the ground in silence for seven days and nights. [2:12-13]

Job 3

Q? What did Job say about the day he was born?

A. He cursed the day he was born and asked that it would perish. [3:1-3]

Q? What does Job want to claim the day he was born?

A. He wants that day to be claimed by darkness and the shadow of death. [3:5]

Q? What does Job want to seize the night he was conceived?

A. Job wants that night to be seized by thick darkness. [3:6]

Q? What did Job wish had happened when he came out of the womb?

A. He wishes he had died and given up his spirit. [3:11]

Q? What does Job say he would be doing now if he had died at birth?

A. He would be sleeping and at rest with kings and counselors of the earth. [3:13-14]

Q? From what are prisoners and servants released in death?

A. The prisoner is released from the voice of the slave driver, and the servant is free from his master. [3:18-19]

Q? To whom does Job say that death will not come?

A. It does not come to the one who longs for death, and who searches for it more than those who search for hidden treasure. [3:21]

Q? How does Job describe his groaning?

A. His groaning is poured out like water. [3:24]

Q? What is the things that Job has feared that has come upon him?

A. He is not at ease or quiet, and has no rest. [3:26]

Job 4

Q? What good things does Eliphaz say Job has done for others?

A. Job had instructed many, and strengthened weak hands. [4:3]

Q? What does Eliphaz say is Job's confidence and hope in time of trouble?

A. Job's fear of God is his confidence, and the integrity of his ways is his hope. [4:6]

Q? Who has perished and are consumed by the breath of God and his anger?

A. Those who plow iniquity sow trouble perish and are consumed. [4:8-9]

Q? How does Eliphaz says is broken?

A. The voice of the fierce lion and the teeth of young lions are broken. [4:10]

Q? How did Eliphaz secretly receive a certain message?

A. He heard a whisper in his ear and saw visions in the night. [4:12-13]

Q? What came upon Eliphaz when he received the message?

A. Fear and trembling came on him. [4:14]

Q? What did the voice ask about mortal men?

A. It asked if a mortal man can be more righteous than God, and more pure than his maker? [4:17]

Q? How does Eliphaz describe mortal men?

A. They live in houses of clay, whose foundation is the dust, and who are crushed sooner than a moth. [4:19]

Job 5

Q? What does Eliphaz say will happen to a foolish and silly man?

A. Anger kills the foolish man, and jealousy kills the silly one. [5:2]

Q? What happens to the children of the foolish person in the city gate?

A. They are crushed in the gate. [5:4]

Q? From where does trouble really come?

A. Mankind makes his own trouble. [5:7]

Q? What does God give to the earth and the fields?

A. He gives rain on the earth and sends water on the fields. [5:10]

Q? What does God do to the schemes of crafty people?

A. He frustrates their schemes so that their hands cannot carry out their plots. [5:12]

Q? From what does God save the needy and poor person?

A. He saves the poor person from the sword in their mouths, and saves the needy person from the hand of the mighty people. [5:15]

Q? Why is the man happy whom God corrects and chastens?

A. He is happy because God after he wounds, he binds up wounds, and his hands heal. [5:18]

Q? At what will the man whom God corrects laugh?

A. He will laugh at destruction and famine. [5:22]

Q? What will the man whom God corrects find when he visits his sheepfold?

A. He will find that nothing will be missing. [5:24]

Q? How long will the man whom God corrects live?

A. He will come to his grave at a full age. [5:26]

Job 6

Q? How does Job describe his anguish and his calamity?

A. If his anguish and calamity were weighed, they would be heavier than the sand of the seas. [6:2-3]

Q? What has the Almighty done to Job with his arrows?

A. His arrows are in Job, and Job's spirit drinks up the poison. [6:4]

Q? What food does Job say has no taste?

A. He says the white of an egg does not have any taste. [6:6]

Q? What one request does Job long for God to grant him?

A. He wants God to crush him and cut him loose from his life. [6:8-9]

Q? What is Job's consolation?

A. His consolation is that he has not have denied the words of the Holy One. [6:10]

Q? What has been driven from Job?

A. Wisdom has been driven out of him. [6:13]

Q? To whom should a friend show faithfulness?

A. A friend should show faithfulness to the person who is about to faint. [6:14]

Q? How does Job compare his brothers to a desert streambed?

A. They pass away to nothing, they vanish when they thaw, and they melt when it is hot. [6:15-17]

Q? What happened to the caravans when they looked for water in these streams?

A. They wandered into barren land and then perished. They were disappointed and deceived. [6:18-20]

Q? Why were Job's friends nothing to him?

A. They saw his dreadful situation and were afraid. [6:21]

Q? What does Job say he will do if his friends would teach him?

A. He will hold his peace. [6:24]

Q? What does Job say his friends plan to do with his words?

A. They plan to ignore his words, and to treat them like the wind. [6:26]

Q? Why does Job say his friends should relent in their attacks on him?

A. Job's cause is just. [6:29]

Job 7

Q? To what does Job compare his months of misery and trouble-filled nights?

A. He compares them to a slave desiring the evening, or a hired man looking for his wages? [7:2-3]

Q? What covers Job's flesh?

A. Worms and clods of dust cover his flesh. [7:5]

Q? What image does Job use to describe the speed of his days?

A. His days are swifter than a weaver's shuttle. [7:6]

Q? To what does Job compare the man who goes down to sheol?

A. He is like a cloud that is consumed and vanishes away. [7:9]

Q? In what way will Job speak and complain?

A. He will speak in the anguish of his spirit and complain in the bitterness of his soul. [7:11]

Q? What does Job God does to him when he goes to bed?

A. God scares him with dreams and terrifies him through visions. [7:14]

Q? Why did Job want God to leave him alone?

A. Job said his days are useless. [7:16]

Q? What does Job ask God to let him alone long enough to do?

A. He asks to be left alone long enough to swallow his own saliva. [7:19]

Q? What does Job think God will not do?

A. Job thinks God will not pardon his transgression and take away his iniquity. [7:21]

Job 8

Q? To what did Bildad compare the words of Job's mouth?

A. He compared them to a mighty wind. [8:2]

Q? How did Bildad say he knew that Job's children sinned?

A. He said he knew this because God had handed Job's children over to their sin. [8:4]

Q? How does Bildad say that God would bless Job if he was pure and upright?

A. He would reward Job with a home that truly belonged to him. [8:6]

Q? To what does Bildad compare our days on earth?

A. He says they are a shadow. [8:9]

Q? What do papyrus and reeds require in order to grow?

A. Papyrus requires a marsh, and reeds need water to grow. [8:11]

Q? To what does Bildad compare the trust of godless men?

A. Their trust is as fragile as a spider's web. [8:14]

Q? What do the roots do that represent a person that forgets God?

A. His roots are wrapped around the heaps of stone and look for good places among the rocks. [8:17]

Q? How does God treat the innocent man and the evildoers differently?

A. He will not cast away an innocent man, but will not take the hand of evildoers. [8:20]

Q? With what will God fill the mouth and lips of the innocent man?

A. He will fill his mouth with laughter and his lips with shouting. [8:21]

Job 9

Q? What would happen is a man tried to argue with God?

A. The man could not answer God once in a thousand times. [9:3]

Q? What does God do to the mountains when he is angry?

A. He removes the mountains without warning and overturns them. [9:5]

Q? What does God trample down?

A. He tramples down and subdues the waves of the sea. [9:8]

Q? Does Job see God when he passes by?

A. God goes by him and Job does not see or perceive him. [9:11]

Q? Even if Job was righteous, how would he need to address God?

A. Job could not answer him, but could only plead for mercy. [9:15]

Q? Why does Job believe God has multiple his wounds?

A. Job believed God multiplied his wounds without cause. [9:17]

Q? Is is possible for Job to be righteous and perfect?

A. No, even then, his mouth would condemn him and prove him guilty. [9:20]

Q? Does Job think God treats righteous and wicked people differently?

A. He says God destroys both perfect people and wicked people together. [9:22]

Q? To what three things does Job compare the speed of his days?

A. They are swifter than a running messenger, they are as fast as reed boats, and as fast as the swooping eagle. [9:26]

Q? Why did Job say it would be in vain to forget about his complaints?

A. God would not consider him innocent, but Job would be condemned. [9:27-29]

Q? What does Job say that no judge would be able to do?

A. No judge could lay his hand on both Job and God. [9:33]

Q? What does Job say no other judge could do?

A. There is no other judge who can take God's rod from Job, or keep God's terror from frightening Job. [9:34]

Job 10

Q? Why does Job want God to show him, instead of merely condemning him?

A. He wants God to show Job why he accuses him. [10:2]

Q? What kind of eyes does Job ask God if he has?

A. Job asks him if he has eyes of flesh and sees like a man sees. [10:4]

Q? What does Job say that God inquires and searches after?

A. God inquires after Job's iniquity and searches after his sin. [10:6]

Q? What had God's hands done for Job?

A. They had framed and fashioned Job, together round about. [10:8]

Q? With what did God clothe Job?

A. He clothed him with skin and flesh. [10:11]

Q? What has God granted to Job?

A. God granted him life and covenant faithfulness. [10:12]

Q? What would God do if Job sinned?

A. God will notice his sin, and not acquit him of his iniquity. [10:14]

Q? What does God do to Job if Job's head lifts itself?

A. God would hunt him down like a lion. [10:16]

Q? Who does God bring against Job describe what is happening to him?

A. God brings new witnesses against him. [10:17]

Q? What does Job wish had happened to him?

A. He wishes he had given up his spirit and that no eye had ever seen him. [10:18]

Q? Where is Job going, from which he will not return?

A. He is going to the land of darkness and to the shadow of death. [10:21]

Job 11

Q? What did Zophar think Job had done to their teaching?

A. He thought Job had mocked his friends teaching. [11:3]

Q? What does Zophar say that God has demanded from Job?

A. He said God has demanded less from Job than his iniquity deserved. [11:6]

Q? Does Zophar think that Job could possibly understand God?

A. Zophar thinks that it is impossible because God is high as the heaven, deeper than sheol, longer than the earth, and wider than the sea. [11:7-9]

Q? Does Zophar think that it is possible for anyone to stop God?

A. It is impossible to stop God because he knows false people and notices iniquity. [11:10-11]

Q? When does Zophar say foolish people will have understanding?

A. They will have understanding when a wild donkey gives birth to a man. [11:12]

Q? What does Zophar say would happen to Job's misery if he truly put away his iniquity?

A. Job would forget his misery and remember it only like waters that have flowed away. [11:16]

Q? Why would Job be secure if he put away his iniquity?

A. He would be secure because there would be hope. [11:18]

Q? What does Zophar say is the only hope of wicked people?

A. Their only hope will be a last gasp of life. [11:20]

Job 12

Q? How does Job compare himself to his friends?

A. He says he also has understanding and is not inferior to them. [12:3]

Q? What do Job's neighbors think of him now?

A. They laugh at him. [12:4]

Q? Who does Job think could teach his friends?

A. The beasts, the birds, the earth, and the fish of the sea could teach his friends. [12:7-8]

Q? What do all of the animals know?

A. They know that the hand of Yayweh has given them life. [12:9]

Q? What does Job say about aged men and understanding?

A. Aged men have wisdom, and in length of days is understanding. [12:12]

Q? What does God do with the waters?

A. He with holds them and they dry up, and he sends them out and they overwhelm the land. [12:15]

Q? What does God take from kings?

A. He takes off the chain of authority from them. [12:18]

Q? What does Job say about God does to the trustworthy and the elders?

A. He removes the speech of the trustworthy, and takes away the understanding of elders. [12:20]

Q? What does Job say about God does to nations?

A. He makes them strong or destroys them, and enlarges them or leads them along as prisoners. [12:23]

Q? What happens to the leaders of the people of the earth when God takes away their understanding?

A. He causes them them to wander in a wilderness where there is no path. [12:24]

Job 13

Q? How does Job say his knowledge compares to that of his friends?

A. Job says that he know the same as they know, and he is not inferior to them. [13:2]

Q? Who would Job like to talk to instead of his friends and why?

A. He would rather speak to the Almighty because Job wants to reason with God. [13:3]

Q? What does Job say his friends do with truth?

A. They whitewash the truth with lies. [13:5]

Q? What does Job want his friends to hear?

A. He wants them to listen to the pleading of his lips. [13:6]

Q? Would God approval if Job's friends showed favoritism to God?

A. No, he would reprove them if they showed favoritism to him. [13:10]

Q? What does Job think about his friends' sayings and defenses?

A. He says their sayings are proverbs made of ashes, and their defenses are made of clay. [13:12]

Q? What does Job ask his friends to do so that he may speak?

A. Job asks them to hold their peace and let him alone. [13:13]

Q? Why does Job think that he would be acquitted?

A. He does not come before God like a godless man. [13:16]

Q? What has Job set in order?

A. He has set his defense in order. [13:18]

Q? What does Job want God to withdraw from him?

A. Job wants God to withdraw his oppressive hand from Job. [13:21]

Q? Who does God treat Job like?

A. He treats Job like his enemy. [13:24]

Q? What useless things does Job say he is like?

A. He is like a rotten thing that wastes away, like a garment that moths have eaten. [13:28]

Job 14

Q? How does Job say man is like a flower?

A. Man sprouts from the ground like a flower, and is cut down. [14:2]

Q? Who decides the lifespan of man?

A. God has determined his days and the number of his months. [14:5]

Q? What does Job say about a tree that has been cut down?

A. There can be hope for a tree that has been cut down, for it can sprout again. [14:7]

Q? Does Job say a man can live again?

A. He says that that people do not rise up again, and will not be roused out of their sleep. [14:12]

Q? Where does Job wish would God would hide him?

A. Job wants God to hide him away in sheol away from troubles. [14:13]

Q? How would God treat Job's transgression and iniquity if God's wrath was finished?

A. God would seal up Job's transgression in a bag, and cover up Job's iniquity. [14:17]

Q? What amazing thing can water do over time?

A. It can wear down the stones. [14:19]

Q? How does it affect a dead man if his sons are honored or brought low?

A. If they come to honor, he does not know it, and if they are brought low, he does not see it happen. [14:20]

Job 15

Q? With what should a wise man not fill himself?

A. He should not fill himself with the east wind. [15:2]

Q? How does Eliphaz think that Job's statements dishonored God?

A. He thinks Job diminishes respect for God, and obstructs devotion to him. [15:4]

Q? Does Eliphaz think that Job knows something that the other friends do not know?

A. He does not think that Job knows what they do not know, or that he understands what is not also in them. [15:9]

Q? Which people does Eliphaz say agree with Job's friends?

A. The gray-headed and very aged men who are older than Job's father are with Eliphaz and his friends. [15:10]

Q? What does Eliphaz think Job's spirit has done?

A. He thinks Job's has turned his spirit against God. [15:13]

Q? How does God view his holy ones and the heavens?

A. He puts no trust even in his holy ones, and the heavens are not clean in his sight. [15:15]

Q? From whom did Eliphaz get the things he will announce to Job?

A. The things he has seen are things that wise men passed down from their fathers, and things that ancestors did not hide. [15:17-18]

Q? When will they destroyer come upon the wicked man?

A. The destroyer will come upon him while he is in his prosperity. [15:21]

Q? What waits for the wicked man?

A. The sword waits for the wicked man. [15:22]

Q? With what does the wicked man run against God?

A. He runs at God with a stiff neck and a thick shield. [15:26]

Q? What will happen to the cities and houses of the wicked man?

A. They are ready to become heaps. [15:28]

Q? What will cause the wicked to go away?

A. He will go away at the breath of God's mouth. [15:30]

Q? What reward will the wicked man have for trusting in useless things?

A. Uselessness will be his reward. [15:31]

Q? What will happen to the company of godless people?

A. It will be barren, and fire will consume their tents of bribery. [15:34]

Job 16

Q? What did Job say about the comfort of his friends?

A. Job said they were miserable comforters using useless words. [16:2-3]

Q? How does Job's speaking affect his grief?

A. If he speaks, his grief is not lessened, and if he keeps from speaking, his is not helped. [16:6]

Q? How are other people treating Job as God attacks him?

A. They gape at Job with open mouth, hit him reproachfully on the cheek, and gather together against him. [16:10]

Q? To whom has God given Job?

A. God handed him over to ungodly, and threw him into the hands of wicked people. [16:11]

Q? How has God injured Job?

A. He has pierced Job's kidneys and poured out his bile on the ground. [16:13]

Q? What has Job done to his skin to show his grief?

A. He has sewn sackcloth on his skin. [16:15]

Q? Who is Job's witness and able to vouch for Job?

A. Job's witness is in heaven, and the one who is for him is on high. [16:19]

Q? Who does Job turn to as his friends scoff at him?

A. Job pours out his tears to God. [16:20]

Job 17

Q? What must Job always see?

A. He must always see the provocation of the mockers who are with him. [17:2]

Q? What pledge does Job want God to make to Job?

A. He wants God to pledge to be a guarantee with himself for Job. [17:3]

Q? Whose evil deed will cause the eyes of his children to fail?

A. The one who denounces his friends for a reward will cause the eyes of his children to fail. [17:5]

Q? What has happened to Job's eye and his body because of sorrow?

A. His eye is dim and all his body parts are as thin as shadows. [17:7]

Q? Does Job think that he can find a wise man among his friends?

A. Job does know that he will not find a wise man among them. [17:10]

Q? Does Job have plans for the future?

A. Job's plans are over, as are the wishes of his heart. [17:11]

Q? What has become Job's father, mother, and sister?

A. The pit has become his father, and the worm is his mother and sister. [17:14]

Job 18

Q? How did Bildad think Job viewed his friends?

A. Bildad thought Job regarded them as beasts, and thought they were stupid. [18:3]

Q? What will happen to the light of the wicked person?

A. His light will be put out, and the spark of his fire will not shine. [18:5]

Q? What will throw the wicked man into a net?

A. He will be thrown into a net by his own feet, and he will walk into a pitfall. [18:8]

Q? What will catch the wicked man?

A. He will be caught by a trap, a snare, and a noose. [18:9-10]

Q? What will happen to the wealth of the wicked man?

A. His wealth turn into hunger. [18:12]

Q? Where will the wicked man no longer live?

A. He will be torn out of his tent, his home in which he now trusts. [18:14]

Q? What image does Bildad use to describe what will happen to the wicked man?

A. He describes the wicked man as a tree whose roots will dry up beneath the ground, and whose branch will be cut off above. [18:16]

Q? Will the wicked man have any descendants?

A. He will have no son or son's son among his people, nor any remaining kinfolk where he had stayed. [18:19]

Q? How do the people respond to what happens to the wicked man?

A. The people who live in the west will be horrified and the people who live in the east will be frightened. [18:20]

Job 19

Q? Into what does Job say his friends have broken him?

A. Job says they have broken him into pieces of wood. [19:2]

Q? How many times have Job's friends reproached him?

A. They have reproached him ten times. [19:3]

Q? Whose concern should it be if Job had erred?

A. Job says the error should be his own concern. [19:4]

Q? How does Job say God has treated him?

A. Job says God has done wrong to Job and caught him in God's net. [19:6]

Q? What happens when Job calls out for help because he has been wronged?

A. He is not heard and there is no justice. [19:7]

Q? How has God regarded Job?

A. He has regarded Job as one of his adversaries. [19:11]

Q? What has happened to all of Job's family and friends?

A. God has put his brothers far from him, his acquaintances are alienated, his kinsfolk fail him, and his close friends have forgotten him. [19:13-14]

Q? How does Job's servant respond to Job when he calls him?

A. His servant him gives me no answer although he entreats him with his mouth. [19:16]

Q? What have those whom Job loves responded to him?

A. Those whom he loves have turned against him. [19:19]

Q? How does Job survive?

A. He survives only by the skin of his teeth. [19:20]

Q? What does Job want to happen to his words?

A. He wants them to be written down and inscribed in a book, or engraved with pen and lead in the rock forever. [19:23-24]

Q? What does Job say he knows?

A. He knows that his Redeemer lives, and that at last his Redeemer will stand on the earth. [19:25]

Q? What does Job say will happen when his body is destroyed?

A. Job in his flesh will see God. [19:26]

Q? What does wrath bring?

A. Wrath brings the punishment of the sword. [19:29]

Job 20

Q? Why did Zophar answer Job quickly?

A. He answered Job quickly because of his worry and that there is a spirit beyond his understanding that answers him. He has heard Job's rebuke and says it puts him to shame. [20:1-3]

Q? How long does the joy of a godless man last?

A. The joy of the godless only lasts for a moment. [20:5]

Q? How will the wicked man perish?

A. He will perish permanently like his own feces. [20:7]

Q? How will the wicked man go away?

A. He will fly away like a dream, and be chased away like a vision of the night. [20:8]

Q? What will the wicked man's children do?

A. His children will apologize to poor people. [20:10]

Q? What happens to wickedness inside the wicked man?

A. It will cause the food in his intestines to turn bitter, and will become like the poison of asps inside him. [20:14]

Q? What will happen to the riches that the wicked man swallows down?

A. He will vomit them up again. [20:15]

Q? What will the wicked man not live to enjoy?

A. He will not live to enjoy looking on rivers and flowing streams of honey and butter. [20:17]

Q? Why will the wicked man not rejoice?

A. He has oppressed and neglected the poor people, and has violently taken away houses that he did not build. [20:19]

Q? Why will the prosperity of the wicked man not be permanent?

A. It will not be permanent because there is nothing left that he did not devour. [20:21]

Q? What will God do to the wicked man who is about to fill his belly?

A. God will rain down the fierceness of his wrath on him while he is eating. [20:23]

Q? What will happen when the wicked man flees from the iron weapon?

A. A bow of bronze will shoot him. [20:24]

Q? What will the heavens and the earth do against the wicked man?

A. The heavens will reveal his iniquity and the earth will be a witness against him. [20:27]

Q? What will happen to the wicked man on the day of God's wrath?

A. The wealth of his house will vanish and his goods will flow away. [20:28]

Job 21

Q? What does Job think his friends will do after he has spoken?

A. He thinks they will continue to mock him. [21:3]

Q? How will people respond when they look at Job?

A. They will be astonished and lay their hands upon their mouths. [21:5]

Q? What happens to Job when he thinks about his sufferings?

A. He is troubled and horror takes hold of his flesh. [21:6]

Q? What does Job ask about wicked people?

A. Job asks why do they continue to live, become old, and grow mighty in power? [21:7]

Q? What happens to the bull and the cow of the wicked?

A. The bull doesn't fail to breed and the cow doesn't lose her calf prematurely. [21:10]

Q? What do the wicked say to God?

A. They tell God to depart from them, for they do not wish any knowledge of his ways. [21:14]

Q? How does Job respond to the advice of wicked people?

A. He has nothing to do with their advice. [21:16]

Q? Who does Job want to pay for the guilt of the wicked person?

A. Job wants the wicked person to pay for his guilt, and not his children, so that he would know his guilt. [21:19]

Q? Can anyone teach God knowledge?

A. No, for he judges even those who are high. [21:22]

Q? What happens to both the man who dies in full strength and the one who dies in bitterness of soul?

A. They both lie down alike in the dust and the worms cover them both. [21:26]

Q? What does Job know about his friends' thoughts and ways?

A. He knows their thoughts and the ways in which they wish to wrong him. [21:27]

Q? What have traveling people seen happen to the wicked man?

