



Esra

translationNotes

v10

Copyrights & Licensing

License:

This work is made available under a [Creative Commons Attribution-ShareAlike 4.0 International License](#), which means

You are free:

- Share — copy and redistribute the material in any medium or format
- Adapt — remix, transform, and build upon the material for any purpose, even commercially.

Under the following conditions:

- Attribution — You must attribute the work as follows: “Original work available at <http://unfoldingword.org>.” Attribution statements in derivative works should not in any way suggest that we endorse you or your use of this work.
- ShareAlike — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.

Use of trademarks: **unfoldingWord** is a trademark of Distant Shores Media and may not be included on any derivative works created from this content. Unaltered content from <http://unfoldingword.org> must include the **unfoldingWord** logo when distributed to others. But if you alter the content in any way, you must remove the **unfoldingWord** logo before distributing your work.

This work is still being revised, if you have comments or questions please email them to help@door43.org

Version: 10

Published: 2017-10-03

Table of Contents

Copyrights & Licensing	1
translationNotes	11
Introduction to Ezra	11
Ezra 01 General Notes	13
Ezra 1:1-2	14
Ezra 1:3-4	16
Ezra 1:5-6	18
Ezra 1:7-8	19
Ezra 1:9-11	20
Ezra 02 General Notes	22
Ezra 2:1-2	23
Ezra 2:3-6	25
Ezra 2:7-10	26
Ezra 2:11-14	27
Ezra 2:15-18	28
Ezra 2:19-22	29
Ezra 2:23-26	31
Ezra 2:27-30	32
Ezra 2:31-33	33
Ezra 2:34-35	34
Ezra 2:36-39	35
Ezra 2:40-42	36
Ezra 2:43-46	38
Ezra 2:47-50	39
Ezra 2:51-54	40
Ezra 2:55-58	41
Ezra 2:59-60	42
Ezra 2:61-63	43
Ezra 2:64-65	45
Ezra 2:66-67	46
Ezra 2:68-69	47
Ezra 2:70	49
Ezra 03 General Notes	50
Ezra 3:1-2	51
Ezra 3:3-5	53
Ezra 3:6-7	55
Ezra 3:8-9	57
Ezra 3:10-11	59
Ezra 3:12-13	61
Ezra 04 General Notes	63
Ezra 4:1-2	64

Table of Contents

Esra 4:3	66
Esra 4:4-6	67
Esra 4:7-8	69
Esra 4:9-10	71
Esra 4:11-12	72
Esra 4:13	74
Esra 4:14-16	75
Esra 4:17-19	77
Esra 4:20-22	79
Esra 4:23-24	81
Ezra 05 General Notes	83
Esra 5:1-2	84
Esra 5:3-5	86
Esra 5:6-7	88
Esra 5:8-10	89
Esra 5:11	91
Esra 5:12-13	93
Esra 5:14-15	95
Esra 5:16	97
Esra 5:17	98
Ezra 06 General Notes	99
Esra 6:1-2	100
Esra 6:3-5	102
Esra 6:6-7	104
Esra 6:8-10	106
Esra 6:11-12	108
Esra 6:13-15	110
Esra 6:16-18	112
Esra 6:19-20	114
Esra 6:21-22	115
Ezra 07 General Notes	117
Esra 7:1-5	118
Esra 7:6-7	120
Esra 7:8-10	122
Esra 7:11-13	124
Esra 7:14-16	126
Esra 7:17-18	128
Esra 7:19-20	130
Esra 7:21-23	131
Esra 7:24	133
Esra 7:25-26	134
Esra 7:27-28	136
Ezra 08 General Notes	138