A. They have seen that the wicked man is kept from the day of calamity, and that he is led away from the day of wrath. [21:30]

Q? What will men do for the tomb of the wicked man?

A. Men will keep watch over his tomb. [21:32]

Q? With what does Job say Zophar was trying to comfort him?

A. Job says Zophar was comforting him with nonsense. [21:34]

Job 22

Q? What does Eliphaz ask Job if his righteousness can do for the Almighty?

A. He asks if it brings any pleasure to the Almighty if Job is righteous. [22:3]

Q? How does Eliphaz mock Job's reverence for God?

A. He mockingly says that because Job was reverent to God, he rebukes Job. [22:4]

Q? What does Eliphaz accuse Job of doing to the naked?

A. He says that Job has stripped the naked of their clothing. [22:6]

Q? What does Eliphaz accuse Job of doing to widows?

A. He claims Job has sent widows away empty. [22:9]

Q? What does Eliphaz say the darkness has done to Job?

A. He says that there is darkness, so that Job cannot see. [22:11]

Q? What does Eliphaz claim Job says about God not seeing people?

A. Job says, "Thick clouds are a covering to God, so that he does not see people." [22:14]

Q? What happens to the foundations of wicked men?

A. The wicked men's foundations have washed away like a river. [22:16]

Q? How do the righteous act when they see the fate of the wicked?

A. The righteous see their fate and are glad. [22:19]

Q? What will happen if Job is at peace with God?

A. If Job is at peace with God, good will come to him. [22:21]

Q? What does Eliphaz say will happen if Job returns to the Almighty?

A. If Job returns to the Almighty, he will be built up. [22:23]

Q? What will happen when Job takes pleasure in the Almighty?

A. When Job takes pleasure in the Almighty, he will lift up his face to God. [22:26]

Q? What does God do to the proud?

A. God humbles the proud. [22:29]

Job 23

Q? What does Job say is heavier than his groaning?

A. Job said that his suffering is heavier than his groaning. [23:2]

Q? What would Job do before God if he could find him?

A. He would lay his case in order before God and fill his mouth with arguments. [23:4]

Q? Does Job think God would be against him in the greatness of God's power if he could stand before him?

A. No, he thinks God would pay attention to him. [23:6]

Q? What does Job say God is doing in the south?

A. Job says in the south, God hides himself so that Job cannot see him. [23:9]

Q? What result does Job expect from God's testing him?

A. When God has tested Job, he will come out like gold. [23:10]

Q? What has Job done with the words of God's mouth?

A. Job has treasured up in his heart the words of God's mouth. [23:12]

Q? What does God carry out for Job?

A. God carries out his decrees for Job. [23:14]

Q? How does Job feel when he thinks about God?

A. When Job thinks about him, he is afraid of him. [23:15]

Q? What covers Job's face?

A. The thick darkness cover's Job's face. [23:17]

Job 24

Q? What times does Job think are not set by the Almighty?

A. Job asks why times for judging the wicked are not set by the Almighty. [24:1]

Q? What do the wicked do to the donkey of the fatherless?

A. They drive away the donkey of the fatherless. [24:3]

Q? What do the poor hope the Arabah will provide?

A. They hope the Arabah will provide them food for their children. [24:5]

Q? What do the poor lack in the cold?

A. They have no covering in the cold. [24:7]

Q? What do the poor embrace for lack of shelter?

A. They embrace a rock for lack of shelter. [24:8]

Q? What do the poor do for others even though they go hungry?

A. Even though they go hungry, they carry others' sheaves of grain. [24:10]

Q? What do the poor do for others even though they suffer thirst?

A. They tread the wicked men's winepresses, but they suffer thirst. [24:11]

Q? What is the murderer like in the night?

A. In the night, the murderer is like a thief. [24:14]

Q? Why do the wicked shut themselves up in daytime?

A. The wicked do not care for the light. [24:16]

Q? With what terrors are the wicked comfortable?

A. They are comfortable with the terrors of the thick darkness. [24:17]

Q? Who does sheol consume?

A. Sheol consumes those who have sinned. [24:19]

Q? Who does the wicked one devour?

A. The wicked one devours the barren women who have not born children. [24:21]

Q? Who does God drag away?

A. God drags away the mighty by his power. [24:22]

Q? What will happen to the mighty in a little while?

A. In only a little while, the mighty will be gone. [24:24]

Job 25

Q? Where does God make order?

A. God makes order in his high places of heaven. [25:2]

Q? Of whom does Bildad ask can they be clean and acceptable to God?

A. He asks if one who is born of a woman can be clean and acceptable to God. [25:4]

Q? To what does Bildad compare a son of man?

A. He says that a son of man is a worm. [25:6]

Job 26

Q? How does Job think Bildad's spoke his own words?

A. No, Job wants to know who helped Bildad speak his words. [26:4]

Q? What has no covering before God?

A. Destruction itself has no covering against God. [26:6]

Q? Where does God bind up the waters?

A. He binds up the waters in his thick clouds. [26:8]

Q? What does God spread on the face of the moon?

A. He encloses the face of the moon and spreads his clouds on it. [26:9]

Q? What did God calm with his power?

A. He calmed the sea with his power. [26:12]

Q? By what did God clear the heavens of storms?

A. By his breath, he cleared the heavens of storms. [26:13]

Q? What measure of God's voice do we hear?

A. We hear but a small whisper of him. [26:14]

Job 27

Q? What does Job say God has taken away from him?

A. God has taken away his justice. [27:2]

Q? What does Job vow his lips will not speak?

A. Job vows that surely his lips will not speak unrighteousness. [27:4]

Q? How long will Job's thoughts not reproach him?

A. His thoughts will not reproach him so long as he lives. [27:6]

Q? What does Job say God does when he cuts off a godless man's life?

A. When God cuts off his life, God takes away his soul. [27:8]

Q? What does Job say he will not conceal of the Almighty?

A. Job said that he would not conceal the thoughts of the Almighty. [27:11]

Q? Of what will the wicked man's offspring not have enough?

A. His offspring will never have enough food. [27:14]

Q? What will the wicked man's widow not do for him?

A. His widow will make no lament for him. [27:15]

Q? What will happen to the silver of the wicked man?

A. The innocent will divide up his silver among themselves. [27:17]

Q? What does the wicked man see when he opens his eyes after he lies down rich?

A. He opens his eyes, and everything is gone. [27:19]

Q? What does the east wind do as it carries the wicked man away?

A. The east wind carries him away, and it sweeps him out of his place. [27:21]

Q? What does the wicked man try to do when the east wind does not stop?

A. He tries to flee out of its hand. [27:22]

Job 28

Q? From where is copper smelted?

A. Copper is smelted out of the stone. [28:2]

Q? What does man search out to the farthest limit?

A. Man searches out, to the farthest limit, the stones in obscurity and thick darkness. [28:3]

Q? Where does man break open a shaft?

A. He breaks open a shaft away from where people live. [28:4]

Q? What is contained in the dust of the earth?

A. The earth's dust contains gold. [28:6]

Q? What has not walked through the path of man's shaft?

A. The proud animals have not walked such a path, nor has the fierce lion passed there. [28:8]

Q? What does man see in the channels he cuts among the rocks?

A. His eye sees every valuable thing there. [28:10]

Q? Where are wisdom and understanding not found?

A. Both of these are not found in the land of the living. [28:13]

Q? What cannot equal the worth of wisdom and understanding?

A. Gold and crystal cannot equal both of these in worth. [28:17]

Q? The price of wisdom is more than what jewel?

A. The price of wisdom is more than rubies. [28:18]

Q? From whose eyes is wisdom hidden?

A. Wisdom is hidden from the eyes of all living things. [28:21]

Q? Who knows wisdom's place?

A. God understands the way to wisdom and he knows its place. [28:23]

Q? What did God parcel out by measure?

A. He parceled out the waters by measure. [28:25]

Q? For what did God make a decree?

A. He made a decree for the rain. [28:26]

Q? What did God tell people is wisdom?

A. To people God said, "See, the fear of the Lord—that is wisdom." [28:28]

Job 29

Q? Does Job recall a time when God cared for him?

A. Job remembers that in the past months God had cared for him. [29:2]

Q? What was on Job's tent in the ripeness of his days?

A. Job remembers the ripeness of his days, when the friendship of God was on his tent. [29:4]

Q? What had the rock poured out for Job in the past?

A. When the almighty was with Job, the rock poured out for him streams of oil. [29:6]

Q? How did the young men show respect for Job in the city square?

A. They saw Job and kept their distance from him in respect. [29:8]

Q? What did the princes do in the past when Job came?

A. They used to refrain from talking when he came. [29:9]

Q? What happened to the tongue of the noblemen when Job came?

A. Their tongue clung to the roof of their mouths. [29:10]

Q? What would the noblemen do after their eyes saw Job?

A. They would then give witness to Job and approve of him. [29:11]

Q? What did Job cause the widow's heart to do?

A. He caused her heart to sing for joy. [29:13]

Q? What had Job done even for the person he did not know?

A. He would examine the case even of one whom he did not know. [29:16]

Q? Who would Job pluck from the teeth of the unrighteous?

A. He plucked the victim out from between the teeth of the unrighteous. [29:17]

Q? What does Job say is always new in his hand?

A. The bow of his strength is always new in his hand. [29:20]

Q? What did men wait to drink in like rain from Job?

A. They opened their mouth wide to drink in his words as they would for the latter rain. [29:23]

Q? To what does Job compare himself at a funeral?

A. He say that he is like one who comforts mourners at a funeral. [29:25]

Job 30

Q? Who has nothing but mockery for Job?

A. Those who are younger than Job have nothing but mockery for him. [30:1]

Q? What made the young men's fathers thin?

A. They were thin from poverty and hunger. [30:3]

Q? From where were the young men's fathers driven out?

A. Their fathers were driven out from among people. [30:5]

Q? Of whom does Job say the young men's fathers are descendants.

A. Job says that they were descendants of fools, indeed, of worthless men. [30:8]

Q? What had Job become for the sons of the worthless men?

A. Job had become their subject for a song of mockery. [30:9]

Q? What do the people now lose in front of Job?

A. These people lose all self-control in front of him. [30:11]

Q? Why are the men able to push forward disaster for Job?

A. They push forward disaster for him, for they have no one to hold them back. [30:13]

Q? What does Job say is driven away by the wind?

A. His honor is driven away as if by the wind. [30:15]

Q? What has laid hold of Job as his life is pouring out within him?

A. Many days of suffering have laid hold on him. [30:16]

Q? What does Job say has seized his clothing?

A. God's great force has seized my clothing. [30:18]

Q? How does Job say God persecutes him as he has changed and become cruel?

A. God has changed and become cruel to him; with the power of his hand God persecutes him. [30:21]

Q? What does Job know is destined for all living things?

A. He knows that God will bring him to death, to the house destined for all living things. [30:23]

Q? What came when Job waited for light?

A. When he waited for light, darkness came instead. [30:26]

Q? Where did Job stand to call for help?

A. He stood up in the assembly and cried for help. [30:28]

Q? For what kind of music does Job say his harp is tuned?

A. Job says that his harp is tuned for songs of mourning. [30:31]

Job 31

Q? What desire does Job say is subdued by a covenant with his eyes?

A. Job has made a covenant with his eyes to not look with desire on a virgin. [31:1]

Q? For whom did Job use to think calamity was reserved?

A. Job used to think that calamity was for the unrighteous. [31:3]

Q? What does Job ask to be done so that God would know his integrity?

A. He asks to be weighed in an even balance, so that God would know his integrity. [31:6]

Q? What does Job ask to happen to the harvest, if he has turned out of the right way?

A. He says to let the harvest be uprooted out of his field. [31:8]

Q? What does Job say should be the judgement if he was attracted to another woman?

A. Job says to let his wife grind grain for another man. [31:10]

Q? What kind of fire does Job say this crime is like?

A. Job says that it is a fire that consumes everything for sheol. [31:12]

Q? What did God do for both the servants and for Job?

A. God made and molded them all in the womb. [31:15]

Q? How does Job say he has treated the orphan from his youth?

A. He says the orphan grew up with him as with a father. [31:18]

Q? What should be offered to warm the needy with no clothing?

A. They should have been warmed with the wool of his sheep. [31:20]

Q? What part of his body does Job say should come off if he has failed to have compassion?

A. Job says to let his shoulder fall from the shoulder blade. [31:22]

Q? What could people say to fine gold?

A. They could say to fine gold, "You are my confidence." [31:24]

Q? Who would Job be denying if he worshipped the sun or moon?

A. If he worshiped them he would have denied the God who is above. [31:28]

Q? How has Job not suffered his mouth to sin?

A. Job has not suffered his mouth to sin by asking for the life of those who hate him with a curse. [31:30]

Q? What had Job always done for the traveler?

A. He had always opened his doors to the traveler. [31:32]

Q? How does Job say mankind has hidden his sins?

A. He has hidden his sins by hiding his guilt inside his tunic. [31:33]

Q? What does Job want to have that his opponent has written?

A. Job desired the indictment that his opponent had written. [31:35]

Q? How would Job go up to his opponent if he had their indictment?

A. He would go up to him as a confident prince. [31:37]

Q? If Job has caused landowners to lose their lives, what does he call to grow instead of crops?

A. Job said to let thorns grow instead of wheat and weeds instead of barley. [31:40]

Job 32

Q? What did Job's three friends do when they could not convince Job that he had done anything wrong?

A. They stopped answering Job. [32:1]

Q? What emotion was kindled in Elihu when Job continued to justify himself rather than God?

A. Elihu's anger was kindled against Job. [32:2]

Q? Why was Elihu's anger kindled against Job's three friends?

A. He was angry with Job's friends because they had found no answer to Job and yet they had condemned Job. [32:3-5]

Q? Why was Elihu timid and afraid to tell Job and his friends what he was thinking?

A. Elihu was young and the others were all very old and should be able to teach wisdom. [32:6-7]

Q? Who does Elihu say gives understanding to man?

A. The breath of the Almighty gives man understanding. [32:8]

Q? Why does Elihu say the others should listen to him and allow him to declare what he knows?

A. It is not only the great who are wise, and it not the aged alone who understand justice. [32:9-10]

Q? What were Job's friends not able to do even though Elihu waited for them to speak, and paid attention carefully?

A. Job's friends were not able to convince Job or respond to his words. [32:11-12]

Q? Who does Elihu say must refute Job when the three friends, who thought they were wise, were not able to do that?

A. It is God who must refute Job. [32:13]

Q? What does Elihu decide to do because the three friends were dumbfounded and could not answer Job?

A. Elihu decided that because the friends had not a word more to say, he will not wait any longer. [32:15-16]

Q? What is it that compels Elihu to share his knowledge with Job?

A. The spirit compels Elihu to share his knowledge. [32:18]

Q? What does Elihu say he is feeling like within his breast?

A. He says his breast feels like wine in new wineskins that are ready to burst. [32:19]

Q? What does Elihu say his Maker would do to him if he were to speak and give honorific titles to any man?

A. Elihu says that his Maker would soon take him away. [32:21-22]

Job 33

Q? Why does Elihu beg Job to listen to the words he will speak?

A. Elihu begs Job to listen because he will speak the uprightness of his heart. [33:1-3]

Q? Who has made Elihu and what has given him life?

A. The Spirit of God made Elihu and the Almighty gave him life. [33:4]

Q? What does Elihu ask Job to do if Job could answer Elihu?

A. He asks Job to set his words in order and stand up before Elihu. [33:5]

Q? What reason does Elihu give that Job should not be afraid of him or feel pressure from Elihu?

A. Elihu tells Job that they are the same in God's sight and were both formed out of the clay. [33:6-7]

Q? What had Elihu heard Job saying?

A. Elihu heard Job saying that he was clean, without transgression, innocent and there was no sin in him. [33:8-9]

Q? Who does Job blame for finding opportunities to attack him, and for regarding him as an enemy?

A. Job blames God for doing these things. [33:10]

Q? How does Elihu say God compares to man?

A. Elihu says God is greater than man. [33:12]

Q? Why does Elihu say it is useless to struggle against God?

A. God does not have to account for any of his doings. [33:13]

Q? How does Elihu say that God speaks to man?

A. God speaks in a dream and in a vision during the night while men are sleeping. [33:14-15]

Q? Why does God open the ears of men and frighten them with threats?

A. God does this in order to pull man back from sinful purposes and keep pride from him. [33:16-17]

Q? What does Elihu say is the reason that man has pain on his bed, agony in his bones, and no desire for food or delicacies?

A. Elihu says that this is because man is being punished. [33:19-20]

Q? What does Elihu say happens to a man who is being punished by God?

A. A man's flesh is consumed, his bones stick out and his soul draws close to the pit. [33:21-22]

Q? What could an angel mediator say to God to save a person from going down to the pit?

A. The angel could say to God, "I have found a ransom for him." [33:24]

Q? What will happen to the flesh of the person who is saved from going down to the pit?

A. His flesh will become fresher than a child's. [33:25]

Q? What will happen to the life of a person who admits his sin and is rescued from the pit by God?

A. That person's life will continue to see light. [33:28]

Q? Why does Elihu say that God rescues a person from the pit?

A. God does this so that a person may be enlightened with the light of life. [33:29-30]

Q? What does Elihu want to teach Job if Job will pay attention and listen to him and remain silent?

A. Elihu wants to teach Job wisdom. [33:33]

Job 34

Q? Who does Elihu want to listen to his words and hear him?

A. Elihu wants the wise men and those who have knowledge to listen to him. [34:1-3]

Q? What does Elihu want others to choose and discover for themselves?

A. Elihu wants them to choose what is just and discover what is good. [34:4]

Q? What does Job say that God has taken away from him even though he is without sin and what is incurable?

A. Job says that God has taken away his rights. [34:5]

Q? In whose company does Elihu say Job goes around?

A. He says Job goes around in the company of those who do evil. [34:8]

Q? What does Elihu tell the men of understanding that God does not do?

A. God does not do wickedness, commit sin, or pervert justice. [34:10-12]

Q? What does Elihu say would happen if God ever gathered back to himself his spirit and his breath?

A. All flesh would perish and mankind would return to dust again. [34:13-15]

Q? Who does Elihu's question imply that Job is condemning?

A. He implies Job is condemning God who is righteous and mighty. [34:17]

Q? Who does Elihu say are the works of God's hands?

A. Leaders, rich and poor, are all the work of God's hands. [34:19]

Q? What does Elihu say that God sees.

A. Elihu says that God sees a person's ways and all his steps. [34:21]

Q? What does God do in the night to mighty men whose ways and deeds he knows?

A. God overthrows them in the night and they are destroyed. [34:25]

Q? What will God do to those who do wicked deeds like criminals and make the cry of the poor come to him?

A. God will kill them in the open sight of others. [34:26]

Q? Over whom does God rule?

A. God rules over the nation and the individual alike. [34:29]

Q? What is Elihu suggesting that Job should admit to God?

A. Elihu suggests that Job should admit that he is guilty and has committed sin, but will do it no longer. [34:31-32]

Q? What will men of understanding say about Job?

A. They will say that Job speaks without knowledge and wisdom. [34:34-35]

Q? What does Elihu say Job is adding to his sin because of his talking like wicked men?

A. He says that Job is adding rebellion to his sin. [34:37]

Job 35

Q? How does Elihu imply Job compares himself to God?

A. Elihu implies that Job thinks he is innocent, and that he is more righteous than God. [35:1-2]

Q? What does Elihu tell Job and his friends to look up and see?

A. Elihu tells them to look up and see the sky. [35:5]

Q? What effect could Job's wickedness or his righteousness have on another man?

A. Job's wickedness could hurt a man and his righteousness could benefit another son of man. [35:8]

Q? Why do people cry out for help from the arms of mighty men?

A. They cry out for help because of the many acts of oppression. [35:9]

Q? What things does Elihu say that God can do for people even though no one acknowledges it?

A. God gives songs in the night, teaches us, and makes us wise. [35:10-11]

Q? Why does Elihu say that God does not give an answer when people cry out to him?

A. Elihu says that God does not give an answer when people cry out because of the pride of evil men. [35:12]

Q? What will God certainly not hear?

A. He will certainly not hear a foolish cry. [35:13]

Q? What does Elihu accuse Job of doing when Job opens his mouth?

A. He says Job opens his mouth to speak foolishness and to pile up words without knowledge. [35:16]

Job 36

Q? To whom does Elihu acknowledge that righteousness belongs?

A. Elihu acknowledges that righteousness belongs to his Maker. [36:3]

Q? What does God do for those who those who suffer?

A. He does what is right for those who suffer. [36:6]

Q? What does God do for the righteous?

A. He sets them on thrones like kings forever, and they are lifted up. [36:7]

Q? What does God reveal to those who are bound in chains and trapped in cords of suffering?

A. He reveals to them what they have done, their transgressions, and how they behaved arrogantly. [36:9]

Q? What will happen to listen to God and worship him?

A. They will spend their days in prosperity and their years in contentment. [36:11]

Q? What will happen to the people who do not listen to God?

A. They will perish by the sword and die because they have no knowledge. [36:12]

Q? What does the godless person who stores up anger and does not cry out to God for help?

A. They will die in their youth and their lives will end in disgrace. [36:14]

Q? How does Elihu say God uses affliction and oppression?

A. God uses affliction to rescue the afflicted and oppression to open their ears. [36:15-16]

Q? What does Elihu say that God would like to do for Job?

A. God would like to draw Job out of his distress into a broad place where there is no hardship. [36:16]

Q? What has filled Job?

A. He is full of the judgment on the wicked. [36:17]

Q? What things could lead Job to deception and turn him aside from justice?

A. Wealth could lead Job to deception and a bribe could turn him aside from justice. [36:18]

Q? What things will not be able to help Job out of his distress?

A. Job's wealth and the force of his strength will not help him out of his distress. [36:19]

Q? Why does Elihu say that Job is being tested by suffering?

A. Job is being tested by suffering so that he will stay away from sinning. [36:21]

Q? What can no one say about God?

A. No one can say that God has committed unrighteousness. [36:23]

Q? What is it about God that we cannot calculate?

A. We cannot calculate the number of his years. [36:26]

Q? How does God cause rain to fall?

A. He draws up the drops of water that distill as rain from his vapor, which the clouds pour down and drop in abundance on mankind. [36:27-28]

Q? Why does Elihu say that God spreads lightning and covers the sea with darkness?

A. He spreads lightning around himself and covers the sea with darkness in order to feed people and give food in abundance. [36:30-31]

Q? What tells people and cattle of the coming storm?

A. The noise of the lightning bolts hitting their targets tells people and cattle of the coming storm. [36:32-33]

Job 37

Q? What makes Elihu's heart tremble?

A. The noise of God's voice and the sound from his mouth causes Elihu's heart to tremble. [37:1-2]

Q? What does God tell the snow and the rain to do?

A. HE tells the snow to fall to the earth, and the rain to become a great shower of rain. [37:6]

Q? Why does God stop the hand of every man from working?

A. God stops them so that all people may see his deeds. [37:7]

Q? For what reason do the beasts go into hiding and stay in their dens?

A. They hide and stay in their dens because of the storms that come. [37:8-9]

Q? What is given by the breath of God?

A. By the breath of God ice is given. [37:10]

Q? For what reasons does God give guidance to the clouds and cause them to do whatever he commands?

A. He makes this happen sometimes for correction, sometimes for his land, and sometimes as acts of covenant faithfulness. [37:13]

Q? About what does Elihu want Job to stop and think?

A. He wants Job to stop and think about God's marvelous deeds. [37:14]

Q? What happens when God forces his will on the clouds?

A. God makes lightning bolts flash in the clouds. [37:15]

Q? What image does Elihu use to describe the sky?

A. He says the sky is as strong as a mirror of cast metal. [37:18]

Q? Why does Elihu say that he and others cannot lay out their arguments before God?

A. They cannot lay out their arguments before God because of the darkness of their minds. [37:19]

Q? What is it that people cannot look at when the sky is clear?

A. People cannot look at the sun when it is bright in the sky. [37:21]

Q? What does Elihu say that the Almighty does not do to his people?

A. The Almighty does not oppress people. [37:23]

Q? To whom does Elihu say that the Almighty does not pay attention?

A. The Almighty does not pay attention to those who are wise in their own minds. [37:24]

Job 38

Q? Out of what did Yahweh speak to Job?

A. Yahweh spoke to Job out of a fierce storm. [38:1]

Q? By what means did someone bring darkness to Yahweh's plans?

A. Job brought darkness to Yahweh's plans by means of words without knowledge. [38:2]

Q? What does Yahweh tell Job he must do when Yahweh questions him?

A. Job must gird up his loins like a man and answer Yahweh's questions. [38:3]

Q? What sang together and who shouted for joy when Yahweh laid the cornerstone of the earth?

A. The morning stars sang together and all the sons of God shouted for joy when the cornerstone was laid. [38:6-7]

Q? To what does Yahweh compare the sea bursting out after it was shut up with doors?

A. God compares the sea bursting out of doors to coming out of the womb. [38:8]

Q? What did Yahweh put in place to mark out the boundary of the sea so that it could come only so far and no farther?

A. Yahweh put in place bars and doors to mark a boundary for the sea. [38:10-11]

Q? How is the earth is changed in appearance like clay changes under a seal?

A. The light of dawn changes the earth so that all things on it stand out clearly like the folds of a piece of clothing. [38:14]

Q? What does Yahweh say to mock Job about his lack of knowledge about the way to the resting place of light and darkness?

A. Yahweh mocks Job by saying that undoubtedly Job should know about this because the number of Job's days is so large. [38:19-21]

Q? For what reason does Yahweh say he has kept storehouses for the snow and the hail?

A. Yahweh has kept these storehouses for times of trouble and for days of battle and war. [38:22-23]

Q? Why does Yahweh cause it to rain on the wilderness in which there is no person?

A. He causes it to rain in order to meet the needs of the barren and lonely regions and to make the tender grass sprout up. [38:25-27]

Q? What does Yahweh asks Job if he can do to Pleiades and Orion?

A. He asks Job if he can fasten chains on Pleiades or undo the cords of Orion. [38:31]

Q? What happens to the dust and clods of earth when Yahweh pours out water on them?

A. The dust runs into a hard mass and the clods of earth clump tightly together. [38:37-38]

Q? Where do the young lion cubs wait for their food?

A. They are crouch in their dens and shelter in hiding to lie in wait. [38:40]

Q? Why do the young ones of the ravens stagger about?

A. They stagger about for lack of food. [38:41]

Job 39

Q? What happens to the young deer after they grow up in the open fields?

A. They go out and do not come back again. [39:4]

Q? Where has Yahweh made the home of the donkey?

A. He has made his home in the Arabah, and his house in the salt land. [39:6]

Q? Where does the wild donkey find food?

A. He roams over the mountains where he looks for every green plant to eat. [39:8]

Q? What does Yahweh ask Job to make the wild ox do with a rope?

A. He asks Job if with a rope, he can make the wild ox to plow the furrows or harrow the valleys for him. [39:10]

Q? What does the ostrich wave proudly?

A. The wings of the ostrich wave proudly. [39:13]

Q? What does the ostrich do with her eggs?

A. She leaves her eggs on the earth, and lets them keep warm in the dust. [39:14]

Q? Why does the ostrich not fear that her labor might have been in vain?

A. Yahweh has deprived her of wisdom and not given her any understanding. [39:16]

Q? What does Yahweh say the ostrich does when she runs?

A. She laughs in scorn at the horse and its rider. [39:18]

Q? What clothes the neck of the horse?

A. A flowing mane clothes his neck. [39:19]

Q? How does the horse react to the sword?

A. He does not turn back from the sword. [39:22]

Q? What can the horse not do at the sound of the trumpet?

A. He cannot stand in one place. [39:24]

Q? Where does the eagle make his nest and his home?

A. He makes his nest in high places, and his home on the peaks of the cliffs. [39:27-28]

Job 40

Q? How did Job do to show that he was too insignificant to answer Yahweh?

A. Job put his hand over his mouth. [40:4]

Q? From what did Yahweh answer Job?

A. Yahweh answered Job from out of a fierce storm. [40:6]

Q? What did Yahweh tell Job to do to prepare to answer Yahweh?

A. He told Job to gird up his loins like a man. [40:7]

Q? Why did Yahweh say that Job was condemning Yahweh?

A. He said Job condemned Yahweh so that Job could claim he was right. [40:8]

Q? With what does Yahweh challenge Job to clothe himself?

A. He challenges Job to cloth himself with glory, dignity, honor and majesty. [40:10]

Q? What does Yahweh tell Job to do to the wicked people?

A. Yahweh tells Job to trample them down where they stand. [40:12]

Q? What does the behemoth eat?

A. He eats grass like an ox. [40:15]

Q? What is the tail of the behemoth like?

A. His tail is like a cedar. [40:17]

Q? Who can defeat the behemoth?

A. Only God can defeat the behemoth. [40:19]

Q? Where does the behemoth lie?

A. He lies under the lotus plants in the shelter of the reeds. [40:21]

Q? What does the behemoth think when the river floods and the Jordan surges?

A. He does not tremble and he is confident. [40:23]

Job 41

Q? With what does Yahweh ask Job if he can draw out leviathan?

A. Yahweh asks Job if he can draw out the leviathan with a fishhook. [41:1]

Q? What does Yahweh ask Job if the fishermen would do with leviathan?

A. He asks Job if the fishermen would bargain for leviathan or divide him up to trade among the merchants. [41:6]

Q? What will happens if a person puts his hand on leviathan?

A. If someone puts his hand on the leviathan just once, he will remember the battle and do it no more. [41:8]

Q? Since no one is fierce enough to dare stir leviathan up, can anyone stand before Yahweh?

A. No one dares to stir leviathan up, so there is no one who can stand before Yahweh. [41:10]

Q? How more does Yahweh describe leviathan's mouth?

A. He says it is the doors of his face that are ringed with his teeth, which are a terror. [41:14]

Q? How close are the scales on the back of leviathan?

A. One is so near to another that no air can come between them. [41:16]

Q? How does Yahweh say leviathan's eyes are like?

A. His eyes are like eyelids of the morning. [41:18]

Q? What comes out of leviathan's mouth?

A. Out of leviathan's mouth go burning torches, and sparks of fire leap out. [41:19]

Q? How is the smoke from leviathan's nostrils like?

A. It is like a boiling pot on a fire that has been fanned to be very hot. [41:20]

Q? What is leviathan's heart like?

A. His heart is as hard as a lower millstone. [41:24]

Q? What do the gods do when leviathan raises himself up?

A. They become afraid and draw back. [41:25]

Q? What happens when a sword, spear, arrow or any pointed weapon strikes leviathan?

A. They do nothing to him. [41:26]

Q? What does leviathan think of iron and bronze?

A. He thinks of iron as if it were straw and bronze as if it were rotten. [41:27]

Q? What kind of trail does leviathan leave?

A. He leaves a spreading trail in the mud as if he were a threshing sledge. [41:30]

Q? What does he make the deep to do?

A. He makes the deep to foam up like a boiling pot of water. [41:31]

Q? Why does leviathan have no equal on earth?

A. He has been made to live without fear. [41:33]

Job 42

Q? What did Job acknowledge that he had spoken?

A. He had spoken things that he did not understand, things too difficult for him to understand, which he did not know about. [42:3]

Q? How did Job respond to Yahweh after seeing him with his eye?

A. Job despised himself and repented in dust and ashes. [42:6]

Q? What did Yahweh say that Eliphaz and his two friends had done wrong?

A. They had not said right things about Yahweh, as Job had done. [42:7]

Q? What did Yahweh tell Eliphaz to give as an offering?

A. He told Eliphaz to take seven bulls and seven rams to offer for themselves as a burnt offering. [42:8]

Q? Whose prayer did Yahweh say he would accept?

A. Yahweh said he would accept Job's prayer. [42:8]

Q? What happened after Job prayed for his friends?

A. Yahweh restored his fortunes, and gave him twice of what he had possessed before. [42:10]

Q? What did every person give to Job when they came to comfort him?

A. They each gave him a piece of silver and a ring of gold.

Q? How did Yahweh bless Job at the end of his life?

A. Yahweh blessed Job more than the first part of Job's life. [42:12]

Q? How many more sons and daughters did Yahweh give to Job?

A. He had seven sons and three daughters. [42:13]

Q? What was unique about Job's daughters?

A. There were no woman in the land as beautiful as Job's daughters, and he gave them an inheritance with their brothers. [42:15]

translationWords

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include: lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by, “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase, “is an abomination to” could include: “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as, “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [Daniel](#), [desecrate](#), [desolate](#), [desolation](#), [idol](#), [idolatrous](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

accuse, accusation, accuser

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

Waiting

acknowledge

Facts:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as, “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as, “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: [obey](#), [obedient](#), [obedience](#), [glory](#), [glorious](#), [salvation](#))

Bible References:

Waiting

acquit

Definition:

The term “acquit” means to formally declare someone to be not guilty of an unlawful or immoral behavior he was accused of.

- This term is sometimes used in the Bible to talk about forgiving sinners.
- Often the context is about wrongly acquitting people who are wicked and rebel against God.
- This could be translated as, “declare innocent” or “judge to be not guilty.”

(See also: [forgive](#), [forgiveness](#), [guilt](#), [guilty](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that involves a married person having sexual relations with someone who is not his spouse. The term “adulterous” describes this kind of behavior or the person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as, “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: [commit](#), [committed](#), [commitment](#), [covenant](#), [fornication](#), [sexual immorality](#), , [have sex with](#), [have relations with](#), [sleep with](#), [lovemaking](#), [unfaithful](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-06]**”Do not commit **adultery**.”
- **[28-02]** Do not commit **adultery**.
- **[34-07]**”The religious leader prayed like this, ”Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.””

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- An adversary can be a person who tries to oppose you or harm you.
- A nation can be called an “adversary” when it fights against another nation.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See: [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like, “afflict someone with leprosy” could be translated as, “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.” physical
- The phrase “afflicted with” could also be translated as, “suffering from” or “sick with.”

(See: [leprosy](#), [leper](#), [leprous](#), [plague](#), [suffer](#), [suffering](#))

Bible References:

Waiting

age**Definition:**

The term “age” refers to the number of years a person has lived. It also used to refer generally to a time period.

- Other words used to express an extended period of time include, “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could also be translated as, “era” or “number of years old” or “time period” or “time.”
- The phrase, “at a very old age” could be translated as, “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The phrase, “this present evil age” means, “during this time right now when people are very evil.”

Bible References:

Waiting

Almighty

Facts:

The term “Almighty” literally means “all-powerful”; in the Bible, it always refers to God.

- The titles “the Almighty” or “the Almighty One” refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles, “Almighty God” or “God Almighty” or “Lord Almighty” or “Lord God Almighty.”

Translation Suggestions:

- This term could also be translated as “All-powerful” or “Completely Powerful One” or “God, who is completely powerful.”
- Ways to translate the phrase “Lord God Almighty” could include, “God, the Powerful Ruler” or “Powerful Sovereign God” or “Mighty God who is Master over everything.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [power](#), [powers](#))

Bible References:

Waiting

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions express how very surprised or shocked the person was feeling. Other languages might also have expressions to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be, “extremely surprised” or “very shocked.”
- Related words include: “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

Waiting

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as, “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as, “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase, “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
-

(See: [fulfill](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

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

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as, “emotional distress” or “deep sorrow” or “severe pain.”

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

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this such as, “bow-man.”

(See also: [Assyria](#), [Assyrian](#), [Assyrian Empire](#))

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

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

authority

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” refers to people, governments, or organizations that have authority over others.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: [citizen](#), [command](#), [to command](#), [commandment](#), [obey](#), [obedient](#), [obedience](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#))

Bible References:

Waiting

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See: [How to Translate Unknowns](#))

(See also: [grain](#), [thresh](#), [threshing](#), [wheat](#))

Bible References:

Waiting

barren

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

Waiting

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include, “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: [authority](#), [Daniel](#), [livestock](#), [nation](#), [power](#), [powers](#), [reveal](#), [revelation](#))

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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?”

biblical time: day**Definition:**

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [day of the Lord](#), [day of Yahweh](#), [judgment day](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

biblical time: month

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

Waiting

biblical time: year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [biblical time: month](#))

Bible References:

Waiting

blameless**Definition:**

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as, “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

Waiting

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people ‘bless’ God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

from comment below: It is important to not define, focus on, or be confined by applications of the root word of “bless” that suggest primarily the flourishing or abundance of material things or physical wellness. Consider the extensive teachings in Scripture on God’s love, mercy and grace that is not only ancient, but current. Consider care, protection, and presence of God’s Spirit. And for us to bless God, we can offer thankfulness, appreciation, and understanding as we learn of and follow (obey) him.

Translation Suggestions:

- To “bless” could also be translated as, “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as, “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like, “blessed be the Lord” could be translated as, “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as, “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-07]** God saw that it was good and he **blessed** them.
- **[01-15]** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **[01-16]** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **[04-04]** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **[04-07]** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **[07-03]** Isaac wanted to give his **blessing** to Esau.
- **[08-05]** Even in prison, Joseph remained faithful to God, and God **blessed** him.

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.

boast, boastful

Definition:

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle, Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means, “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in ones’ work, family, or country.

Translation Suggestions:

(See also: [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

body

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say, “spiritual body of Christ.”
- When Jesus says, “This is my body” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as, “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase, “bond of peace” means, “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as, “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as, “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as, “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [peaceful](#), [prison](#), [prisoner](#), [imprison](#), [servant](#), [slave](#), [slavery](#), [vow](#))

Bible References:

Waiting

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means, “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [humility](#), [worship](#))

Bible References:

Waiting

bow and arrow**Definition:**

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

Waiting

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means, “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#))
- The term “bread of the presence” referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The figurative term, “bread from heaven” referred to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the “bread that came down from heaven” and the “bread of life.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [Festival of Unleavened Bread](#), [yeast](#), [leaven](#))

Bible References:

Waiting

breathe, breath

Definition:

In the Bible, the terms “breathe” and “breath” are often used figuratively to refer to giving life or having life.

- The Bible teaches that God “breathed into” Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to “receive the Spirit,” he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms “breathing” and “breathing out” are used to refer to speaking.
- The figurative expression “breath of God” or “breath of Yahweh” often refers to God’s wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression “breathed his last” is a figurative way of saying “he died.” It could also be translated as, “he took his last breath” or “he stopped breathing and died” or “he breathed in air one last time.”
- Describing the Scriptures as “God-breathed” means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate “God-breathed” somewhat literally since it is difficult to communicate the exact meaning of this.
- If a literal translation of “God-breathed” is not acceptable, other ways to translate this could include, “inspired by God” or “authored by God” or “spoken by God.” It could also be said that “God breathed out the words of Scripture.”
- The expressions “put breath in” or “breathe life into” or “gives breath to” could be translated as, “cause to breathe” or “make alive again” or “enable them to live and breathe” or “give life to.”
- If possible, it is best to translate “breath of God” with the literal word that is used for “breath” in the language. If God cannot be said to have “breath,” this could be translated as, “God’s power” or “God’s speech.”
- The expression “catch my breath” or “get my breath” could be translated as, “relax in order to breathe more slowly” or “stop running in order to breathe normally.”
- The expression “is only a breath” means “lasts a very short time.”
- Similarly the expression “man is a single breath” means “people live a very short time” or “the lives of human beings are very short, like a single breath” or “compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air.”

(See also: [Adam](#), [Paul](#), [Saul](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#), [life](#), [live](#), [living](#), [alive](#))

Bible References:

Waiting

bribe

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- “To bribe” could be translated with a word or phrase that means, “to pay to influence (someone)” or “to pay to have a dishonest favor done” or “to pay for a favor.”

Bible References:

Waiting

bronze**Definition:**

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See: [How to Translate Unknowns](#))

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

brother

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include, “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as, “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be, “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [the twelve](#), [the eleven](#), [God the Father](#), [Heavenly Father](#), [sister](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

burden

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

Waiting

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [atone](#), [ox](#), [oxen](#), [priest](#), [priesthood](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means, “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

call, calling, called, call out

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See: [pray](#), [prayer](#))

Bible References:

Waiting

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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

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

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

clean, cleanse

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [holiness](#), [unclean](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

clothe, clothed**Definition:**

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

Waiting

comfort, comforter

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [encouragement](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#))

Bible References:

Waiting

command, to command, commandment

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [statutes](#), [law](#), [principle](#), [Ten Commandments](#))

Bible References:

Waiting

commander, command

Definition:

the term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- To “command” an army means to lead and be in charge of the army.
- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term “to command” an army could be translated as “to lead” or “to be in charge of.”

(See also: [command](#), [to command](#), [commandment](#), [ruler](#), [rulers](#), [rule](#), [centurion](#))

Bible References:

Waiting

commit, committed, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [faithful](#), [faithfulness](#), [promise](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

conceive, conception

Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as, “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as, “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: [create](#), [creation](#), [Creator](#), [womb](#))

Bible References:

Waiting

condemn, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as, “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [judgment](#), [punish](#), [punishment](#))

Bible References:

Waiting

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

consecrate

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), [holiness](#), [pure](#), [purify](#), [purification](#), [sanctify](#), [sanctification](#))

Bible References:

Waiting

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See: [devour](#), [wrath](#), [fury](#))

Bible References:

Waiting

contempt, contemptible

Facts:

The term “contempt” refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called “contemptible.”

- A person or behavior that shows open disrespect for God is also called “contemptible” and could be translated as “greatly disrespectful” or “completely dishonorable” or “deserving scorn.”
- To “hold in contempt” means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: “have contempt for” or “show contempt for” or “be in contempt of” or “treat with contempt.” These all mean to “strongly disrespect” or “strongly dishonor” something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had “shown contempt for” God. It means he had greatly disrespected and dishonored God by doing that.

(See also: [dishonor](#), [dishonorable](#))

Bible References:

Waiting

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

Waiting

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term corruption could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

counsel, counselor, advice, advisor**Definition:**

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, “to counsel” could be translated as “to advise” or “to make suggestions” or “to exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: [exhort](#), [exhortation](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [wise](#), [wisdom](#))

Bible References:

Waiting

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

covenant

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example when God established his covenant with mankind, promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: , [New Covenant](#), [promise](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-09]** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **[05-04]** “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **[06-04]** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.

- [07-10] The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- [13-02] God said to Moses and the people of Israel, ”If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”
- [13-04] Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- [15-13] Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.

covenant faithfulness, covenant loyalty, loving kindness, unfailing love

Definition:

This term is used to describe God's commitment to fulfill the promises that he made to his people.

- God made promises to the Israelites in formal agreements called "covenants."
- The "covenant faithfulness" or "covenant loyalty" of Yahweh refers to the fact that he keeps his promises to his people.
- God faithfulness to keep his covenant promises is an expression of his grace toward his people.
- The term "loyalty" is another word that refers to being committed and dependable to do and say what has been promised and what will benefit someone else.

Translation Suggestions:

- The way this term is translated will also depend on how the terms "covenant" and "faithfulness" are translated.
- Other ways to translate this term could include, "faithful love" or "loyal, committed love" or "loving dependability."

(See also: [covenant](#), [faithful](#), [faithfulness](#), [grace](#), [gracious](#), [Israel](#), [Israelites](#), [nation of Israel](#), [people of God](#), [my people](#), [promise](#))

Bible References:

Waiting

cow, calf, bull, cattle

Definition:

The term , “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow”, the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See: [How to Translate Unknowns](#))

(See also: [heifer](#), [ox](#), [oxen](#), [yoke](#))

Bible References:

Waiting

create, creation, Creator

Definition:

The term “create” means to make something, or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means, “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as, “when God created the world at the beginning of time” or “when the world was first created.”
- To preach the good news “to all creation” means to preach the good news “to all people everywhere on earth.”
- The phrase, “Let all creation rejoice” means, “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as, “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as, “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as, “God, who created you.”

(See: [God](#), [good news](#), [gospel](#), [world](#))

Bible References:

se, “since the creation of the world” means, “since the time when God created the world was created.

Waiting

creature**Definition:**

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

crime, criminal

Definition:

The term “crime” usually refers to a sin that involves breaking the law of a country or state. The term “criminal” refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone’s property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [fugitive](#), [thief](#), [thieves](#), [robber](#))

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

cry, cry out

Definition:

The terms “cry” or cry out” often mean to say something loudly and urgently. Someone can “cry out” in pain or in distress or in anger.

- The phrase “cry out” also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as, “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [plead](#), [pleading](#), [plea](#))

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

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression, “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [corruption](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [redemption](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression that refers to death in the target language.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression, “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as, “dead people” or “people who have died.” (See: nominal adjective)
- The expression, “put to death” could also be translated as, “kill” or “murder” or “execute.”

(See also: [believe](#), [believe in](#), [belief](#), [faith](#), [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-11]** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **[02-11]** "Then you will **die**, and your body will return to dirt."
- **[07-10]** Then Isaac **died**, and Jacob and Esau buried him.
- **[37-05]** "Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **[40-08]** Through his **death**, Jesus opened a way for people to come to God.
- **[43-07]** "Although Jesus **died**, God raised him from the dead."
- **[48-02]** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **[50-17]** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.
-

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

deer, doe, buck, roebuck, fawn

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The term “buck” refers to a male deer.
- A “roebuck” is the male of the specific variety called “roedeer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

delight

Definition:

A “delight” is something that pleases someone greatly or causes much joy.

- To “delight in” something means to “take joy in” or “be happy about” it.
- When something is very agreeable or pleasing it is called “delightful.”
- If a person’s delight is in something it means that he enjoys it very much.
- The expression, “my delight is in the law of Yahweh” could be translated as, “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means, “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as, “I delight to do your will” could also be translated as, “I enjoy doing your will” or “I am very happy when I obey you.”

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

destiny, destine, destined

Definition:

The term “destiny” refers to what will happen to people in the future. If someone is “destined” to do something, it means that what that person will do in the future has been decided by God.

- When God “destines” a nation for wrath, this means that he has decided or chosen to punish that nation because of their sin.
- Judas was “destined” for destruction, which means that God had decided that Judas would be destroyed because of his rebellion.
- Every person has a final, eternal destiny, either in heaven or in hell.
- When the writer of Ecclesiastes says that everyone’s destiny is the same, he means that all people eventually die.