Esra 8:1-3	139
Esra 8:4-7	141
Esra 8:8-11	143
Esra 8:12-14	145
Esra 8:15-16	147
Esra 8:17	149
Esra 8:18-20	150
Esra 8:21-23	152
Esra 8:24-25	154
Esra 8:26-27	155
Esra 8:28-30	157
Esra 8:31-32	159
Esra 8:33-34	161
Esra 8:35-36	163
Ezra 09 General Notes	165
Esra 9:1-2	166
Esra 9:3-4	168
Esra 9:5-6	169
Esra 9:7	171
Esra 9:8-9	173
Esra 9:10-12	175
Esra 9:13-14	177
Esra 9:15	179
Ezra 10 General Notes	180
Esra 10:1-2	181
Esra 10:3-4	183
Esra 10:5-6	184
Esra 10:7-8	185
Esra 10:9-10	186
Esra 10:11	188
Esra 10:12-13	189
Esra 10:14-15	190
Esra 10:16-17	192
Esra 10:18-19	194
Esra 10:20-22	196
Esra 10:23-25	198
Esra 10:26-29	200
Esra 10:30-32	202
Esra 10:33-36	204
Esra 10:37-40	206
Esra 10:41-44	207
translationQuestions	209
Esra 1	209

Table of Contents

Esra 2	210
Esra 3	211
Esra 4	212
Esra 5	214
Esra 6	215
Esra 7	217
Esra 8	219
Esra 9	220
Esra 10	221
translationWords	222
shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed	223
Aaron	224
abomination, abominations, abominable	225
advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels	226
Ahasuerus	227
Ai	228
alien, alienates, alienated, foreign, foreigner, foreigners	229
altar, altars	230
Ammon, Ammonite, Ammonites	231
Amorite, Amorites	232
ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather	233
anger, angered, angry	235
appoint, appoints, appointed	236
Artaxerxes	237
Asaph	238
assembly, assemblies, assemble, assembled	239
Assyria, Assyrian, Assyrians, Assyrian Empire	241
Babylon, Babylonia, Babylonian, Babylonians	242
believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief	244
Benjamin, Benjamite, Benjamites	247
Bethel	248
Bethlehem, Ephrathah	249
brother, brothers	250
burnt offering, burnt offerings, offering by fire	252
camel, camels	253
Canaan, Canaanite, Canaanites	254
captive, captives, captivate, captivated, captivity	256
cedar, cedars, cedarwood	258
chief, chiefs	259
children, child	260
clan, clans	262

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, un- clean	263
command, commands, commanded, commandment, commandments	265
companion, companions	267
confess, confessed, confesses, confession	268
consecrate, consecrated, consecration	269
covenant faithfulness, covenant loyalty, loving kindness, unfailing love	270
covenant, covenants, new covenant	271
cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen	274
Cyrus	276
Darius	277
David	278
day, days	280
decree, decrees, decreed	281
dedicate, dedicates, dedicated, dedication	283
defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled	284
descend, descends, descended, descending, descendant, descendants	286
dishonor, dishonors, dishonored, dishonorable	288
disobey, disobeys, disobeyed, disobedience, disobedient	289
donkey, mule	290
drink offering	291
earth, earthen, earthly	292
Egypt, Egyptian, Egyptians	293
Elam, Elamites	295
elder, elders	296
enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants	297
epistle, letter, letters	299
evil, wicked, wickedness	300
ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins	302
exile, exiles, exiled	304
Ezra	306
faithful, faithfulness, unfaithful, unfaithfulness	307
faithless, faithlessness	309
fast, fasts, fasted, fasting, fastings	310
feast, feasts, feasting	311
festival, festivals	312
flocks, flock, flocking, herd, herds	313
found, founded, founder, foundation, foundations	314
freewill offering, freewill offerings	316
fulfill, fulfilled	317
Gilead, Gileadite, Gileadites	319
glory, glorious, glorify, glorifies	320
goat, goats, goatskins, scapegoat, kids	322

Table of Contents

God	323
god, false god, gods, goddess, idol, idols, idolater, idolaters, idolatrous, idolatry	326
gold, golden	328
govern, government, governments, governor, governors, proconsul, proconsuls	330
grain, grains, grainfields	332
guilt, guilty	333
Haggai	335
hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of	336
head, heads, forehead, foreheads, baldhead, headfirst, headbands, headscarves, beheaded	338
heart, hearts	340
heaven, sky, skies, heavens, heavenly	342
Hezekiah	344
high priest	345
Hittite, Hittites	347
holy place	348
holy, holiness, unholy, sacred	350
hope, hoped, hopes	352
horse, horses, warhorse, warhorses, horseback	354
house of God, Yahweh's house	355
humble, humbles, humbled, humility	357
humiliate, humiliated, humiliation	358
iniquity, iniquities	359
inquire, inquires, inquired, inquiries	360
Ishmael, Ishmaelite, Ishmaelites	361
Israel, Israelites	362
Jebus, Jebusite, Jebusites	364
Jeremiah	365
Jericho	366
Jerusalem	367
Jew, Jewish, Jews	369
Joab	371
Jonathan	372
Joppa	373
Joshua	374
joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, re- joices, rejoiced, rejoicing	376
Judah	378
Judea	380
judge, judges	382
judge, judges, judgment, judgments	383
king, kings, kingdom, kingdoms, kingship, kingly	385
kingdom, kingdoms	387