Translation Suggestions:

- The phrase “destine you for wrath” could also be translated as, “decided that you will be punished” or “determined that you will experience my wrath.”
- The figurative expression, “they are destined for the sword” could be translated as, “God has decided that they will be destroyed by enemies who will kill them with swords” or “God has determined that their enemies will kill them with swords.”
- The phrase, “you are destined for,” could be translated using a phrase like, “God has decided that you will be.”
- Depending on the context, “destiny” could be translated as “final end” or “what will happen in the end” or “what God has decided will happen.”

(See also: [captive](#), [captivity](#), [everlasting](#), [eternal](#), [eternity](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [hell](#), [lake of fire](#), [John \(the Baptist\)](#), [repent](#), [repentance](#).)

Bible References:

Waiting

destroyer

Definition:

The term “destroyer” literally means, “person who destroys.”

- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as, “the destroyer of the firstborn.” This could be translated as, “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: [angel](#), [archangel](#), [Egypt](#), [Egyptian](#), [firstborn](#), [Passover](#))

Bible References:

Waiting

devour**Definition:**

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: other)

Bible References:

Waiting

discern, discernment

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as, “understanding” or “ability to distinguish good and evil.”

(See also: [judge](#), [judgment](#), [wise](#), [wisdom](#))

Bible References:

Waiting

disgrace, disgraceful

Facts:

The term “disgrace” refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term “disgraceful” is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or dishonoring.”

(See also: [dishonor](#), [dishonorable](#), [honor](#), [to honor](#), [shame](#), [shameful](#), [ashamed](#))

Bible References:

Waiting

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun, “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: [disgrace](#), [disgraceful](#), [honor](#), [to honor](#))

Bible References:

Waiting

dominion**Definition:**

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other Ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as, “rule over” or “manage.”

(See: [authority](#), [power](#), [powers](#))

Bible References:

Waiting

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: [vision](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-02]** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- **[08-07]** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- **[16-11]** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- **[23-01]** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include, “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: [wine](#), [wineskin](#), [new wine](#))

Bible References:

Waiting

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

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See: [Daniel](#), [free](#), [freedom](#), [liberty](#), [Nebuchadnezzar](#), [power](#), [powers](#))

(See: [How to Translate Unknowns](#))

Bible References:

Waiting

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: [Metonymy](#))
- The expressions, “let the earth be glad” and “He will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as, “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as, “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include, “physical” or “things of this earth” or “visible.”

(See also: [spirit](#), [spiritual](#), [world](#), [worldly](#))

Bible References:

Waiting

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

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience,” “bearing up under a trial,” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include, “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as, “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase, “will not endure” could be translated as, “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include, “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: [persevere](#), [perseverance](#))

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

evildoer

Definition:

The term “evildoer” is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for “evil” or “wicked,” with the word for “doing” or “making” or “causing” something.

(See also: [evil](#), [wicked](#), [wickedness](#))

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

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant could be translated as, ”praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: [arrogant](#), [joy](#), [joyful](#), [praise](#), [rejoice](#))

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

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression, “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [Abstract Nouns](#))
- The expression, “keep the faith” could be translated by, “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence, “they must keep hold of the deep truths of the faith” could be translated by, “they must keep believing all the true things about Jesus that they have been taught.”
- The expression, “my true son in the faith” could be translated by something like, “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[05-06]** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **[31-07]** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **[32-16]** Jesus said to her, “Your **faith** has healed you. Go in peace.”

- **[38-09]** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

faithful, faithfulness

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means, “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include, “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: [faith](#), [believe](#), [believe in](#), [belief](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-05]** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **[14-12]** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **[15-13]** The people promised to remain **faithful** to God and follow his laws.
- **[17-09]** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **[18-04]** God was angry with Solomon and, as a punishment for Solomon’s **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon’s death.
- **[35-12]** “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- **[49-17]** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **[50-04]** If you remain **faithful** to me to the end, then God will save you.”

false god, foreign god, god, goddess

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), [Asherah](#), [Asherah poles](#), [Ashtoreth](#), [Baal](#), [Molech](#), [Moloch](#), [idol](#), [idolatrous](#), [demon](#), [evil spirit](#), [unclean spirit](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[10-02]** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt’s **gods**.
- **[13-04]** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**.”
- **[14-02]** They (Canaanites) worshiped false **gods** and did many evil things.
- **[16-01]** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **[18-13]** But most of Judah’s kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: [clan](#), [ancestor](#), [father](#), [forefather](#), [house](#))

Bible References:

Waiting

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

favor, favorable, favoritism

Definition:

The term “favor” refers to doing something to benefit someone who is regarded positively. Something that is “favorable” is positive, approving, or beneficial.

- The term “favoritism” means to act favorably toward some people but not others. Often favoritism is The term “favoritism” means acting favorably toward some people, but not others. shown toward people who are rich or are considered
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” means that someone is approved of by someone else.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as, “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as, “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite” which means “the one who is preferred or loved best.”

“find favor” “increased in favor” “won the favor of”

Bible References:

Waiting

fear, afraid, fear of Yahweh

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” and related terms “fear of God” and “fear of the Lord,” refer to deeply respecting God and showing that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence, “The fear of God fell on all of them” could be translated as, “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as, “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” would be used instead.

(See also: [marvel](#), [wonder](#), [amazed](#), [astonished](#), [awe](#), [awesome](#), [Lord](#), [power](#), [powers](#), [Yahweh](#))

Bible References:

Waiting

feast**Definition:**

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as, “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

Waiting

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as, “cause you to experience suffering in order to purify you.”

(See also: [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born. Usually the firstborn

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “firstborn” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include, “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means, “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [sacrifice](#), [offering](#), [son](#), [son of](#))

Bible References:

Waiting

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression, “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression, “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression, “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression, “become one flesh” could be translated as, “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [Euphemism](#)). It should also be understood that this is figurative, and does not mean that the man and woman literally become one person.

Bible References:

Waiting

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: *goat, kid, ox, oxen, pig, swine, pork, sheep, ram, ewe,*)

Bible References:

Waiting

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action as in, “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include, “an overflowing of water” or “large amounts of water.”
- The figurative comparison, “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor as in, “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: [Metaphor](#))
- The figurative expression, “I flood my bed with tears” could be translated as “my tears soak my bed with water like a flood.”

(See also: [ark](#), [Noah](#))

Bible References:

Waiting

flute, pipe**Definition:**

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: [flock](#), [shepherd](#))

Bible References:

Waiting

fool, foolish, folly**Definition:**

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as, “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include, “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#), [wisdom](#))

Bible References:

Waiting

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from your own.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not only refer to someone who is unfamiliar or unknown.

Bible References:

Waiting

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean, “a very long time.”

- The term “forever and ever” emphasizes that something will always exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referring to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase, “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase, “forever and ever” could also be translated as, “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as, “David’s descendant will reign forever” or “a descendant of mine will always be reigning.”

(See also: [David](#), [everlasting](#), [eternal](#), [eternity](#), [reign](#))

Bible References:

Waiting

forsake, forsaken, forsook**Definition:**

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, it means they are being unfaithful to him by disobeying him.
- When God “forsakes” people, it means he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following God’s teachings.
- The term “forsaken” can be used as past tense as in “he has forsaken you” or to refer to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include, “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- The project language may find it more clear to use different words to translate this term, depending on whether the text is talking about forsaking a thing or a person.

Bible References:

Waiting

foundation, founded**Definition:**

The verb “founded” means to be built on or based on something. A foundation is the base on which something is built.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#), [creation](#), [Creator](#))

Bible References:

Waiting

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

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

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

gird

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical expression, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This expression means to get ready to work or to be prepared to do something difficult.
- The expression, “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated nonfiguratively as, “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or wrapped with” or “belted with.”

(See also: [loins](#))

Bible References:

Waiting

glean, gleaning

Definition:

The term “glean” means to go through a field or orchard to pick up whatever grain or fruit the harvesters have left behind.

- God told the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain.
- A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be, “pick up” or “gather” or “collect.”

(See also: [Boaz](#), [grain](#), [harvest](#), [Ruth](#))

Bible References:

Waiting

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include, “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression, “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as, “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: [glorify](#))

Bible References:

Waiting

Examples from the Bible stories:

- [23-07] Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- [25-06] Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- [37-01] When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- [37-08] Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

gnash teeth, grind teeth

Definition:

To gnash or grind the teeth means to clench the teeth and scrape them back and forth against each other. This often shows extreme pain or anger.

- The Bible tells us that gnashing teeth is one thing those in hell will do in their terrible distress.
- This term could also be translated as “scraping the teeth against each other” or, if it is not clear what this action means, “grinding the teeth in pain” or “gnashing the teeth in anguish.”

Bible References:

Waiting

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
 - Goats have coarse hair; sheep have wool.
 - The tail of a goat stands up; the tail of a sheep hangs down.
 - A sheep usually like to stay with their herd, but goats are more independent and tend to wander away from the herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of their tendency to wander away from the one taking care of them.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second live goat and send it into the desert as a symbol of the animal bearing the people’s sins.

(See also: [flock](#), [herd](#), [sacrifice](#), [offering](#), [sheep](#), [ram](#), [ewe](#), [unrighteous](#), [unrighteousness](#), [wine](#), [wineskin](#), [new wine](#))

Bible References:

Waiting

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh” which means, “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include, “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be, “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use two different terms for “God” and “god.”
- The phrase, “I will be their God and they will be my people” could also be translated as, “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [false god](#), [god](#), [God the Father](#), [Heavenly Father](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [idol](#), [Son of God](#), [the Son](#), [Yahweh](#).)

Bible References:

Waiting

Examples from the Bible stories:

- [01-01]**God** created the universe and everything in it in six days.
- [01-15]**God** made man and woman in his own image.
- [05-03]"I am **God** Almighty. I will make a covenant with you."
- [09-14]**God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- [10-02] Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- [16-01] The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- [22-07] You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- [24-09] There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- [25-07]"Worship only the Lord your **God** and only serve him."
- [28-01]"There is only one who is good, and that is **God**."
- [49-09] But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- [50-16] But some day **God** will create a new heaven and a new earth that will be perfect.

godly, godliness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

Translation Suggestions:

- The phrase, “the godly” could be translated as, “godly people” or “people who obey God.” (See: [Nominal Adjectives](#))
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase, “in a godly manner” could be translated as, “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include, “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”

(See also [honor](#), [to honor](#), [obey](#), [obedient](#), [obedience](#), [righteous](#), [righteousness](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#), [unrighteous](#), [unrighteousness](#))

Bible References:

Waiting

gold

Definition:

Gold is a yellow-colored high-quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included ear rings and other jewelry, idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: [altar](#), [ark of the covenant](#), [ark of the covenant decrees](#), [ark of Yahweh](#), [false god](#), [foreign god](#), [god](#), [goddess](#), [silver](#), [tabernacle](#), [temple](#))

Bible References:

Waiting

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include, “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as, “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include, “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [wicked](#), [wickedness](#), [holy](#), [holiness](#), [profit](#), [profitable](#), [righteous](#), [righteousness](#),)

Bible References:

Waiting

Examples from the Bible stories:

- [01-04] God saw that what he had created was **good**.

- [01-11] God planted...the tree of the knowledge of **good** and evil.”
- [01-12] Then God said, ”It is not **good** for man to be alone.”
- [02-04]”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- [08-12]”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- [14-15] Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- [18-13] Some of these kings were **good** men who ruled justly and worshiped God.
- [28-01]”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ’**good?**’ There is only one who is **good**, and that is God.”

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

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#), [wineskin](#), [new wine](#))

Bible References:

Waiting

groan

Definition:

The term “groan” refers to the uttering of a deep, low sound that is caused by physical or emotional distress. Usually a groan is made without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate “groan” could include, “give a low cry of pain” or “grieve deeply.”
- As a noun, this could be translated as, “a low cry of distress” or “a deep murmur of pain.”

(See also: [cry](#), [cry out](#))

Bible References:

Waiting

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate “to be guilty” could include a word or phrase that means, “to be at fault” or “having done something morally wrong” or “having committed a sin.”

ULB exs: take away the guilt of your sin, take away your guilt, guilt offering, punish your guilt, no guilt for murder will attach to him, carry his own guilt, wash away his guilt, be in great guilt, our guilt grows to the heavens

(See also: [innocent](#), [iniquity](#)[punish](#), [punishment](#), [sin](#), [sinful](#), [sinner](#).)

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **[39-11]** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty!**”
- **[40-04]** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.
- **[49-10]** Because of your sin, you are **guilty** and deserve to die.

hades, sheol

Definition:

The terms “hades” and “sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the word “sheol” or “hades,” spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to the term to explain it, for example, “sheol, place where dead people are” or “hades, place of death.”

(Translation suggestions: [Translate Names](#), [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [hell](#), [lake of fire](#), [tomb](#))

Bible References:

Waiting

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

harp

Definition:

A harp is a stringed musical instrument, usually having a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul to soothe the king's troubled spirit.

(See also: [David](#), [fir](#), [psalm](#), [Saul \(OT\)](#))

Bible References:

Waiting

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See: [firstfruits](#), [festival](#))

Bible References:

Waiting

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in, “you have made me the head over nations.” This could be translated as, “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression, “no razor will ever touch his head” means “ he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something as in the “head of the street.”
- The expression “heads of grain” refers to the top part of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person as in, “this gray head” referring to an elderly person or “the head of Joseph” referring to Joseph. (See: [Synecdoche](#))
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as, “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include, “beginning” or “source” or “ruler” or “leader” or “top.”

(See: [grain](#))

Bible References:

Waiting

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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.

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

Holy Spirit, Spirit of God, Spirit of the Lord

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as, “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include, “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [holiness](#), [spirit](#), [spiritual](#), [God](#), [Lord](#), [God the Father](#), [heavenly Father](#), [Father](#), [Son of God](#), [the Son](#), [Son](#), [gift](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[01-01]** But **God’s Spirit** was there over the water.
- **[24-08]** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **[26-03]** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **[42-10]** “So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- **[43-03]** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **[43-08]** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”

- **[43-11]** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**"
- **[45-01]** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

honey, honeycomb

Definition:

Honey is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever the bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: [Simile](#), [Metaphor](#))
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

Waiting

honor, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God also instructs Christians to honor others, but not to try to get honor for themselves.
- Children are instructed to honor their parents, which includes respect and obedience.
- the terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Honor for God includes thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include, “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [dishonorable](#), [glory](#), [glorious](#), [glorify](#), [praise](#) other)

Bible References:

Waiting

hope

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. It can also mean to not be certain that it will happen.

- In the Bible, the term “hope” also has the meaning of “trust” as in, “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term “hope” as “confidence,” especially in the New Testament in contexts that refer to the assurance of receiving what God has promised to people who believe in Jesus as their Savior.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term “to hope” could also be translated as “to wish” or “to desire” or “to expect.”
- The expression, “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as, “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression, “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as, “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as, “hope in” God could also be translated as, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: [bless](#), [blessed](#), [blessing](#), [confidence](#), [confident](#), [good](#), [goodness](#), [obey](#), [obedient](#), [obedience](#), [trust](#), [trustworthy](#), [trustworthiness](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

~review~DISCUSSION~~

horn, horns

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a “ram’s horn” or “shofar,” which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called “horns,” they were not actually animal horns.
- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term “horn” is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: , [authority](#), [cow](#), [calf](#), [bull](#), [cattle](#), [deer](#), [doe](#), [buck](#), [roebuck](#), [fawn](#), [goat](#), [kid](#), [power](#), [powers](#), [royal](#), [sheep](#), [ram](#), [ewe](#), [trumpet](#))

Bible References:

Waiting

horror, horrified

Definition:

The term “horror” refers to a very intense feeling of fear or terror. The person who is feeling horror is said to be “horrified.”

- Horror is more dramatic and intense than ordinary fear.
- Usually when someone is horrified they are also in shock or stunned.

(See also: [fear](#), [afraid](#), [fear of Yahweh](#), [terror](#), [terrify](#))

Bible References:

Waiting

horse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: [chariot](#), , [donkey](#), [mule](#), [Solomon](#))

Bible References:

Waiting

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as, “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as, “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include, “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [descended from](#), [house of God](#), [Yahweh’s house](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

Waiting

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.”

inherit, inheritance, heritage, heir

Definition:

The terms “inherit” and “inheritance” refer to receiving something valuable from a parent or other person because of a special relationship with that person. The “heir” is the person who receives the inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
 - The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
 - To “inherit the promises” means to receive the good things that God has promised to give his people.
 - This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include, “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include, “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as, “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means, “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as, “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Canaanite](#), [Promised Land](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-06]** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **[27-01]** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **[35-03]** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: [sin](#), [sinful](#), [sinner](#), [sinning](#), [transgress](#), [transgression](#), [trespass](#))

Bible References:

Waiting

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."
-

inquire

Facts:

The term “inquire” means to ask someone for information. The expression “inquire of” is often used to refer to asking God for wisdom or help.

- The Old Testament records several instances where people inquired of God.
- The word can also be used of a king or government official making a search through official written records.
- Depending on the context, “inquire” could be translated as “ask” or “ask for information.”
- The expression “inquire of Yahweh” could be translated as “ask Yahweh for guidance” or “ask Yahweh what to do.”
- To “inquire after” something could be translated as “ask questions about” or “ask for information about.”
- When Yahweh says, “I will not be inquired of by you” this could be translated as, “I will not allow you to ask me for information” or “you will not be permitted to seek help from me.”

Bible References:

Waiting

instruct, instruction

Facts:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: [command](#), [to command](#), [commandment](#), [decree](#), [teach](#), [teaching](#), [teacher](#), [taught](#))

Bible References:

Waiting

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as, “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: [Daniel](#), [Joseph \(OT\)](#))

Bible References:

Waiting

intercede, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include, “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as, “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless” (someone).

(See also: [pray](#), [prayer](#))

Bible References:

Waiting

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is also “jealous” for his name, that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envy.”

Translation Suggestions:

- Ways to translate “jealous” could include, “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as, “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people’s wrong feelings of anger toward toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: [envy](#), [covet](#))

Bible References:

Waiting

Job

Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

- Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.
- It is thought that he lived some time during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
- The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
- After all the disasters, God eventually healed Job and gave him more children and wealth.
- The book of Job says that he was very old when he died.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Abram](#), [Esau](#), [flood](#), [Jacob](#), [Israel](#), [Noah](#), [people group](#), [peoples](#), [the people](#), [a people](#))

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**.

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term, “joyful” describes a person who feels very glad and full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or with a phrase that means, “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” **Metonymy**)

(See also: **rejoice**)

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]**”The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- **[34-04]**”The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- **[41-07]** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate “to judge” could include, “to decide” or “to condemn” or “to punish” or “to decree.”
- The term “judgment” could be translated as, “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [justice](#), [justly](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **[21-08]** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.

- **[39-04]** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **[50-14]** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: [governor](#), [govern](#), [proconsul](#), [government](#), [judge](#), [judgment](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#))

Bible References:

Waiting

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include, "morally right" or "fair."
- The term "justice" could be translated as, "fair treatment" or "deserved consequences."
- To "act justly" could be translated as, "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as, "righteous" or "upright."

(See also: [judge](#), [judgment](#), [righteous](#), [righteousness](#), [upright](#), [uprightness](#))

Bible References:

Waiting

Examples from the Bible stories:

- [17-09] David ruled with **justice** and faithfulness for many years, and God blessed him.
- [18-13] Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- [19-16] They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- [50-17] Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

justify, justification

Definition:

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Other ways to translate “justify” could include, “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as, “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as, “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as, “in order that we could be made righteous by God.”

(See also: [forgive](#), [forgiveness](#), [guilt](#), [guilty](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

kin, kinsman

Definition:

The term “kin” refers to a person’s blood relative. The word “kinsman” refers specifically to a male relative.

- These terms can refer to a close relative, such as a parent or brother, or to a more distant relative, such as an aunt, uncle, or cousin.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term could also be translated as, “relative” or “family member.”

Bible References:

Waiting

king

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king is usually chosen to rule because of his family relation to previous kings.
- When a king dies, it is usually his oldest son who becomes the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” may be used to refer to someone who is not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as, “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as, “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#), [kingdom of heaven](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[08-06]** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **[16-01]** The Israelites had no **king**, so everyone did what they thought was right for them.
- **[16-18]** Finally, the people asked God for a **king** like all the other nations had.
- **[17-05]** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **[21-06]** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **[48-14]** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

Waiting

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include, “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know” depending on whether it refers to knowing facts or to knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as, “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as, “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [reveal](#), [revelation](#), [understand](#), [understanding](#), [wise](#), [wisdom](#))

Bible References:

Waiting

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It often implies that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include, “work” or “hard work” or “difficult work” or “to work hard.”

(See also: [hard](#), [hardness](#), [harden](#), [labor pains](#), [in labor](#))

Bible References:

Waiting

labor pains, in labor

Definition:

A woman who is “in labor” is experiencing the pains that lead up to the birth of her child. These are called “labor pains.”

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: [labor](#), [laborer](#), [last day](#), [last days](#), [latter days](#))

Bible References:

Waiting

lament, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term “to lament” could be translated as, “to deeply mourn” or “to wail in grief” or “to be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

Waiting

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- Ordinary oil lamps were usually made out of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval-shaped, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [live](#), [living](#), [alive](#), [light](#))

Bible References:

Waiting

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**."

Leviathan

Facts:

The term “Leviathan” refers to a very large, extinct animal mentioned in the earliest writings of the Old Testament, in the books of Job, Psalms, and Isaiah.

- Leviathan is described as a large, snake-like creature, strong and fierce and able to make the water around him “boil.” The descriptions of it are similar to that of a dinosaur.
- Isaiah the prophet refers to Leviathan as “the gliding serpent”.
- Job writes from firsthand knowledge of Leviathan, so the animal was most likely alive during his lifetime.

(Translation suggestions: [Translate Names](#))

(See also: [Isaiah](#), [Job](#), [serpent](#), [snake](#), [viper](#))

Bible References:

Waiting

life, live, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person, as in, “a life was saved”.
- Sometimes the word “life” refers to the experience of living, as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive as in, “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus and God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as, “when he stopped living.”
- The expression “spared their lives’ could be translated as, “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as, “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as, “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as, “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

Examples from the Bible stories:

- [01-10] So God took some dirt, formed it into a man, and breathed **life** into him.
- [03-01] After a long time, many people were **living** in the world.
- [08-13] When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- [17-09] However, toward the end of his [David's] **life** he sinned terribly before God.
- [27-01] One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- [37-05] Jesus replied, "I am the Resurrection and the **Life**."
- [44-05] "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light,” and there is no darkness in him.
- Light and darkness are completely opposite. Darkness is the absence of all light.
- Jesus said that he is “the light of the world” and that his followers should shine like lights in the world, by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [holiness](#), [righteous](#), [righteousness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

lion

Definition:

A lion is a large, cat-like, wild animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown in color.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can also be dangerous to human beings.
- When King David was a boy, he killed lions who tried to attack the sheep he was caring for.
- Samson also killed a lion with his bare hands.

(See: [How to Translate Unknowns](#))

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#), [ram](#), [ewe](#))

Bible References:

Waiting

locust

Facts:

The term “locust” refers to a kind of large, flying grasshopper that sometimes flies in a swarm which is very destructive, eating all vegetation in its path.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long way.
- In the Old Testament, swarming locusts are referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [captivity](#), [Egypt](#), [Egyptian](#), [Israel](#), [Israelites](#), [nation of Israel](#), [John \(the Baptist\)](#), [plague](#))

Bible References:

Waiting

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: [Euphemism](#))
- The expression “will come from your loins” could also be translated as, “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: [Euphemism](#))
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: [descendant](#), [descended from](#), [gird](#), [offspring](#))

Bible References:

Waiting

lord, master, sir

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term should be translated as “master” when it refers to a person who owns slaves. It could also be used by a servant to address the person he works for.
- When it refers to Jesus, it could be translated as “master” if the context shows it means “religious teacher.”
- If the person addressing Jesus does not know him, “lord” could be translated as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is written as “Lord” (capitalized).

(See also: [Lord](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[25-05]** But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- **[26-03]** This is the year of the **Lord’s** favor.
- **[27-02]** The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- **[31-05]** Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- **[43-09]** “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- **[47-03]** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **[47-11]** Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”
-

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. When it is capitalized, it is a title that refers to God. (Note however that when used as a form of addressing someone or at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as, “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as, “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has, “Blessed is he who comes in the name of Yahweh” and the New Testament text has, “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title, “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme ruler.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [lord](#), [master](#), [sir](#), [ruler](#), [rulers](#), [rule](#), [Yahweh](#))

Bible References:

Waiting

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: [Elizabeth](#), [priest](#), [priesthood](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

Waiting

love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” which some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others, even when it doesn’t benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, it involves actions that show that someone is thinking of what will cause the other person to thrive. This kind of love especially includes forgiving others.
- In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

2. Another word in the New Testament refers to brotherly love or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- It can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.

3. The word “love” can also refer to romantic love between a man and a woman.

4. In the figurative expression, “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God’s choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn’t given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [die](#), [dead](#), [sacrifice](#), [offering](#), [save](#), [safe](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

Examples from the Bible stories:

- [27-02] The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- [33-08] “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- [36-05] As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- [39-10] “Everyone who **loves** the truth listens to me.”
- [47-01] She (Lydia) **loved** and worshiped God.
- [48-01] When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- [49-03] He (Jesus) taught that you need to **love** other people the same way you love yourself.
- [49-04] He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- [49-07] Jesus taught that God **loves** sinners very much.
- [49-09] But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- [49-13] God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

lowly, lowliness

Definition:

The terms “lowly” and “lowliness” refer to being poor or having low status. This term can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- His birth was lowly because he was born in a place where animals were kept, not in a palace.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate “lowly” could include, “humble” or “of low status” or “unimportant.”
- The word “lowliness” could also be translated as “humility” or “little importance.”

(See also: [humble](#), [humility](#), [proud](#), [pride](#), [prideful](#))

Bible References:

Waiting

majesty

Definition:

The term “majesty” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as, “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: [king](#))

Bible References:

Waiting

Maker

Facts:

In general, a “maker” is someone who creates or makes things.

- In the Bible, the term “Maker” is sometimes used as a name or title for Yahweh, because he created everything.
- Usually this term is combined with “his” or “my” or “your.”

Translation Suggestions:

- The term “Maker” can be translated as “the Creator” or “God who creates” or “the One who made everything.”
- The phrase “his Maker” could also be translated as “the One who created him” or “God, who created him.”
- The phrases “your Maker” and “my Maker” could be translated in a similar way.

(See: [How to Translate Names](#))

(See also: [create](#), [creation](#), [Creator](#), [Yahweh](#))

Bible References:

Waiting

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them and become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be, "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), [priesthood](#), [reconcile](#), [reconciliation](#))

Bible References:

Waiting

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as, “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as, “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as, “treat kindly” or “be compassionate toward.”

(See: [compassion](#), [compassionate](#), [forgive](#), [forgiveness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[19-16]** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **[19-17]** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **[20-12]** The Persian Empire was strong but **merciful** to the people it conquered.
- **[27-11]** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **[32-11]** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”

- **[34-09]**”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

messenger

Facts:

The term, “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [archangel](#), [apostle](#), [apostleship](#), [John \(the Baptist\)](#))

Bible References:

Waiting

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase, “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase, “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term, “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as, “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as, “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: [Almighty](#), [miracle](#), [wonder](#), [sign](#), [power](#), [powers](#), [strength](#), [strengthen](#))

Bible References:

Waiting

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression, “keep in mind” could be translated as, “remember” or “pay attention to this” or “be sure to know this.”
- The expression, “heart, soul, and mind” could also be translated as, “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as, “remember” or “think about.”
- The expression, “changed his mind and went” could also be translated as, “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: [believe](#), [believe in](#), [belief](#), [heart](#), [soul](#))

Bible References:

Waiting

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.”

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively, to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

name

Definition:

In the Bible, the word “name” is used in several figurative ways.

- In some contexts, “name” can refer to a person’s reputation, as in, “let us make a name for ourselves.”
- The term “name” can also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” means speaking with his power and authority, or as his representative.
- The “name” of someone can refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [Metonymy](#))

Translation Suggestions:

- An expression like, “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as, “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression, “make a name for ourselves” could be translated, “cause many people to know about us” or “make people think we are very important.”
- The expression, “call his name” could be translated as, “name him” or “give him the name.”
- The expression, “those who love your name” could be translated as, “those who love you.”
- The expression, “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See: [call](#), [calling](#), [called](#), [call out](#))

Bible References:

Waiting

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

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

noble, nobleman

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a higher political or social class.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer” or “man of noble birth.”

Bible References:

Waiting

offspring**Definition:**

The term “offspring” is a general reference to the biological descendants of people or animals.

- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.

(See also: [descendant](#), [descended from](#), [seed](#))

Bible References:

Waiting

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

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

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

patient, patience

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: [endure](#), [endurance](#), [forgive](#), [forgiveness](#), [persevere](#), [perseverance](#))

Bible References:

Waiting

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

Waiting

Examples from the Bible stories:

- [15-06] God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- [15-12] Then God gave Israel **peace** along all its borders.
- [16-03] Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- [21-13] He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- [48-14] David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- [50-17] Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

people group, peoples, the people, a people

Definition:

The term “peoples” or “people groups” refers to groups of people who share a common language and culture. The phrase “the people” often refers to a gathering of people in a certain place or at a specific event.

- When God set apart “a people” for himself, it means that he chose certain people to belong to him and serve him.
- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, a phrase such as “your people” can mean “your people group” or “your family” or “your relatives.”
- The term “peoples” is often used to refer to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase, “the people of” could be translated as, “the people living in” or “the people descended from” or “the family of” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as, “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as, “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: [descendant](#), [descended from](#), [nation](#), [tribe](#), [world](#), [worldly](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[14-02]** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there. what follows is
- **[21-02]** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.
- **[42-08]** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **[42-10]** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **[48-11]** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **[50-03]** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

perfect

Definition:

In the Bible, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault.” or “not having any faults.”

Bible References:

Waiting

perish, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), [die](#), [dead](#), [everlasting](#), [eternal](#), [eternity](#))

Bible References:

Waiting

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: [Christian](#), [church](#), [Church](#), [Jewish leaders](#), [Jewish authorities](#), [religious leaders](#), [oppress](#), [oppression](#), [oppressor](#), [Rome](#), [Roman](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[33-07]** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **[45-06]** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **[46-02]** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **[46-04]** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

perverse, perversely, pervert

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include, “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “perverse speech” could be translated as, “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: [corrupt](#), [corruption](#), [deceive](#), [deceit](#), [deception](#), [deceptive](#), [disobey](#), [disobedient](#), [disobedience](#), [evil](#), [wicked](#), [wickedness](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

pierce

Definition:

The term “pierce” means to stab something with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus’ side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.

(See also: [cross](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [servant](#), [slave](#), [slavery](#), [Simeon](#))

Bible References:

Waiting

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- AS a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: [foundation](#), [founded](#), [idol](#), [idolatrous](#), [image](#), [carved image](#), [carved figure](#), [cast metal figure](#))

Bible References:

Waiting

pit**Definition:**

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- A very deep pit can also be called a “cistern.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [lake of fire](#), [prison](#), [prisoner](#), [imprison](#))

Bible References:

Waiting

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as, “widespread disasters” or “widespread disease,” depending on the context.

(See also: [Egypt](#), [Egyptian](#), [hail](#), [Israel](#), [Israelites](#), [nation of Israel](#), [Moses](#), [Pharaoh](#), [king of Egypt](#))

Bible References:

Waiting

plead, pleading, plea

Facts:

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

Waiting

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- “To pledge” could be translate as, “to formally commit to” or “to strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: [promise](#), [oath](#), [swear](#), [swear by](#), [vow](#))

Bible References:

Waiting

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as, “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The terms “possess” could also be translated as, “own” or “have” or “have charge over.”
- The phrase, “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as, “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: [Canaan](#), [Canaanite](#), [worship](#))

Bible References:

Waiting

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include, “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as, “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [Jesus](#), [Jesus Christ](#), [Christ Jesus](#), [miracle](#), [wonder](#), [sign](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[22-05]** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- **[26-01]** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **[32-15]** Immediately Jesus realized that **power** had gone out from him.
- **[42-11]** Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **[43-06]** “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- **[44-08]** Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as, “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as, “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[12-13]** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **[17-08]** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **[22-07]** Zechariah said, “**Praise** God, because he has remembered his people!
- **[43-13]** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **[47-08]** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. This term is also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See: [false god](#), [foreign god](#), [god](#), [goddess](#), [forgive](#), [forgiveness](#), [praise](#))

Bible References:

Waiting

Examples from the Bible stories:

- [06-05] Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- [13-12] But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- [19-08] Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- [21-07] Priests also **prayed** to God for the people.
- [38-11] Jesus told his disciples to **pray** that they would not enter into temptation.
- [43-13] The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- [49-18] God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him".
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like, "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [chief priests](#), [high priest](#), [mediator](#), [sacrifice](#), [offering](#))

Bible References:

Waiting

Examples from the Bible stories:

- [04-07] "Melchizedek, the **priest** of God Most High"
- [13-09] Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- [19-07] So the **priests** of Baal prepared a sacrifice but did not light the fire.
- [21-07] An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

prince, princess

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: [angel](#), [archangel](#), [authority](#), [Christ](#), [Messiah](#), [demon](#), [evil spirit](#), [unclean spirit](#), [lord](#), [master](#), [sir](#), [power](#), [powers](#), [ruler](#), [rulers](#), [rule](#), [Satan](#), [devil](#), [evil one](#), [Savior](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#), [captivity](#))

Bible References:

Waiting

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.
-

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well and can refer to prospering physically or spiritually. When people or a country are “prosperous,” it means they are wealthy and have all that they need to be successful. They are experiencing “prosperity.”

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as, “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: [bless](#), [blessed](#), [blessing](#), [fruit](#), [fruitful](#), [spirit](#), [spiritual](#))

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.”

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include, “wise saying” or “true word.”

(See also: [Solomon](#), [true](#), [truth](#), [come true](#), [wise](#), [wisdom](#))

Bible References:

Waiting

provoke

Facts:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as “to cause to become angry” or “to anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as, “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

(See also: [angry](#), [anger](#))

Bible References:

Waiting

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [justice](#), [justly](#), [repent](#), [repentance](#), [righteous](#), [righteousness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#))

Bible References:

Waiting

their

Examples from the Bible stories:

- **[13-07]** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- **[16-02]** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **[19-16]** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **[48-06]** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **[48-10]** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **[49-09]** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.

- [49-11] Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as, “when the time for their purification was over” could be translated as, “when they had purified themselves by waiting the required number of days.”
- The phrase, “provided purification for sins” could be translated as, “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include, “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See: [atonement](#), [atone](#), [clean](#), [cleanse](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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.

ransom**Definition:**

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, “to ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term “to ransom” could also be translated as, “to pay to release” or “to pay a price to free” or “to buy back” someone.
- The phrase “to pay a ransom” could be translated as “to pay the price (of freedom)” or “to pay the penalty (to free people)” or “to make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms “ransom” and “redemption” have the same meaning but are sometimes used slightly differently in English. Other languages may have only one term they will use to translate this concept.
- Make sure this is translated differently from “atonement.”

(See also: [atonement](#), [atone](#), [redeem](#))

Bible References:

Waiting

reap, reaper**Definition:**

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: [Metaphor](#))
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”). (See link to “harvest” page for more translation suggestions.)

(See also: [good news](#), [gospel](#), [harvest](#))

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.

redeem, redemption, redeemer

Definition:

The terms “redeem” and “redemption” refer to buying back something that was previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full payment for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “the buying back.”
- The words, “ransom” and “redeem” have basically the same meaning, so some languages may only use one term to translate both these terms.

(See also: [free](#), [freedom](#), [liberty](#), [ransom](#))

Bible References:

Waiting

refuge, shelter

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “shelter” refers to a physical structure that protects from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term, “city of refuge” in the Old Testament referred to certain cities where a person who accidentally killed someone could run to for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because they were in his house.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- Depending on the context, the term “shelter” could be translated as, “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “ ”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or “take shelter” or “take refuge” could be translated as, “find a place of safety” or “put oneself in a protected place.”

Bible References:

Waiting

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

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term, “repent” can be translated with a word or phrase that means, “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term, “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as, “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “to turn away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [forgiveness](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

Examples from the Bible stories:

- [16-02] After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- [17-13] David **repented** of his sin and God forgave him.
- [19-18] They (prophets) warned people that God would destroy them if they did not **repent**.
- [24-02] Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- [42-08] “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- [44-05] “So now, **repent** and turn to God so that your sins will be washed away.”

reproach

Definition:

To reproach someone means to criticize or disapprove of that person's character or behavior. A reproach is the negative comment about the person.

- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.
- The word “reproach” can also be translated as “accusation” or “shame” or “disgrace.”
- “To reproach” could also be translated as, “to rebuke” or “to accuse” or “to criticize,” depending on the context.

(See also: [accuse](#), [accusation](#), [accuser](#), [rebuke](#), [shame](#), [shameful](#), [ashamed](#))

Bible References:

Waiting

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

return**Definition:**

The term “return” means to go back or to give something back.

- To “return to” something means to start doing that activity again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.
- The term “return” could be translated as, “go back” or “give back” or “start doing again.”

(See also: [turn](#), [turn away](#), [turn back](#))

Bible References:

Waiting

reveal, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- In the Bible, the term “reveal” is often used to describe how God has made himself known to people.
- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul says that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- The New Testament book “Revelation” is about God revealing events that will happen in the end times. He revealed this to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include, “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be, “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in this word.
- The phrase, “where there is no revelation” could be translated as, “when God does not reveal himself to people” or “when God has not spoken to people” or “among people whom God has not communicated to.”

(See also: [good news, gospel](#), [good news, gospel](#), [dream](#), [vision](#))

Bible References:

Waiting

reverence**Definition:**

The term “reverence” refers to feelings of profound, deep respect for someone or something.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God’s commandments.
- This term could also be translated as “fear and honor” or “sincere respect.”

(See also: [fear](#), [afraid](#), [fear of Yahweh](#), [honor](#), [to honor](#), [obey](#), [obedient](#), [obedience](#))

Bible References:

Waiting

reward

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. “To reward” someone is to give someone something he deserves.

- A reward can be a good or positive thing that a person receives because of doing something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement, “the reward of the wicked.” In this context, “reward” refers to punishment or negative consequences from sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- “To reward” someone could be translated by “to repay” or “to punish” or “to give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: [punish](#), [punishment](#))

Bible References:

Waiting

righteous, righteousness

Definition:

The terms “righteous” and “righteousness” refer to God’s absolute goodness, justice, faithfulness, and love. Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people who the Bible calls “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous based on Jesus’ righteousness.

Translation Suggestions:

- When referring to God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as, “perfect faithfulness and goodness.”
- When referring to people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase, “the righteous” could also be translated as, “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means, “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” is used figuratively and refers to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [goodness](#), [holy](#), [holiness](#), [evil](#), [wicked](#), [wickedness](#), [just](#), [justice](#), [justly](#), [faithful](#), [faithfulness](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[03-02]** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **[04-08]** God declared that Abram was **righteous** because he believed in God’s promise.
- **[17-02]** David was a humble and **righteous** man who trusted and obeyed God.
- **[23-01]** Joseph, the man Mary was engaged to, was a **righteous** man.
- **[50-10]** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.”

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include, “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be, “his amazing strength and mighty power.” (See: [Parallelism](#))
- The expression “their right hand is falsehood” could be translated by, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”
- In Psalm 105:9, God calls for an accuser to be at the “right hand” of a wicked leader sent to punish his rebellious people. This could be translated as, “appoint an accuser to have the place of honor beside that wicked leader” or “appoint an accuser to help that wicked leader punish them.”

(See also: [accuse](#), [accusation](#), [accuser](#), [evil](#), [wicked](#), [wickedness](#), [honor](#), [to honor](#), [mighty](#), [might](#), [punish](#), [punishment](#), [rebel](#), [rebellious](#), [rebellion](#))

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

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that is used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms, “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod is also referred to as an instrument to discipline children.

(See also: [staff](#), [sheep](#), [ram](#), [shepherd](#), [to shepherd](#))

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

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

Satan, devil, evil one

Facts:

The devil is a spirit being that God created, but he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created, because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" can be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language. (See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil spirit](#), [unclean spirit](#), [evil](#), [wicked](#), [wickedness](#), [kingdom of God](#), [kingdom of heaven](#), [tempt](#), [temptation](#),)

Bible References:

Waiting

Examples from the Bible stories:

- **[21-01]** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **[25-06]** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- **[25-08]** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **[33-06]** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **[38-07]** After Judas took the bread, **Satan** entered into him.

- **[48-04]** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. 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.
- **[49-15]** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **[50-09]** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **[50-10]** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **[50-15]** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

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.

seal, to seal

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

seize**Definition:**

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” It could also be translated as, “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated as “overcome” or “suddenly come upon.”
- This term could also be translated as, “take control of” or “suddenly take” or “grab.”
- The expression, “seized and slept with her” could be translated as, “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable. (See: [Euphemism](#))

Bible References:

Waiting

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as “send word” or “send a message” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently uses the phrase “the one who sent me” to refer to God the Father who “sent” him to earth to redeem and save people. This could also be translated as, “commissioned me” or “caused me to come” or “appointed me to go.”

(See also: [appoint](#), [appointed](#), [redeem](#), [redemption](#), [redeemer](#))

Bible References:

Waiting

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

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: [Euphemism](#))

- To “sleep with” someone is a common way of referring to having sexual relations. The past tense is, “slept with.”
- In the Old Testament book, “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This is related to the expression, “make love to.”

Translation Suggestions:

- Some languages may use different expressions of this term in different contexts, depending on whether it is talking about a husband and wife, or whether it is about some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include, “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as, “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See: [sexual immorality](#))

Bible References:

Waiting

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.’”

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

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**.

sleep, asleep, fall asleep

Definition:

These terms have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: [Metaphor](#))
- The expression “fall asleep” refers to the moment when someone starts sleeping, or in its figurative sense, the moment when someone dies.
- To “sleep with the fathers” means to be dead, as one’s ancestors are.

Translation Suggestions:

- In some contexts, the term “to sleep” or “to be asleep” could be translated as “to be dead.”
- To “fall asleep” could be translated as “to suddenly be asleep” or “to start sleeping” or “to die,” depending on its meaning.
- note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some languages may have a different expression for death or dying which could be used if the expression “sleep” or “asleep” does not make sense in the project language.

Bible References:

Waiting

snare, trap

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. In the Bible, these terms are also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” has a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” usually made of metal or wood and has two parts that suddenly and powerfully close together in order to catch an animal so it can’t get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- When used figuratively, being caught in a trap or snare is compared to how a person can suddenly become ensnared in a sin in the same way that an animal gets captured by a physical snare or trap.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: [free](#), [freedom](#), [liberty](#), , [prey](#), [to prey on](#), [Satan](#), [devil](#), [evil one](#), [tempt](#), [temptation](#))

Bible References:

Waiting

snow**Facts:**

The term “snow” refers to white flakes of frozen water that fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but may not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of this is the Bible’s mention of snow on Mount Lebanon.
- Something that is white is often compared to the color of snow, as when Jesus’ clothing or hair is described as being “white as snow.”
- The whiteness of snow also symbolizes being pure and clean. For example, the statement that our “sins will be as white as snow” means that God completely cleanses his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [Translate Names](#))

(See also: [Lebanon](#), [pure](#), [purify](#), [purification](#))

Bible References:

Waiting

son, son of

Definition:

The term “son” refers to a boy or man in relation to his parents. It can refer either to someone’s male offspring or to an adopted son.

- “Son” is often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger.
- Sometimes “sons of God” is used in the New Testament to refer to believers in Christ.
- God calls Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning, “having the characteristics of.” Examples of this include, “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah, son of Zadok” and “Azariah, son of Nathan” in 1 Kings 4, and “Azariah, son of Amaziah in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” using the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” refers to a male descendant, not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: [Azariah](#), [descendant](#), [descended from](#), [ancestor](#), [father](#), [forefather](#), [firstborn](#), [Son of God](#), [the Son](#), [Son](#), [sons of God](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[04-08]** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **[04-09]** God said, "I will give you a **son** from your own body."
- **[05-05]** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **[05-08]** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **[09-07]** When she saw the baby, she took him as her own **son**.
- **[11-06]** God killed every one of the Egyptians' firstborn **sons**.
- **[18-01]** After many years, David died, and his **son** Solomon began to rule.
- **[26-04]** "Is this the **son** of Joseph?" they said.

Son of Man, son of man

Definition:

The title, “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” can be a way of referring to or addressing a man. It can also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addresses Ezekiel as “son of man.” For example he says, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man,” this could be translated as, “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in, “I, the Son of Man”) to make it clear that Jesus is talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as, “you, a human being” or “you, man” or “human being” or “man.”

(See: [heaven](#), [sky](#), [heavens](#), [heavenly](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [Yahweh](#))

Bible References:

Waiting

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sons of God

Definition:

The term, “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- In Genesis 6, some people interpret “sons of God” to be fallen angels, that is, evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- The title, “Son of God” is a different term, which refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as, “children of God.”
- Other ways to translate “sons of God” could include, “angels” or “spirit beings,” or “demons,” depending on the context.
- Also see the link for “son.”

(See also: [angel](#), [archangel](#), [demon](#), [evil spirit](#), [unclean spirit](#), [son](#), [son of](#), [Son of God](#), [the Son](#), [Son](#), [ruler](#), [rulers](#), [rule](#), [spirit](#), [spiritual](#))

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

sow, sower, plant

Definition:

To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively as in, “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result. And if a person does good to others, he will receive a positive result.

Translations Suggestions

- The term “sow” could also be translated as “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include, “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words depending on what is being planted.
- The expression, “a person reaps what he sows” could also be translated as, “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [wicked](#), [wickedness](#), [good](#), [goodness](#), [reap](#), [reaper](#))

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.

splendor

Definition:

The term “splendor” refers to extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor, referring to their natural resources, elaborate buildings and roads, and the wealth of the people, including rich clothing, gold and silver.
- Depending on the context, this word could be translated as, “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: [glory](#), [glorious](#), [king](#), [majesty](#))

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

stone, stoning

Definition:

A stone is a small rock. The term “stoning” refers to throwing stones and larger rocks at a person in order to kill him.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- The New Testament tells of a time that Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed because of testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [adulterous](#), [adulterer](#), [adulteress](#), [commit](#), [committed](#), [commitment](#), [crime](#), [criminal](#), [death](#), [die](#), [dead](#), [Lystra](#), [testimony](#), [testify](#))

Bible References:

Waiting

strength, strengthen

Facts:

The term “strength” refers to the state of being strong physically, emotionally, or spiritually. To “strengthen” means to make someone or something stronger.