lamb, Lamb of God	389
law, law of Moses, God’s law, law of Yahweh	391
Lebanon	393
Levi, Levite, Levites, Levitical	394
Medes, Media	396
mercy, merciful	397
Michael	399
Moab, Moabite, Moabites	400
Moses	401
mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully	403
name, names, named	404
Nebuchadnezzar	406
Nehemiah	408
Obadiah	409
Passover	410
patriarch, patriarchs	412
peace, peaceful, peacefully, peaceable, peacemakers	413
people group, peoples, the people, a people	415
Perizzite	417
Persia, Persians	418
Phinehas	419
possess, possesses, possessed, possessing, possession, possessions, dispossess	420
power, powers	422
praise, praises, praised, praising, praiseworthy	424
pray, prayer, prayers, prayed	426
priest, priests, priesthood	428
proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations	431
promise, promises, promised	432
Promised Land	434
prophet, prophets, prophecy, prophesy, seer, prophetess	436
province, provinces, provincial	438
punish, punishes, punished, punishing, punishment, unpunished	439
pure, purify, purification	441
Ramah	443
rebel, rebels, rebelled, rebelling, rebellion, rebellious, rebelliousness	444
reign, reigns, reigned, reigning	446
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness	447
sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings	450
Samaria, Samaritan	452
scribe, scribes	454
serve, serves, served, serving, service, services, eyeservice	455
Sidon, Sidonians	457
silver	458

sin offering, sin offerings	459
sin, sins, sinned, sinful, sinner, sinning	460
slaughter, slaughters, slaughtered, slaughtering	463
Solomon	464
son, sons	466
spirit, spirits, spiritual	468
stone, stones, stoning	470
sword, swords, swordsmen	471
tax, taxes, taxed, taxation, taxpayers	473
teacher, teachers, Teacher	474
temple	476
transgress, transgresses, transgression	478
tribe, tribes, tribal, tribesmen	479
tribute	480
trumpet, trumpets, trumpeters	481
trust, trusts, trusted, trustworthy, trustworthiness	482
Tyre, Tyrians	484
unleavened bread	485
Uriah	486
will of God	487
wine, winepress, winepresses, wines, wineskin, wineskins, new wine	488
wise, wisdom	490
word, words	492
wrath, fury	493
written	494
Yahweh	495
year, years	498
Zechariah (OT)	499
Zerubbabel	500
translationAcademy	501
Abstract Nouns	501
Active or Passive	504
Assumed Knowledge and Implicit Information	508
Biblical Distance	512
Biblical Money	515
Biblical Volume	517
Biblical Weight	521
Hebrew Months	523
How to Translate Names	526
Hyperbole and Generalization	533
Idiom	537
Litotes	539
Metaphor	541

Metonymy	548
Numbers	551
Ordinal Numbers	555
Parallelism	558
Pronouns	561
Rhetorical Question	563
Simile	567
Synecdoche	570
Translate Unknowns	572

translationNotes

Introduction to Ezra

Part 1: General Introduction

Outline of Ezra

1. The first Jewish exiles return to Jerusalem from Persia (1:1–2:70)
2. The rebuilding of the temple in Jerusalem and reestablishment of temple worship (3:1–6:22)
3. More exiles return, and Ezra leads religious reformation and implementation of the law of Yahweh (7:1–10:44)
 - Ezra teaches the people the Law of Yahweh and sets apart the priests and Levites for their service (8:1–36)
 - The problem of inter-marriage, and the solution (9:1–10:44)

What is the Book of Ezra about?