- “Strength” can also refer to being able to stand up against some kind of opposing force.
- A person has strength of will if he is able to not give in to temptation.
- One writer of the Psalms calls Yahweh his strength, which means that God helps him to be strong.
- If a physical structure like a wall or building is “strengthened,” it means that people are rebuilding the structure, to reinforce it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase, “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following expressions are examples of how this term is used, along with their meanings, which are also alternate ways they can be translated:
 - “puts strength on me like a belt” means, “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means, “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means, “will become stronger again.”
 - “by my strength and by my wisdom I acted” means, “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means, “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means, “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means, “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means, “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means, “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means, “not very strong” or “weak.”
 - “with all my strength” means, “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [faithfulness](#), [persevere](#), [perseverance](#), [right hand](#), [salvation](#))

Bible References:

Waiting

stronghold, fortress, fortified

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses are manmade structures with defensive walls. They can also be natural protective barriers such as rocky cliffs or high mountains.
- People fortify strongholds by building thick walls or other structures that make it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- This term is also used figuratively to refer to God as a stronghold or fortress for those who trust in him. (See: [Metaphor](#))
- Another figurative meaning for the term “stronghold” refers to something that someone wrongly trusts in for security, such as a false god or other thing that is worshiped instead of Yahweh. This could be translated as, “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: [false god](#), [foreign god](#), [god](#), [goddess](#), [idol](#), [idolatrous](#), [refuge](#), [shelter](#), [Yahweh](#))

Bible References:

Waiting

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means to “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as, “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

Waiting

Examples from the Bible stories:

- [09-13] God said, “I have seen the **suffering** of my people.”
- [38-12] Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- [42-03] He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- [42-07] He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- [44-05] “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- [46-04] God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- [50-17] He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

sulfur

Definition:

Sulfur is a yellow-colored substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include, "yellow stone that burns" or "burning yellowish rock."

(See: [Gomorrah](#), [judge](#), [judgment](#), [Lot](#), [rebel](#), [rebellious](#), [rebellion](#), [Sodom](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- The blade of a sword in ancient times was around 60 to 91 centimeters long.
- Some swords have two sharp edges and are called “double-edged” or “two-edged” swords.
- Jesus’ disciples had swords they planned to use to defend themselves. With his sword, Peter cut off the ear of the high priest’s servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God’s word. God’s teachings in the Bible expose people’s innermost thoughts and convict them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, “God’s word is like a sword, which cuts deeply and exposes sin.”
- Another figurative use of this term is in the book of Psalms where the tongue or speech of a person is compared to a sword, which can injure people. This could be translated as, “the tongue is like a sword that can badly injure someone.”
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a “sharp weapon” or “long knife.” Some translations may decide to include a picture of a sword.

(See: [How to Translate Unknowns](#))

(See also: [James \(brother of Jesus\)](#), [John \(the Baptist\)](#), [tongue](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

teach, teaching, teacher, taught

Definition:

The terms “teach” and “teaching” refer to telling other people information they didn’t know before. Usually the information is given in a formal or systematic way.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: [instruct](#), [instruction](#), [teacher](#), [Teacher](#), [word of God](#), [word of Yahweh](#), [word of the Lord](#), [scripture](#))

Bible References:

Waiting

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- The term "tempt" is also used to refer to tempting God, which means to stubbornly keep disobeying him to the point that he must respond by punishing the disobedient ones. This is also called "testing" God.

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- In the context of tempting God, this could be translated as, "put God to the test" or "test God" or "try God's patience" or "cause God to have to punish" or "stubbornly keep disobeying God."

(See also: [disobey](#), [disobedient](#), [Satan](#), [devil](#), [evil one](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [test](#))

Bible References:

Waiting

Examples from the Bible stories:

- [25-01] Then Satan came to Jesus and **tempted** him to sin.
- [25-08] Jesus did not give in to Satan's **temptations**, so Satan left him.
- [38-11] Jesus told his disciples to pray that they would not enter into **temptation**.

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents made of sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he made tents to earn money to support himself.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses." (See: [Synecdoche](#))

(See also: [Abraham](#), [Abram](#), [Canaan](#), [Canaanite](#), [curtain](#), [Paul](#), [Saul](#), [Sinai](#), [Mount Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

Waiting

terror, terrify**Definition:**

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” (or “terrors”) is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as, “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include, “extreme fear” or “deep dread.”

(See also: [adversary](#), [enemy](#), [fear](#), [afraid](#), [fear of Yahweh](#), [judge](#), [judgment](#), [plague](#), [Yahweh](#))

Bible References:

Waiting

test

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to keep disobeying him, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, the term “test” can mean “tempt.”

(See also: [tempt](#), [temptation](#))

Bible References:

Waiting

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

thief, thieves, robber**Facts:**

The terms “thief” and “thieves” refer in general to people who steal money or property from other people. The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a man who had been attacked by robbers. The robbers had beaten the man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him, stealing from them the good things God has planned for them to experience.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [blessed](#), [blessing](#), [crime](#), [criminal](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [powers](#), [Samaria](#), [Samaritan](#), [Satan](#), [devil](#), [evil one](#))

Bible References:

Waiting

thorn, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [to crown](#), [fruit](#), [fruitful](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: [chaff](#), [grain](#), [winnow](#), [sift](#))

Bible References:

Waiting

throne

Definition:

A throne is a specially-designed chair where a king sits to decide important matters and to listen to requests from his people.

- A throne is also a symbol of the authority and power that a king has.
- The word “throne” is often used figuratively to refer to the king, his reign, or his power. (See: [Metonymy](#))
- In the Bible, God is often portrayed as a king who sits on his throne. Jesus is described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [powers](#), [king](#), [reign](#))

Bible References:

Waiting

time

Facts:

In the Bible the term “time” is often used figuratively to refer to a specific season or period of time when certain events take place. It has a meaning similar to “age” or “epoch” or “season.”

- Both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three and a half year period of time during the great tribulation at the end of this present age.
- Phrases such as “second time” or “many times” refer to the number of occurrences that something happened.
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” **Doublet**

(See also: [age](#), [tribulation](#))

Bible References:

Waiting

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the word for a tomb or a grave can only refer to a hole in which the body is placed below the ground, other ways to translate this could include, “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [buried](#), [burial](#), [death](#), [die](#), [dead](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[32-04]** The man lived among the **tombs** in the area.
- **[37-06]** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **[37-07]** The **tomb** was a cave with a stone rolled in front of its opening.
- **[40-09]** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **[41-04]** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **[41-05]** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- The expression, “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: [Synecdoche](#))
- The phrase “lying tongues” refers to a person’s voice or speech. (See: [Metonymy](#))

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as, “flames.”
- The expression “my tongue rejoices” could be translated as, “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as, “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as, “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [joy](#), [joyful](#), [praise](#), [rejoice](#), [spirit](#), [spiritual](#))

Bible References:

Waiting

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

tremble**Definition:**

The term “tremble” means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean “be very afraid.”
- Sometimes the word “tremble” refers to the ground shaking because of a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [earthly](#), [fear](#), [afraid](#), [fear of Yahweh](#), [Lord](#))

Bible References:

Waiting

trial**Definition:**

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Other words for this are “testing” or “temptation.”
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: [tempt](#), [temptation](#), [test](#), [innocent](#), [guilt](#), [guilty](#))

Bible References:

Waiting

trouble, troubles, troubled

Definition:

The term “trouble” refers to experiences in life that are very difficult and distressing. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.
- The action, “to trouble” someone means “to bother” that person or to cause him distress.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as, “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means, “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as, “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as, “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include, “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), [affliction](#), [persecute](#), [persecution](#))

Bible References:

Waiting

true, truth, come true

Definition:

The terms “true” and “truth” refer to concepts that are facts, events that actually happened, and statements that were actually said.

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- The expression “come true” or “came true” is an expression that means that a prophecy actually happened as it was predicted that it would.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include, “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as, “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as, “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as, “believe what is true about God.”
- In an expression such as, “worship God in spirit and in truth,” the expression “in truth” could also be translated by, “faithfully obeying what God has taught us.”

(See also: [believe](#), [believe in](#), [belief](#), [faithful](#), [faithfulness](#), [fulfill](#), [obey](#), [obedient](#), [obedience](#), [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#), [understand](#), [understanding](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[02-04]** The snake responded to the woman, “That is not **true**! You will not die.”
- **[14-06]** Immediately Caleb and Joshua, the other two spies, said, “It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!”
- **[16-01]** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God.

- [31-08] They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- [39-10] "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

trumpet**Definition:**

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: [angel](#), [archangel](#), [assembly](#), [assemble](#), [earth](#), [earthly](#), [horn](#), [horns](#), [Israel](#), [Israelites](#), [nation of Israel](#), [wrath](#), [fury](#))

Bible References:

Waiting

trust, trustworthy, trustworthiness

Definition:

The term “trust” refers to believing that something or someone is true or dependable. A “trustworthy” person can be relied on to do and say what is right and true.

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God and that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include, “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as, “dependable” or “reliable” or “can always be trusted.”

(See also: , [believe](#), [believe in](#), [belief](#), [confidence](#), [confident](#), [faith](#), [faithful](#), [faithfulness](#), [true](#), [truth](#), [come true](#))

Bible References:

Waiting

Examples from the Bible stories:

- [12-12] When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- [14-15] Joshua was a good leader because he **trusted** and obeyed God.
- [17-02] David was a humble and righteous man who **trusted** and obeyed God.
- [34-06] Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as, “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as, “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as, “cause fathers to care for their children again.”
- The expression, “turn my honor into shame” could be translated as, “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as, “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [leper](#), [worship](#))

Bible References:

Waiting

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [cleanse](#), [defile](#), [be defiled](#), [demon](#), [evil spirit](#), [unclean spirit](#), [holy](#), [holiness](#), [sacrifice](#), [offering](#), [unholy](#))

Bible References:

Waiting

understand, understanding

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [believe in](#), [belief](#), [know](#), [knowledge](#), [make known](#), [wise](#), [wisdom](#))

Bible References:

Waiting

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as, “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be, “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [godliness](#), [evil](#), [wicked](#), [wickedness](#))

Bible References:

Waiting

unjust, unjustly, injustice

Definition:

The terms “unjust” and “unjustly” refer to treating people in an unfair, and often, harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

Translation Suggestions:

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as, “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [Abstract Nouns](#))

(See also: [just](#), [justice](#), [justly](#), [unrighteous](#), [unrighteousness](#))

Bible References:

Waiting

unprofitable

Definition:

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: [profit](#), [profitable](#), [worthy](#), [worth](#), [unworthy](#), [worthless](#))

Bible References:

Waiting

unrighteous, unrighteousness

Definition:

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

Translation Suggestions:

- This term could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include, “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”

(See also: [righteous](#), [righteousness](#), [unjust](#), [unjustly](#), [injustice](#), [sin](#), [sinful](#), [sinner](#), [sinning](#), [unlawful](#))

Bible References:

Waiting

upright, uprightness

Definition:

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [Parallelism](#))

Translation Suggestions:

- Ways to translate “upright” could include, “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as, “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: [integrity](#), [law](#), [principle](#), [law](#), [law of Moses](#), [God’s law](#), [law of Yahweh](#), [obey](#), [obedient](#), [obedience](#), [pure](#), [purify](#), [purification](#), [righteous](#), [righteousness](#))

Bible References:

Waiting

vain, vanity**Definition:**

The term “vain” describes something that is useless or has no purpose. Vain things are empty and worthless.

- The term “vanity” refers to worthlessness or emptiness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done “in vain,” it means that there was no good result from it. The effort or action did not accomplish anything.
- To “believe in vain” means to believe in something that is not true and that gives false hope.

Translation Suggestions:

- Depending on the context, the term “vain” could be translated as “empty” or “useless” or “hopeless” or “worthless” or “meaningless.”
- The phrase “in vain” could be translated as, “without result” or “with no result” or “for no reason” or “with no purpose.”
- The term “vanity” could be translated as, “pride” or “nothing worthwhile” or “hopelessness.”

(See also: [idol](#), [idolatrous](#), [worthy](#), [worth](#), [unworthy](#), [worthless](#))

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.

vision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as, “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as, “Daniel had dreams and visions in his mind” could be translated as something like, “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: [dream](#))

Bible References:

Waiting

voice**Definition:**

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as, “A person is heard calling out in the desert...” (See: [Synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [calling](#), [called](#), [call out](#), [proclaim](#), [proclamation](#), [splendor](#))

Bible References:

Waiting

VOW**Definition:**

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- This word should be translated differently than "oath."

(See also: [promise](#), [oath](#), [swear](#), [swear by](#))

Bible References:

Waiting

walk

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [honor](#), [to honor](#), [\[:en:obe:other:obey\]](#))

Bible References:

Waiting

warrior, soldier**Facts:**

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [courageous](#), [crucify](#), [Rome](#), [Roman](#), [tomb](#), [grave](#), [burial place](#))

Bible References:

Waiting

watch, watchman**Definition:**

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include, “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

Waiting

water, waters**Definition:**

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as, “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as, “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [live](#), [living](#), [alive](#), [spirit](#), [spiritual](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [power](#), [powers](#))

Bible References:

Waiting

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: [barley](#), [chaff](#), [grain](#), [seed](#), [thresh](#), [threshing](#), [winnow](#), [sift](#))

Bible References:

Waiting

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

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include, “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means, “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See: [obey](#), [obedient](#), [obedience](#), [fruit](#), [fruitful](#))

Bible References:

Waiting

Examples from the Bible stories:

- [02-05] She also wanted to be **wise**, so she picked some of the fruit and ate it.
- [18-01] When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- [23-09] Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- [45-01] He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

witness, eyewitness

Definition:

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression, “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means, “person-seeing-it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as, “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as, “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as, “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: [guilt](#), [guilty](#), [judge](#), [judgment](#), [true](#), [truth](#), [testimony](#), [testify](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[39-02]** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.

- [39-04] The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- [42-08]"It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- [43-07]"We are **witnesses** to the fact that God raised Jesus to life again."

woe**Definition:**

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says, “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression, “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “(The people in) that city will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad” or “How terrible this is for me!”
- The expression, “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

Waiting

womb**Definition:**

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [Euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

Waiting

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

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as, “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be, “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as, “miracles” or “mighty acts” or “amazing things he does.”
- The expression, “the work of God” could be translated as, “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in, “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression, “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression, “examine your own work” could also be translated as, “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as, “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See: [fruit](#), [fruitful](#), [Holy Spirit](#), [Spirit of God](#), [Spirit of the Lord](#), [miracle](#), [wonder](#), [sign](#))

Bible References:

Waiting

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means, “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as, “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as, “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be, “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as, “living among the people of the world” or “living among ungodly people.”

(See also: [corrupt](#), [corruption](#), [heaven](#), [sky](#), [heavens](#), [heavenly](#), [Rome](#), [Roman](#), [ungodly](#), [godless](#), [ungodliness](#), [godlessness](#))

Bible References:

Waiting

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally, “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [offering](#), [praise](#), [honor](#), [to honor](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[13-04]** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **[14-02]** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **[17-06]** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **[18-12]** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **[25-07]** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, “**Worship** only the Lord your God and only serve him.”
- **[26-02]** On the Sabbath, he (Jesus) went to the place of **worship**.
- **[47-01]** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **[49-18]** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

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

wrong, mistreat, hurt

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as, “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

Waiting

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translate this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [master](#), [sir](#), [Lord](#), [Moses](#), [reveal](#), [revelation](#))

Bible References:

Waiting

Examples from the Bible stories:

- **[09-14]** God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”

- **[13-04]** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **[13-05]** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **[16-01]** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **[19-10]** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

translationAcademy

First, Second or Third Person

This answers the question: What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?

In order to understand this topic, it would be good to read:

- *Making Assumed Knowledge and Implicit Information Explicit*
- *Pronouns*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you”.

Description

Definitions

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we”. (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Sometimes in the Bible a speaker used the third person to refer to himself or the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people uses the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “*Your servant* used to keep *his* father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
”... Do you have an arm like *God’s*? Can you thunder with a voice like *him*? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful. Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to *my Lord*, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first or second person.

Examples of Translation Strategies Applied

1. Use the the third person phrase along with the pronoun “I” or “you.”

- **But David said to Saul, “*Your servant* used to keep *his* father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “*I, your servant*, used to keep *my* father’s sheep.”

2. Simply use the first person (“I”) or second person (“you”).

- **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like *God’s*? Can you thunder with a voice like *him*?”** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like *mine*? Can you thunder with a voice like *me*?”
- **So also my heavenly Father will do to you, if *each of you* does not forgive *his* brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if *each of you* does not forgive *your* brother from your heart.

Next we recommend you learn about:

- *Forms of You*

Abstract Nouns

This answers the question: What are abstract nouns and how do I deal with them in my translation?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its *weight*?" could be expressed as "How much does it *weigh*?" or "How *heavy* is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **ABSTRACT NOUNS** are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Abstract nouns allow us to express thoughts about ideas in fewer words than if we did not have those nouns. For example, we can say, "I believe in the forgiveness of sin." But if English did not have the two abstract nouns "forgiveness" and "sin," then we would have to make a longer sentence to express the same meaning. We would have to say, for example, "I believe that God is willing to forgive people after they have sinned."

Abstract nouns also allow us to refer to a situation without telling more details about it than we want to tell. For example, we can say "I got here late because there was an accident on the highway." "Accident" is an abstract noun. If it does not matter whose accident it was, or what kind of accident it was, then it can be better if I do not have to say these things about it.

Reason this is a translation issue: The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will have other kinds of words such as adjectives, verbs, or adverbs, that express some of the meaning in the abstract noun.

Examples from the Bible

from *childhood* you have known the sacred writings (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

But *godliness* with *contentment* is great *gain*. (1 Timothy 6:6 ULB)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

Today *salvation* has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider *slowness* to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

He will bring to light the hidden things of darkness and reveal the *purposes* of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun.

- **from *childhood* you have known the sacred writings** (2 Timothy 3:15 ULB)
 - ”Ever since *you were a child* you have known the sacred writings.”
- **But *godliness with contentment* is great *gain*.** (1 Timothy 6:6 ULB)
 - ”But *being godly* and *content* is very *beneficial*.”
 - ”But we *benefit* greatly when we *are godly* and *content*.”
 - ”But we *benefit* greatly when we *honor and obey God* and when we are *happy with what we have*.
- **Today *salvation* has come to this house, because he too is a son of Abraham.** (Luke 19:9 ULB)
 - ”Today the people in this house *have been saved*...”
 - ”Today God *has saved* the people in this house...”
- **The Lord does not move slowly concerning his promises, as some consider *slowness* to be** (2 Peter 3:9 ULB)

- "The Lord does not move slowly concerning his promises, as some consider *moving slowly* to be"
- **He will bring to light the hidden things of darkness and reveal the *purposes* of the heart.**
(1 Corinthians 4:5 ULB)
 - "He will bring to light the hidden things of darkness and reveal *the things that people want to do and the reasons they want to do them.*"

Active or Passive

This answers the question: What do active and passive mean, and how do I translate passive sentences?

In order to understand this topic, it would be good to read:

- *Sentence Structure*
- *Verbs*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences the subject is the one that the action is done to. Here are some examples with their subjects underlined:

- **ACTIVE:** My father built the house in 2010.
- **PASSIVE:** The house was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when not to.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

ACTIVE: My father built the house in 2010.

PASSIVE: The house was built by my father in 2010.

PASSIVE: The house was built in 2010. (This does not tell who did the action.)

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same reasons in all of the languages that have it.

Purposes for the passive:

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

And their shooters shot at your soldiers from off the wall, and some of the king's servants *were killed*, and your servant Uriah the Hittite *was killed* too. (2 Samuel 11:24 ULB)

This means that the enemies shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them.

In the morning when the men of the town got up, the altar of Baal *was broken down* ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down.

No stonework *was seen* there. (1 Kings 6:18 ULB)

This means that no one saw stonework there. The point is that no stonework was done there.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action.
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - *The king's servants gave* Jeremiah a loaf of bread every day from the street of the bakers.

2. Use the same verb in an active sentence, and do not tell who did the action. Instead use a generic expression like "they," or "people," or "someone."

- **It would be better for him if a millstone *were put* around his neck and he *were thrown* into the sea** (Luke 17:2 ULB)
 - It would be better for him if *they were to put* a millstone around his neck and *throw* him into the sea.
 - It would be better for him if *someone were to put* a heavy stone around his neck and *throw* him into the sea.

3. Use a different verb in an active sentence.

- **A loaf of bread *was given* him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
 - He *received* a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

- *Abstract Nouns*
- *Word Order*

Apostrophe

This answers the question: What is the figure of speech called apostrophe?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Mountains of Gilboa, Let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling the mountains that he wanted them to have no dew or rain, he showed how sad he was.

Description

Apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. This calls his listener's attention to his feelings toward that person or thing.

Reason this is a translation issue: Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to.

Examples from the Bible

Come now, you who are rich, cry out loud because of the miseries coming upon you.
(James 5:1 ULB)

James wrote to the church, which was made up of poor people, as if rich people could hear him, showing his anger about what rich people were doing.

The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, '... on you they will burn men's bones.'" (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. Have the speaker express his feelings toward the thing or idea without speaking directly to it.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, you may preserve the meaning of the apostrophe and let the speaker continue speaking to the people that are listening to him.

- **The man of God cried against the altar by the word of Yahweh and said, "Altar, altar, Yahweh says, ' ... on you they will burn men's bones.' "** (1 Kings 13:2 ULB)
 - "The man of God said, "This is what Yahweh says *about this altar*' ... They will burn men's bones on *it*."

Double Negatives

This answers the question: What are double negatives?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

A double negative occurs when a clause has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21)

Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Most languages express the negative near the verb or at the beginning or end of the sentence. Some languages also have prefixes or suffixes that express the negative as in “*unhappy*,” “*impossible*,” and “*useless*.” Some languages can also express the negative with pronouns like “none,” “nothing,” and “no one,” with adverbs like “nowhere,” and with prepositions like “without.”

A double negative occurs when a sentence has two words that express the meaning of “not.”

It is *not* that we do *not* have authority (2 Thessalonians 3:9 ULB)

And this better confidence did *not* happen *without* the taking of an oath, (Hebrews 7:20 ULB)

Be sure of this—wicked people will *not* go *unpunished* (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” It emphasizes the negative, and means “I did not see anyone.”
- In some languages a double negative simply means a positive. So “She is not unattractive” means “She is attractive.”
- In some language the double negative weakens the adjective. So “She is not unattractive” means “She is a little bit attractive.”
- In some languages, such as the languages of the Bible, the double negative often strengthens the adjective. So “She is not unattractive” means “She is very attractive.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

so that they may *not* be *unfruitful*. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and *without* him there was *not* one thing made that has been made. (John 1:3 ULB)

By using a double negative John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the double negative simply expresses the positive, remove the two negatives.
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the double negative simply expresses the positive, remove the two negatives.
 - **For we do *not* have a high priest who cannot feel sympathy for our weaknesses** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses”
 - **so that they may *not* be *unfruitful*** (Titus 3:14 ULB)
 - “so that they may be fruitful”
2. If the double negative emphasizes the positive, remove the two negatives and put in a strengthening word or phrase such as “very” or “certainly.”
 - **Be sure of this—wicked people will *not* go *unpunished*** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will *certainly* be punished”
 - **All things were made through him and *without* him there was *not* one thing made that has been made.** (John 1:3 ULB)

- "All things were made through him. He made *absolutely* everything that has been made."

Next we recommend you learn about:

- *Verbs*

Doublet

This answers the question: What are doublets and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A doublet is a pair of words used together that mean nearly the same nearly thing. In some languages people do not use doublets, or they may use them only in certain situations. Translators may need to find some other way to express the meaning.

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean “very old.”

Description

We are using the word doublet to refer to two words or very short phrases that mean the same thing and that are used in the same phrase. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but they may do it for a reason that would not fit in a particular verse.

Examples from the Bible

King David was *old* and *advanced in years*. (1 Kings 1:1 ULB)

This means that he was “very old.”

he attacked two men *more righteous* and *better* than himself (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare *false* and *deceptive* words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

as of a lamb *without blemish* and *without spot*. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use your culture’s way of doing that.

Translation Strategies Applied

1. Translate only one of the words.

- **You have decided to prepare *false* and *deceptive* words** (Daniel 2:9 ULB)

- ”You have decided to prepare *false* things to say.”

2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

- **King David was *old* and *advanced in years***. (1 Kings 1:1 ULB)

- ”King David was *very old*.”

3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

- **a lamb *without blemish* and *without spot***. (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”

- ”a lamb *without any blemish at all*”

Ellipsis

This answers the question: What is ellipsis?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

Ellipsis is where a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there.

Description

Ellipsis is where one or more words are left out of the sentence because the sentence can be understood without them. The information that is omitted has usually already been stated in a preceding sentence or phrase.

the wicked will not stand in the judgment, nor sinners in the assembly of the righteous
(Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous.

Reason this is a translation issue: Readers who see incomplete sentences or phrases may not know what the missing information is.

Examples from the Bible

when the blind man was near, Jesus asked him, “What do you want me to do for you?”
He said, “Lord, *that I might receive my sight.*” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite by giving Jesus only as much information as necessary. He did not say that he wanted Jesus to heal him, because he knew that Jesus would understand that if he wanted to receive his sight, Jesus would have to heal him.

He makes Lebanon skip like a calf *and Sirion like a young ox.* (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **the wicked will not stand in the judgment, nor *sinner*s in the assembly of the righteous** (Psalm 1:5)
 - "the wicked will not stand in the judgment, and *sinner*s will not stand in the assembly of the righteous"
- **when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, *that I might receive my sight.*"** (Luke 18:40-41)
 - "when the blind man was near, Jesus asked him, 'What do you want me to do for you?' He said, 'Lord, I want you to heal me that I might receive my sight.'"
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - "He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox."

Euphemism

This answers the question: What is a Euphemism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private. Its purpose is to avoid offending the people who hear or read it.

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable. Its purpose is to avoid offending the people who hear or read it.

they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons were dead. It is euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue: Readers may think that the writer means only what the words literally say.

Examples from the Bible

where there was a cave. Saul went inside to relieve himself (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so he does not say specifically what Saul did or what he left in the cave.

whether we are awake or asleep (1 Thessalonians 5:10 ULB)

Paul refers to being dead as being “asleep” so that instead of thinking that they will never see their loved ones again in this life, his readers will remember that they will see them again when Jesus establishes his kingdom.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1. Use a euphemism from your own culture.

- **where there was a cave. Saul went inside to relieve himself** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - “where there was a cave. Saul went into the cave to use it as a toilet”
 - “where there was a cave. Saul went into the cave to dig a hole”
 - “where there was a cave. Saul went into the cave to have some time alone”

2. State the information plainly without a euphemism if it would not be offensive.

- **whether we are awake or asleep** (1 Thessalonians 5:10 ULB)
 - “whether we are alive or dead”

Exclamations

This answers the question: What are ways of translating exclamations?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULB and UDB, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people say helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

Save us, Lord; we are about to die! (Matthew 8:25 ULB)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULB)

Reason this is a translation issue: Languages have different ways of showing that a sentence shows strong emotion.

Examples from the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULB)

The word "Ah" below shows that Gideon was very frightened.

Gideon understood that this was the angel of Yahweh. Gideon said, "*Ah*, Lord Yahweh! For I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33 ULB)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22 ULB)

Translation Strategies

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
2. Use a word word from your language that shows the strong feeling.
3. Translate the exclamation word with a sentence that shows the feeling.
4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

Examples of Translation Strategies Applied

1. If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

- **You worthless person!** (Matthew 5:22 ULB)

- “You *are* such a worthless person!”

- **Oh, the depth of the riches both of the wisdom and the knowledge of God!** (Romans 11:33 ULB)

- “Oh, the riches of the wisdom and the knowledge of God *are* so deep!”

2. Use an exclamation word from from your language that shows the strong feeling. The word “wow” below shows that they were astonished. The expression “Oh no” shows that something terrible or frightening has happened.

- **They were absolutely astonished, saying, “He has done everything well. He even makes the deaf to hear and the mute to speak.”** (Mark 7:36 ULB)

- “They were absolutely astonished, saying, “*Wow!* He has done everything well. He even makes the deaf to hear and the mute to speak.” ”

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- “*Oh no*, Lord Yahweh! I have seen the angel of Yahweh face to face!”

3. Translate the exclamation word with a sentence that shows the feeling.

- **Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!** (Judges 6:22 ULB)

- Lord Yahweh, *what will happen to me?* For I have seen the angel of Yahweh face to face!”
- *Help*, Lord Yahweh! For I have seen the angel of Yahweh face to face!

4. Use a word that emphasizes the part of the sentence that brings about the strong feeling.

- **How unsearchable are his judgments, and his ways beyond discovering!** (Romans 11:33 ULB)

- “His judgements are *so* unsearchable and his ways are *far* beyond discovering!”

4. Tell how the person felt.

- **Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!"** (Judges 6:22 ULB)
 - "Gideon understood that this was the angel of Yahweh. *He was terrified* and said, "Ah, Lord Yahweh! I have seen the angel of Yahweh face to face!" (Judges 6:22 ULB)

Exclusive “We”

This answers the question: What is exclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” Translators whose language has separate exclusive and inclusive forms for “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but *not* you.” The exclusive form excludes the person being spoken to. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow



highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we”. Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

Forgive *us our* sins (Luke 11:4 ULB)

God has no sins to forgive; so languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

Next we recommend you learn about:

- *Inclusive “We”*

Assumed Knowledge and Implicit Information

This answers the question: What are assumed knowledge, implicit information, and explicit information?

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. There are two types information.

- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will think about in order to understand this information. Normally he does not tell people these things, although what he says may remind them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes *have holes*, and the birds of the sky *have nests*, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**. Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the

people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For *they do not wash their hands when they eat*. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. They were accusing his disciples of not following the traditions. This is **implicit information** that they wanted him to understand from what they said.

Next we recommend you learn about:

- *Making Assumed Knowledge and Implicit Information Explicit*

When Masculine Words Include Women

This answers the question: How do I translate “brother” or “he” when it could refer to anyone, male or female?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Generic Noun Phrases*

In some parts of the Bible, the words “men,” “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can be used to refer to both men and women. For example, the Bible sometimes says ‘brothers’ when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used for any person if it is not important whether the person is a man or woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise child makes *his* father rejoice
but a foolish child brings grief to *his* mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that.

Examples from the Bible

The wise *man* dies just like the fool dies. (Ecclesiastes 2:16 ULB)

This verse does not contrast men and women. What it says is true of both men and women.

Then said Jesus to his disciples, “If anyone wants to follow me, *he* must deny *himself*, take up *his* cross, and follow me.” (Matthew 16:24-26 ULB)

Jesus was not talking about only men. What he said was true of both men and women.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

Moses said, 'If a *man* dies, having no children, *his brother* must marry *his* wife and have a child for *his brother*.' (Matthew 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.

- **The wise *man* dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
 - "The wise *person* dies just like the fool dies."
 - "Wise *people* die just like fools die."

2. Use a word that refers to men and a word that refers to women.

- **For we do not want you to be ignorant, *brothers*, about the troubles we had in Asia** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - "For we do not want you to be ignorant, *brothers and sisters*, about the troubles we had in Asia" (2 Corinthians 1:8)

3. Use pronouns that can be used for both men and women.

- **If anyone wants to follow me, he must deny himself, take up his cross, and follow me.** (Matthew 16:24 ULB) - English speakers can change the singular pronouns “he” “himself” and “his” to plural pronouns “they” “themselves” and “their” in order to show that it applies to all people, not just men.
 - "If people want to follow me, *they* must deny *themselves*, take up *their* cross, and follow me."

Generic Noun Phrases

This answers the question: What are generic noun phrases and how can I translate them?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Generic noun phrases refer to people or things in general rather than to specific individuals or things.

The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

Different languages have different ways of showing that a phrase refers to something in general. Translators should use ways of doing this that are natural in their language.

Description

Generic noun phrases refers to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can a man walk on hot coals without scorching his feet?
So is the man who goes into his neighbor's wife;
the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

People curse the man who refuses to sell them grain (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to a good man, but he condemns a man who makes evil plans.
(Proverbs 12:2 ULB)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word “the” in the noun phrase.
2. Use the word “a” in the noun phrase.
3. Use the word “any,” as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.
 - **Yahweh gives favor to *a good man*, but he condemns *a man who makes evil plans*.** (Proverbs 12:2 ULB)
 - “Yahweh gives favor to *the good man*, but he condemns *the man who makes evil plans*.” (Proverbs 12:2)

The following examples show how the strategies may be applied to a noun phrase that has “the” in it. Use the strategy that is most natural in your language:

- **People curse *the man who refuses to sell them grain*.** (Proverbs 11:26 ULB)
2. Use the word “a” in the noun phrase.
 - “People curse *a man* who refuses to sell them grain”
 3. Use the word “any,” as in “any person” or “anyone.”
 - “People curse *any man* who refuses to sell them grain”
 4. Use the plural form, as in “people” (or in this sentence, “men”).
 - “People curse *men* who refuse to sell them grain”
 5. Use any other way that is natural in your language.
 - “People curse *whoever* refuses to sell them grain.”

Next we recommend you learn about:

- *When Masculine Words Include Women*

Hendiadys

This answers the question: What is hendiadys and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Parts of Speech*

Hendiadys is when a speaker makes a single idea more forceful by connecting two nouns or adjectives with “and” when one of the words actually describes the other.

Description

Hendiadys is when a speaker expresses a single idea by connecting two words with “and” when one of the words actually describes the other.

his own *kingdom and glory* (1 Thessalonians 2:12 ULB)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a kingdom of glory or a glorious kingdom.

Reasons this is a translation issue

- Often hendiadys has an abstract noun. Some languages may not have a noun with the same meaning.
- Some languages do not use hendiadys, so people may not understand that one word describes the other.

Examples from the Bible

for I will give you *words and wisdom* (Luke 21:15 ULB)

“Words” and “wisdom” are nouns, but in this figure of speech “wisdom” describes “words.”

if you are willing and obedient (Isaiah 1:19 ULB)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute one noun with an adjective that means the same thing.
2. Substitute one noun with a phrase that means the same thing.
3. Substitute one adjective with an adverb that means the same thing.

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute one noun with an adjective that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
 - "For I will give you *wise words*"
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory***. (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to *his own glorious kingdom*."

2. Substitute one noun with a phrase that means the same thing.

- **for I will give you *words and wisdom*** (Luke 21:15 ULB)
 - "For I will give you *words of wisdom*"
- **that you should walk in a manner that is worthy of God, who calls you to *his own kingdom and glory***. (1 Thessalonians 2:12 ULB)
 - "that you should walk in a manner that is worthy of God, who calls you to *his own kingdom of glory*."

3. Substitute one adjective with an adverb that means the same thing.

- **if you are *willing and obedient*** (Isaiah 1:19 ULB)
 - "if you are *willingly obedient*"

4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

- **if you are *willing and obedient*** (Isaiah 1:19 ULB) - The adjective "obedient" can be substituted with the verb "obey."
 - "if you *obey willingly*"

Next we recommend you learn about:

- *Doublet*

Hyperbole

This answers the question: What is hyperbole?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. He may greatly exaggerate something in order to show his strong feeling or opinion about it, or he may generalize the situation by using words like “every” or “all” to mean “many.”

Description

Hyperbole is a figure of speech in which the speaker shows that something is very important by describing it as larger or greater than it really is. There are two kinds of hyperbole:

1. Exaggeration: This is when a speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it.

Whoever does not *carry his own cross* and come after me cannot be my disciple. (Luke 14:27 ULB) - This is an exaggeration. It means that whoever wants to be Jesus’ disciple must be determined to follow him faithfully, even if his enemies were to kill that person.

2. Generalization: This is when a speaker uses words like “every” or “all” to mean something like “very many,” but not “every one.” (Some people may not call generalization like this “hyperbole.”)

Moses was educated in *all the learning of the Egyptians* (Acts 7:22 ULB) - This is a generalization. It means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

If readers do not understand that a statement is a hyperbole, they may either think that something happened that did not happen, or they may think that the speaker or writer was saying something that is not true.

Examples from the Bible

Examples of Exaggeration

If your hand causes you to stumble, *cut it off*. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple. (Luke 14:26 ULB)

Because of many other things that Jesus said, we know that his use of the word “hate” here is hyperbole. He meant that we must not love even our own family members more than we love him. We must love him more than we love ourselves or anyone else.

The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

They found him, and they said to him, “*Everyone* is looking for you.” (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus closest friends there were looking for him.

But as his anointing teaches you about *all things* and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God’s Spirit teaches us about all things that we need to know.

Caution

Do not assume that something is hyperbole just because it seems to be impossible. God does miraculous things.

... they saw Jesus *walking on the sea* and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

... for *all* have sinned and come short of the glory of God. (Romans 3:23 ULB)

The word “all” here is not hyperbole. All humans have sinned. The only human who has never sinned is Jesus Christ, the Son of God.

Translation Strategies

If the hyperbole would be natural and people would understand it and not think that it is a lie, consider using it. If not, here is another option.

1. Express the meaning without the hyperbole. For example “all the people” could be translated as “large crowds of people.”

Examples of Translation Strategies Applied

1. Express the meaning without the hyperbole.

- **If anyone comes to me and does not *hate* his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.** (Luke 14:26 ULB)
 - “If anyone comes to me and does not *love me much more than* he loves his own father, mother, wife, children, brothers and sisters—yes, and his own life also—he cannot be my disciple.”
- **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops *as numerous as the sand on the seashore*.** (1 Samuel 13:5 ULB)
 - “The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and *a great number of troops*.”

Hypothetical Situations

This answers the question: What is a hypothetical situation?

In order to understand this topic, it would be good to read:

- *Writing Styles*

“If the sun stopped shining...” “What if the sun stopped shining...” “Suppose the sun stopped shining...” “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they’ll understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situation in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent. The people of Tyre and Sidon did not actually see his miracles and repent.

2. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that people do not mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, *if* he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

3. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

4. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, “*If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.* For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining.

I know what you have done, and that you are neither cold nor hot. *I wish that you were either cold or hot!* (Revelation 3:15 ULB)

Jesus' wished that the people were either hot or cold. He was rebuking them.

Translation Strategies

Know how people speaking your language show

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

Also watch the video for computer (see <http://youtu.be/GfFX1wWjJhA>) or tablet/phone (see <http://youtu.be/jlbY2ikNtHU>).

Idiom

This answers the question: What are idioms and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

An idiom is a certain kind of figure of speech, the kind that usually cannot be correctly understood without being told its true meaning. Every language has them. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- Do not push the envelope (This means, “Do not take a matter to its extreme”)
- This house is under water (This means, “The debt owed for this house is greater than its actual value”)
- We are painting the town red (This means, “We are going around town tonight celebrating very intensely”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture that uses it. Its meaning may be different from what a person would understand from the meanings of the individual words that form the phrase.

he resolutely *set his face* to go to Jerusalem. (Luke 9:51 ULB)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you should *enter under my roof*. (Luke 7:6 ULB)

The words “enter under my roof” is an idiom that means “enter my house.”

Let these words go deeply into your ears (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that originally wrote the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.

Examples from the Bible

“Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.”
(1 Chronicles 11:1 ULB)

This means, “We and you belong to the same race, the same family.”

The kings of the earth take their stand together (Psalm 2:2 ULB)

This means, “The kings on earth plan together.”

the one who lifts up my head” (Psalm 3:3 ULB)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.

- **Then all Israel came to David at Hebron and said, “Look, we are your flesh and bone.”** (1 Chronicles 11:1 ULB)
 - “...Look, we all belong to the same nation.”
- **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
 - “He started to travel to Jerusalem, determined to reach it.”
- **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
 - “I am not worthy that you should enter my house.”

2. Use an idiom that people use in your own language that has the same meaning.

- **Let these words go deeply into your ears** (Luke 9:44 ULB)
 - “Be all ears when I say these words to you.”
- **”My eyes grow dim from grief** (Psalm 6:7ULB)
 - “I am crying my eyes out”

Imperatives - Other Uses

This answers the question: What other uses are there for imperative sentences in the Bible?

In order to understand this, it would be good to read

- [Sentence Types](#)

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue: Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

"I am willing. *Be clean.*" Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist.

God said, "*Let there be light,*" and there was light. (Genesis 1:3 ULB)

Imperatives that Function as Conditions

An imperative sentence can also be used to tell the *condition* under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen *if* they love wisdom.

do not abandon wisdom and she will watch over you;
love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen *if* they teach their children the way they should go.

Teach a child the way he should go,
and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the word “if.”

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence to cause something to happen, try using a statement instead.

- **Be clean.** (Matthew 8:3 ULB)
 - “You are now clean.”
 - “I now cleanse you.”
- **God said, “Let there be light,” and there was light.** (Genesis 1:3 ULB)
 - “God said, “There is now light” and there was light.

2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

- **God said, “Let there be light,” and there was light.** (Genesis 1:3 ULB)
 - “God said, ‘Let there be light,’ so there was light.”

3. If people would not use a command as a condition, translate it as a statement with the word “if.”

**Teach a child the way he should go,
and when he is old he will not turn away from that instruction.** (Proverbs 22:6 ULB)

”If you teach a child the way he should go,
when he is old he will not turn away from that instruction.”

Inclusive “We”

This answers the question: What is inclusive “we”?

In order to understand this topic, it would be good to read:

- *Pronouns*

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.”

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” Translators whose language has separate exclusive and inclusive forms of “we” will need understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... the shepherds said one to each other, “Let *us* now go to Bethlehem, and see this thing that has happened, which the Lord has made known to *us*.” (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said “us”, they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let *us* go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Watch the video for computer (see <http://youtu.be/PrMC2jdqY0A>) or tablet/phone (see <http://youtu.be/2K2gFIPMFVk>).

Next we recommend you learn about:

- *Exclusive “We”*

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*

Litotes

This answers the question: What is litotes?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Description

Litotes is a strong statement made by negative phrases to strengthen a positive meaning. It is used to show that the opposite idea is not true.

Reason this is a translation issue

People who speak some languages do not use litotes and would fail to understand that the statement is strengthened. They might think that it is weakened or even canceled.

Examples from the Bible

For you yourselves know, brothers, our coming to you was *not useless*, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very worthwhile.

All things were made through him. *Without him was not one thing* made that has been made. (John 1:3 ULB)

By using litotes John emphasized that the Son of God created absolutely everything.

Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very concerned.)

And you, Bethlehem, in the land of Judah,
are *not the least* among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning would not be clear, say in a strong way what *is* true.

Examples of Translation Strategies Applied

1. If the meaning would not be clear, say in a strong way what *is* true.

- **For you yourselves know, brothers, our coming to you was *not useless*,** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you *did much good*."
- **Now when it became day, there was *no small excitement* among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was *great excitement* among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were *very concerned* because of what had happened to Peter."

Merism

This answers the question: What does the word merism mean and how can I translate phrases that have it?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

Description

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

“Alpha and Omega” is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of *heaven and earth*, (Matthew 11:25 ULB)

“Heaven and earth” is a merism that includes everything that exists.

Reason this is a translation issue

Some readers may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both *young and old*. (Psalm 115:13)

The underlined phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of *everything*"
- ***From the rising of the sun to its setting, Yahweh's name should be praised.*** (Psalm 113:3 ULB)
 - "*In all places*, people should praise Yahweh."

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of *heaven and earth*** (Matthew 11:25 ULB)
 - "I praise you, Father, Lord of *everything, including both what is in heaven and what is on earth*"
- **He will bless those who honor him, both *young and old*.** (Psalm 115:13 ULB)
 - "He will bless *all those* who honor him, regardless of whether they are *young or old*."

Metaphor

This answers the question: What is a metaphor and how can I translate a sentence that has one?

In order to understand this topic, it would be good to read:

- [Figures of Speech](#)
- [Simile](#)

Description

A metaphor is the use of words to speak of one thing as if it were a different thing. Sometimes a speaker does this in ways that are very common in the language. At other times, a speaker does this in ways that are less common in the language and that might even be unique.

1. First we will discuss very common metaphors.

The metaphors that are very common in a language are usually not very vivid. They may even be “dead.” Examples in English are “table leg,” “family tree,” and “the price of food is going up.” Examples in biblical languages are “hand” to mean “power,” “face” to mean “presence,” and “clothing” to mean emotions or moral qualities.

Metaphors like these are in constant use in the world’s languages, because they serve as convenient ways to organize thought. In general, languages speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that can be seen or held, or as if they were body parts, or as if they were events that you can watch happen.

When these metaphors are used in their normal ways, the speaker and audience do not normally even regard them as figurative language. This is why, for example, it would be wrong to translate the English expression, “The price of petrol is going up” into another language in a way that would draw undeserved attention to it, because English speakers do not view it as a vivid expression, that is, as an unusual expression that carries meaning in an unusual manner.

For a description of important patterns of this kind of metaphor, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

2. Next we will discuss the less common metaphors, metaphors that are sometimes even unique in a language.

The speaker usually produces metaphors of this kind in order to emphasize the importance of what he is talking about. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising to shine its rays on the people whom he loves. And he speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

We call this kind of metaphor “live.” It is unique in the biblical languages, which means that it is very memorable.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. The thing someone speaks of is called the **topic**. The thing he calls it is the **image**. The way that they are similar is the **point of comparison**.

In the metaphor below, the speaker describes the woman he loves as a rose. The woman (his “love”) is the topic and the red rose is the image. Both are beautiful and delicate.

- My love is a red, red rose.

1. Sometimes the **topic** and the **image** are both stated clearly.

Jesus said to them. *“I am the bread of life. He who comes to me will not hunger, and he who believes on me will never thirst.”* (John 6:35 ULB)

Jesus called himself the bread of life. The topic is “I” and the image is “bread.” Bread is a food that people ate all the time. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have spiritual life.

2. Sometimes only the **image** is stated clearly.

Produce *fruits* that are worthy of repentance (Luke 3:8 ULB)

The image here is “fruits”. The topic is not stated, but it is actions or behavior. Trees can produce good fruit or bad fruit, and people can produce good behavior or bad behavior. Fruits that are worthy of repentance are good behavior that is appropriate for people who have repented.

Purposes of this second kind of metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel toward another.

Reasons this is a translation issue

- People may not realize that a word is being used as an image in a metaphor.
- People may not be familiar with the thing that is used as an image.
- If the topic is not stated, people may not know what the topic is.
- People may not know how the topic and the image are alike.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.

- Do not make the meaning of a metaphor more clear to the target audience than it was to the original audience.

Examples from the Bible

And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two metaphors. The topics are “we” and “you” and the images are “clay and ”potter.” Just as a potter takes clay and forms a jar or dish out of it, God makes us into what he wants us to be.

Jesus said to them, ”Take heed and beware of *the yeast of the Pharisees and Sadducees.*” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor about the teaching of the Pharisees and Sadducees. Since the disciples did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. If not, here are some other strategies.

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.
2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.
6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience would not know how the topic is like the image, state it clearly.

Examples of Translation Strategies Applied

1. If the metaphor is common and seems to be a normal way to say something in the biblical language, express the main idea in the simplest way preferred by your language.

- **For after David had in his own generation served the desires of God, *he fell asleep*, was laid with his fathers, and saw decay,** (Acts 13:36 ULB)

- "For after David had in his own generation served the desires of God, *he died*, was laid with his fathers, and saw decay."

2. If the target audience would think that the phrase should be understood literally, change the metaphor to a simile. Some languages do this by adding "like" or "as."

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are *like* clay. You are *like* a potter; and we all are the work of your hand."

3. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.

- **Saul, Saul, why do you persecute me? It is hard for you to *kick a goad*.** (Acts 26:14 ULB)

- "Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick."

4. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

- **And yet, Yahweh, you are our father; we are the *clay*. You are our *potter*; and we all are the work of your hand.** (Isaiah 64:8 ULB)

- "And yet, Yahweh, you are our father; we are the *wood*. You are our *carver*; and we all are the work of your hand."

- "And yet, Yahweh, you are our father; we are the *string*. You are the *weaver*; and we all are the work of your hand."

5. Or, if the target audience would not use that **image** for that meaning, simply state the truth that the metaphor was used to communicate.

- **I will make you become *fishers of men*.** (Mark 1:17 ULB)

- "I will make you become *people who gather men*."

- "Now you gather fish. I will make you *gather people*."

6. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)

- "Yahweh lives; *He is my rock*. May he be praised. May the God of my salvation be exalted.

7. If the target audience would not know how the topic is like the image, state it clearly.

- **Yahweh lives; may *my rock* be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - "Yahweh lives; may he be praised because like a huge rock, *he shields me from my enemies*. May the God of my salvation be exalted."
- **Saul, Saul, why do you persecute me? It is hard for you *to kick a goad*.** (Acts 26:14 ULB)
 - "Saul, Saul, why do you persecute me? You *fight against me and hurt yourself* like an ox that kicks against its owner's pointed stick."

To learn more about common metaphors read:

- [Biblical Imagery - Common Patterns](#)

Metonymy

This answers the question: What is a metonymy?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Many times the Bible uses metonymy. If you do not recognize it as a metonymy you will not understand the passage or worse yet, get the wrong understanding of the passage.

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

and *the blood* of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

He took the cup in the same way after supper, saying, "*This cup* is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a concrete object associated with it.

Reason this is a translation issue

- If a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

The Lord God will give him *the throne* of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. Throne is a metonym for "kingly authority," "kingship" or, "reign." This means that God would make him become the king who was to follow King David.

Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

who warned you to flee from *the wrath* that is coming? (Luke 3:7 ULB)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here is an option.

1. Use the metonym along with the name of the thing it represents.
2. Use the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.

- **He took the cup in the same way after supper, saying, “*This cup* is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
 - “He took the cup in the same way after supper, saying, “*The wine in this cup* is the new covenant in my blood, which is poured out for you.”

2. Use the name of the thing the metonym represents.

- **The Lord God will give him *the throne* of his father, David.** (Luke 1:32 ULB)
 - “The Lord God will give him *the kingly authority* of his father, David.”
 - “The Lord God will *make him king* like his ancestor, King David.”
- **who warned you to flee from *the wrath* to come?** (Luke 3:7 ULB)
 - “who warned you to flee from God’s coming *punishment*?”

To learn about some common metonymies, we suggest you read:

- [Biblical Imagery - Common Metonymies](#)

Nominal Adjectives

This answers the question: How do I translate adjectives that act like nouns?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Many times in the Bible adjectives are used as nouns to describe a group of people.

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds, (2 Samuel 12:2 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last; (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

...the rich must not give more than the half shekel, and *the poor* must not give less.
(Exodus 30:15 ULB)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason this is a translation issue

- Some languages do not use adjectives this way.
- Readers may think that the text is talking about one particular person when it is really talking about many people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of *the righteous*. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are *the meek* (Matthew 5:5 ULB)

“The meek” here are people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.
 - **The scepter of wickedness must not rule in the land of *the righteous*.** (Psalms 125:3 ULB)
 - "The scepter of wickedness must not rule in the land of *righteous people*."
 - **Blessed are *the meek*** (Matthew 5:5 ULB)
 - "Blessed are *people who are meek*"

Parallelism

This answers the question: What is parallelism?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Reason this is a translation issue

Some languages would not use the kind of parallelism in which the two phrases mean the same thing. They would either think it odd that someone said the same thing twice, or they think that the two phrases must have some difference in meaning.

Examples from the Bible

1. The second clause or phrase means the same as the first.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

2. The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

3. The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

4. The second says something that contrasts with the first.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

1. For most kinds of parallelism, it is good to translate both of the clauses or phrases.
2. When the two clauses or phrases mean the same thing, some languages would not translate them both. (See [Parallelism with the Same Meaning](#))

Examples of Translation Strategies Applied

(See [Parallelism with the Same Meaning](#))

Next we recommend you learn about:

- [Parallelism with the Same Meaning](#)

Personification

This answers the question: What is personification?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often speak this way because it makes it easier to talk about things that we cannot see, such as wisdom and sin.

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

Some languages do not use personification, and some languages use it only in certain situations.

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see, such as wisdom, sin, and wind. For example:

Does not Wisdom call out? (Proverbs 8:1 ULB)

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about relationships between people and other people than about relationships between people and non-human things, such as wealth.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reason this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. They are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would not be understood clearly, here are some strategies for dealing with it.

1. Add words or phrases to make it clear.
2. Use the words “like” or “as” to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

- “sin is at your door, waiting to attack you”

2. Use the words “like” or “as” to show that the sentences is not to be understood literally.

- **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”

- ”sin is about to destroy you, just *as* a wild animal could harm a person.”

3. Find a way to translate it without the personification.

- **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the wind and the sea as if they are able to hear and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

- “He even controls the winds and the sea.”

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of other things as if they had human characteristics).

Next we recommend you learn about:

- *Apostrophe*
- *Biblical Imagery - Common Patterns*

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.*"

Pronouns

This answers the question: What are pronouns and what kinds of pronouns are in some languages?

In order to understand this topic, it would be good to read:

- *Parts of Speech*

Pronouns are words that people use instead of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone.

Description

Pronouns are words that people use instead of a noun to refer to someone or something. There are six different types of pronouns.

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give.

Person

- First Person - The speaker and possibly others (I, we)
 - Inclusive “We”
 - Exclusive “We”
- Second Person - The person or people that the speaker is talking to and possibly others (you)
 - Forms of You
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves (See: [Reflexive Pronouns](#))

- **John saw *himself* in the mirror.** - The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- ***Who* built the house?**

Relative Pronouns mark a relative clause: that, which, who, whom, where, when

- **I saw the house *that* John built.** The clause “that John built” tells which house I saw.
- **I saw the man *who* built the house.** The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those.

- **Have you seen *this* here?**
- **Who is *that* over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used: you, they, he or it.

- **He does not want to talk to *anyone*.**
- ***Someone* fixed it, but I do not know *who*.**

Reflexive Pronouns

This answers the question: What are reflexive pronouns?

In order to understand this topic, it would be good to read:

- *Pronouns*
- *Sentences*

All languages have ways of showing that the same person fills two different roles in a sentence. This page will help you understand how English shows this and will help you to see how your language handles this.

Description

Reflexive pronouns are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves.

Reason this is a translation issue

- Languages have different ways of referring to someone or something more than once in a sentence.
- The reflexive pronouns in English have other functions.

Uses of Reflexive Pronouns

- to show that the same person or things fills two different roles in a sentence
- to emphasize a person or thing in the sentence
- to show that someone did something alone
- to show that someone or something was alone

Examples from the Bible

1. Reflexive pronouns used to that show that the same person or things fills two different roles in a sentence

If *I* should testify about *myself* alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and *many* went up to Jerusalem out of the country before the Passover in order to purify *themselves*. (John 11:55 ULB)

2. Reflexive pronouns used to emphasize a person or thing in the sentence

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking *Jesus* with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But *Jesus himself* was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

3. Reflexive pronouns used to show that someone did something alone

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain *by himself*. (John 6:15 ULB)

4. Reflexive pronouns used to show that someone or something was alone

He saw the linen cloths lying there and the cloth that had been on his head. *It* was not lying with the linen cloths but was rolled up in its place *by itself*. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like “alone.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.

- **If I should testify about *myself* alone, my testimony would not be true.** (John 5:31)
 - “If I should *self-testify* alone, my testimony would not be true.”
- **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *purify themselves*.** (John 11:55)
 - “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to *self-purify*.”

2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

- **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)

- "It was *he who* took our sickness and bore our diseases."

- **Jesus himself was not baptizing, but his disciples were.** (John 4:2)

- "It was *not Jesus who* was baptizing, but his disciples were."

3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)

4. In some languages people show that someone did something alone by using a word like "alone."

- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)

- "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again *alone* up the mountain."

5. In some languages people show that something was alone by using a phrase that tells about where it was.

- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)

- "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying *in a different place*."

Rhetorical Question

This answers the question: What are rhetorical questions and how can I translate them?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Sentences*

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express sarcasm or to rebuke or scold the hearer. Speakers of some languages use rhetorical questions for other reasons as well.

Description

A rhetorical question is a question to which the speaker does not expect an answer because he is not looking for information. Speakers often use rhetorical questions to rebuke or scold people.

Those who stood by said, *Is this how you insult God's high priest?*" (Acts 23:4 ULB) The people did not ask this question in order to get information. Rather they used it to scold Paul because they did not think he should have spoken as he did to the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to remind people of something that they already know, to express strong emotion, to say something in a strong way, or to introduce something they want to talk about.

Reasons this is a translation issue

- Some readers may think that a question is a request for information.
- Some languages use rhetorical questions only for scolding.
- Some readers might think that the purpose of a question is something other than what it really is.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel he should feel free to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a woman would never forget her jewelry and veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat.

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed which a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

Be sure you know that you are dealing with a rhetorical question and not an information question. Then be sure you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.

Examples of Translation Strategies Applied

1. Add the answer after the question.

- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - *Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!*
- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - *”Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!”*

2. Change the rhetorical question to a statement or exclamation.

- **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - *“This is what the kingdom of God is like. It is like a mustard seed...”*
- **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
 - *You should not insult God’s high priest!”*
- **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - *I wish I had died when I came out from the womb!”*
- **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - *“How wonderful it is that the mother of my Lord has come to me!”*

3. Change the rhetorical question to a statement, and then follow it with a short question.

- **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - *”You still rule the kingdom of Israel, don’t you?”*

Simile

This answers the question: What is a simile?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36 ULB)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out *as sheep in the midst of wolves*, so be as wise *as serpents* and harmless *as doves*. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus’ enemies would attack his disciples.

For the word of God is living and active and sharper *than any two-edged sword*. (Hebrews 4:12 ULB)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, *as a good soldier of Christ Jesus*. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lightning flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1 If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

- **See, I send you out *as sheep in the midst of wolves*,** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - "See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves."
- **For the word of God is living and active and sharper *than any two-edged sword*.** (Hebrews 4:12 ULB)
 - "For the word of God is living and active and *more powerful than a very sharp two-edged sword*"

2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
 - "See, I send you out *as chickens in the midst of wild dogs*,"
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard**, (Matthew 17:20 ULB)
 - "If you have faith even as small as a tiny seed"

3. Simply describe the item without comparing it to another.

- **See, I send you out *as sheep in the midst of wolves***, (Matthew 10:16 ULB)
 - "See, I send you out and people will want to harm you."
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - "How often I wanted to protect you, but you refused!"

Next we recommend you learn about:

- *Metaphor*
- *Biblical Imagery - Common Patterns*

Synecdoche

This answers the question: What does the word synecdoche mean?

In order to understand this topic, it would be good to read:

- *Figures of Speech*

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

My soul exalts the Lord. (Luke 1:46 ULB)

Mary was very happy about what the Lord was doing, so she said “my soul”, the part of herself that has emotions, to refer to her whole self.

the Pharisees said to him, “Look, why are they doing something that is not lawful ...?”
(Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

I looked on all the deeds that *my hands* had accomplished (Ecclesiastes 2:11 ULB)

“My hands” is a synecdoche for the whole person, because clearly the legs and the rest of the body and the mind were also involved.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.

- **My soul exalts the Lord.** (Luke 1:46 ULB)
 - "I exalt the Lord."
- **the Pharisees said to him** (Mark 2:24 ULB)
 - "a representative of the Pharisees said to him"
- **I looked on all the deeds that my hands had accomplished** (Ecclesiastes 2:11 ULB)
 - "I looked on all the deeds that I had accomplished"

Next we recommend you learn about:

- *Metonymy*
- *Biblical Imagery - Common Metonymies*

Forms of You

This answers the question: What are the different forms of you?

In order to understand this topic, it would be good to read:

- *Forms of 'You' - Singular*
- *Forms of 'You' - Dual/Plural*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

Watch the video for Singular, Dual, and Plural “you” for computer (see <http://youtu.be/cPtjzJ2Advk>) or tablet/phone (see <http://youtu.be/AVITfDEk8nc>).

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- *Forms of 'You' - Singular to a Crowd*

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend. Watch the video on Formal and Informal ‘You’ on the **computer** or on the **tablet/phone**. For help with translating these, we suggest you read:

- *Forms of “You” - Formal or Informal*

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*

Symbolic Action

This answers the question: What is a symbolic action and how do I translate it?

In order to understand this topic, it would be good to read:

- *Translate Unknowns*

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No”. Symbolic actions do not mean the same things in all cultures.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Description

A symbolic action is something that someone does in order to express a certain idea. An action does not have to actually be performed; it may simply be referred to.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In others cultures it means “Yes.”

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Examples from the Bible

Jairus fell down at Jesus’ feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and *knock*. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people want someone to welcome them into their home, they stand at the door and knock on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - "Jairus fell down at Jesus' feet in order to show that he greatly respected him."
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - "Look, I stand at the door and knock on it, asking you to let me in."

2. Do not tell what the person did, but tell what he meant.

- **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - "Jairus showed Jesus great respect."
- **Look, I stand at the door and knock.** (Revelation 3:20)
 - "Look, I stand at the door and ask you to let me in."

3. Use an action from your own culture that has the same meaning.

- **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
- **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

- “Look, I stand at the door and clear my throat.”

Textual Variants

This answers the question: Why does the ULB have missing or added verses, and should I translate them?

In order to understand this topic, it would be good to read:

- *Choosing a Source Text*
- *Original Manuscripts*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. Sometimes the copiers added sentences by mistake or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Description

Thousands of years ago, people wrote the books of the Bible. Other people copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

¹⁰See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹[1]

[1] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

⁵³[Then every man went to his own house.... ¹¹She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”]^[2]

^[2]The best earliest manuscripts do not have John 7:35-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:15-16 ULB, which has a footnote about verse 16.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert v. 16. *If any man has ears to hear, let him hear.*

1. Translate the verses that the ULB does and include the footnote that the ULB provides.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him.” ¹⁶[¹

- ^[1]Many ancient authorities insert verse 16. *If any man has ears to hear, let him hear.*

2. Translate the verses as another version does, and change the footnote so that it fits this situation.

- ¹⁴He called the crowd again and said to them, “Listen to me, all of you, and understand. ¹⁵There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. ¹⁶If any man has ears to hear, let him hear.” ^[1]

- ^[1]Some ancient authorities do not have verse 16.

Next we recommend you learn about:

- *Chapter and Verse Numbers*

- *Original Manuscripts*
- *Terms to Know*
- *The Original and Source Languages*

Translate Unknowns

This answers the question: How can I translate ideas that my readers are not familiar with?

In order to understand this topic, it would be good to read:

- *Sentences*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of *bread* and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for *jackals* (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous *wolves*. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it. (Mark 15:23 ULB)

People may not know what *myrrh* is and that it was used as a medicine.

to him who made *great lights* (Psalm 136:7ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like *snow* (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1. Use a phrase that describes the part of the meaning that is important in the particular verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly *ravenous wolves*.** (Matthew 7:15 ULB)
 - "Beware of false prophets, those who come to you in sheep's clothing, but *are truly hungry and dangerous animals*."
- **We have here only five *loaves of bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked grain seeds* and two fish"

2. Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like *snow*** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
 - "your sins ... will be white like *milk*"
 - "your sins ... will be white like *the moon*"

3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with *myrrh*. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word "medicine."
 - "Then they tried to give Jesus wine that was mixed with *a medicine called myrrh*. But he refused to drink it."
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - "We have here only five loaves of *baked crushed seed bread* and two fish"

4. Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for *jackals*** (Jeremiah 9:11 ULB)
 - "I will turn Jerusalem into piles of ruins, a hideout for *wild dogs*"
- **We have here only five loaves of *bread* and two fish** (Matthew 14:17 ULB)
 - "We have here only five *loaves of baked food* and two fish"

5. Use a word or phrase that is more specific in meaning.

- **to him who made *great lights*** (Psalm 136:7 ULB)
 - "to him who made *the sun and the moon*"

Next we recommend you learn about:

- *Copy or Borrow Words*
- *How to Translate Names*

Background Information

This answers the question: What is background information, and how can I show that some information is background information?

In order to understand this topic, it would be good to read:

- *Order of Events*
- *Writing Styles*

When people tell a story, they normally tell the events in the order that they happened. Sometimes a writer may give some background information to help his listeners understand the story. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story. The story teller and translator need to tell the story in a way that people will know whether an event is background information and will be able to understand what order the events happened in.

Description

Every story has a storyline. The storyline tells a series of events mostly in the time order that the events happened. It is full of action verbs that moves the reader along the storyline. Occasionally an author may take a break from the storyline to share something of interest. This break is called **background information**. The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because *their village was going to have a a feast the next day*. *Peter was the best hunter in the village*. *He once killed three wild pigs in one day!* They walked for hours through low bushes until they found a wild pig. They shot the pig and killed it. Then they tied up its legs with some rope *they had brought with them*, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that *it was his own pig*. *Peter had mistakenly killed his cousin's pig*.

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter *was* the best hunter in the village" and "*it was* his own pig."

Sometimes a storyteller makes a break in the story to tell about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig."

A writer may use background information

- to help their listeners be interested in the story.
- to help their listeners understand something in the story.
- to help the listeners understand why something is important in the story.

- to tell the setting of a story. Setting includes:
 - where the story takes place.
 - when the story takes place.
 - who is present when the story begins.
 - what is happening when the story begins.

Reasons this is a translation issue

- Translators need to know whether or not the events in the Bible happened in the same order that they are told.
- Translators will need to translate the story in a way that their own readers will understand the order of events.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram *was* eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, *was* about thirty years of age. He *was* the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study the grammar and punctuation of your language. Observe how your language presents background information in writings. Follow those same grammar rules when you translate.

1. Use your language's way of showing that certain information is background information.

2. Reorder the information so that that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies applied

1. Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB)- English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2. Reorder the information so that that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch *for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done.* But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Next we recommend you learn about:

- *Connecting Words*
- *Introduction of a New Event*

Connecting Words

This answers the question: What are connecting words for, and how do I translate them?

In order to understand this topic, it would be good to read:

- *Parts of Speech*
- *Sentences*

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

Description

Connecting words show how thoughts are related to other thoughts. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, *so* I opened my umbrella.
- It was raining, *but* I did not have an umbrella. *So* I got very wet.

Sometimes people do not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I didn't have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. *And* she gave some also to her husband who was with her, *and* he ate it. (Genesis 3:6 ULB)

The word “and” can connect words, phrases, clauses, or sentences. The underlined examples above show where it connects clauses and sentences. In this verse, the event that follows “and” happened after the event before “and”.

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, *but* instead I went to Arabia and then returned to Damascus. *Then* after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something Paul did after he returned to Damascus.

Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. *But* whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

Here the word “But” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1. Use a connecting word (even if the ULB does not use one).
 - **Jesus said to them, “Come after me, and I will make you become fishers of men.” Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with “so.”
 - “Jesus said to them, ”Come after me, and I will make you become fishers of men.” So immediately they left the nets and went after him.”

2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. And she gave some also to her husband who was with her, and he ate it.** (Genesis 3:6 ULB) - The word “and” here simply shows that something else happened. Some languages would not need to start the sentence with “and.”
 - “And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit, and ate it. She also gave some to her husband who was with her, and he ate it.” (Genesis 3:6 ULB)
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) Some languages might not need the words “but” or “then” here.
 - “I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3. Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) - The word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
 - “Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven.”
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since”, some translators might prefer to start the second part of the sentence with “so”.
 - “The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Poetry

This answers the question: What is poetry and how do I translate it into my language?

In order to understand this topic, it would be good to read:

- *Figures of Speech*
- *Writing Styles*

Poetry combines figures of speech with pleasant sounds and deep feelings to make a passage both beautiful and easier to remember.

Description

Poetry is one of various way in which to use words to make the writing more beautiful and to show the feeling. It is used to express a stronger emotional feeling than simple non-poetic forms would express. Poetry is easier to remember and tends to last longer than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as **Metaphor**, **Simile**, **Metonymy**, **Personification**, and **Apostrophe**.
- Parallel lines (See: **Parallelism** and **Parallelism with the Same Meaning**)
- Repetition of some or all of a line
 - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
 - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
 - "Twinkle, twinkle little *star*. How I wonder what you *are*." (from an English rhyme)
- The same sound repeated many times
 - "Peter, Peter, pumpkin eater" (from an English rhyme)
- Old words and expressions

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is the probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

for you saw my affliction;
you knew the distress of my soul. (Psalm 31:7 ULB)

This example of **Parallelism with the Same Meaning** has two lines that mean the same thing.

Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See: **Parallelism**)

Keep your servant also from arrogant sins;
let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (See: **Personification**)

Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULB)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

**Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1. Translate the poetry using one of your styles of poetry.
(The style in this example has words that sound similar at the end of each line.)

”Happy is the person not encouraged *to sin*
Disrespect for God he will not *begin*
To those who laugh at God, he is *no kin*.
God is his constant *delight*
He does what God says *is right*
He thinks of it all day *and night*”

2. Translate the poetry using your style of elegant speech.

- “This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh’s law, and he meditates on it day and night.”

3. Translate the poetry using your style of ordinary speech.

- “The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh’s law, and they think about it all the time.”

Next we recommend you learn about:

- *Symbolic Language*