The Book of Ezra is about how the people of Israel returned from Babylon and tried to worship Yahweh again as the law required. To do this they needed to establish their nation again and affirm their covenant with Yahweh. They also needed to rebuild their temple so they could sacrifice to Yahweh. (See: [temple](#))

How should the title of this book be translated?

The Book of Ezra is named for the priest Ezra who led the first group of Jews out of exile and back to Judah. Translators might choose to make the title clearer, for example, “The book about Ezra.”

Part 2: Important Religious and Cultural Concepts

Why were Israelites not allowed to marry people from other nations?

Foreigners worshiped many false gods. Yahweh did not allow his people to marry foreigners because he knew this would cause the people of Israel to worship other gods. (See: [god](#), [false god](#), [gods](#), [goddess](#), [idol](#), [idols](#), [idolater](#), [idolaters](#), [idolatrous](#), [idolatry](#))

Did all of the people of Israel return to their homeland?

Many of the Jews remained in Babylon instead of returning to the Promised Land. Many of them had become successful in Babylon and desired to remain there. However, this meant that they were unable to participate in the temple worship as their ancestors had done. (See: [Promised Land](#))

Part 3: Important Translation Issues**How does the Book of Ezra use the term “Israel”?**

The Book of Ezra uses the term “Israel” to refer to the kingdom of Judah, which was composed mostly of the two tribes of Judah and Benjamin. The other ten tribes had ended their loyalty to any kings descended from David. God allowed the Assyrians to conquer the other ten tribes and take them into exile. As a result, they became a part of other ethnic groups and did not return to the land of Israel. (See: [Israel, Israelites](#))

Are the events in the Book of Ezra told in the order that they actually happened?

Some of the events in the Book of Ezra are not told in the order they actually happened. Translators should pay attention to notes that signal when events are probably out of order with each other.

Ezra 01 General Notes

Structure and formatting

The chapter records the story of the first Jews as they return from Persia to Judea.

Special concepts in this chapter

King Cyrus

King Cyrus allowed them to return because he wanted them to rebuild the temple. Those who stayed behind gave gifts to those who left to help them on their journey and resettlement. This practice was common under the reign of Cyrus and was used as a way to maintain peace throughout his kingdom. (See: [temple](#))

Possible translation difficulties in this chapter

Jews

Upon return to Judea, the focus of the rest of the Old Testament is on the Jewish people.

Links:

- [Esra Ezra 01:01 Notes](#)
- [Esra intro](#)

Esra 1:1-2**UDB:**

¹ During the first year that Cyrus ruled the Persian Empire, he did something that fulfilled the prophecy that Jeremiah had spoken. Yahweh motivated Cyrus to write this message, and then Cyrus caused this message to be proclaimed throughout his empire: ² "I, King Cyrus, rule the Persian Empire, and I say this: Yahweh, the God who is in heaven, has made me ruler of all the kingdoms on earth. And he has assigned me to make sure that his people build a temple for him in Jerusalem, in Judah.

ULB:

¹ In the first year of Cyrus, king of Persia, Yahweh fulfilled his word that came from the mouth of Jeremiah, and stirred Cyrus's spirit. Cyrus' voice went out over his entire kingdom. This is what was written and spoken: ² "Cyrus, king of Persia, says: Yahweh, God of Heaven, gave me all the kingdoms of the earth, and he appointed me to build for him a house in Jerusalem in Judea.

translationNotes**first year**

This refers to the beginning of the reign of King Cyrus. (See: [Ordinal Numbers](#))

Yahweh fulfilled his word that came from the mouth of Jeremiah

Here "mouth" represents speaking. AT: "Yahweh did what Jeremiah prophesied that Yahweh would do" (See: [Metonymy](#))

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.

Yahweh ... stirred Cyrus's spirit

Here Cyrus is represented by his spirit. This speaks of Yahweh causing Cyrus to want to act as if he "stirred" his spirit. AT: "Yahweh ... made Cyrus want to act" (See: [Synecdoche](#) and [Metaphor](#))

Cyrus' voice went out over his entire kingdom

The voice is a metonym for the message the voice speaks, and the kingdom is a metonym for the people whom a king rules. AT: "Cyrus sent a message to everyone over whom he ruled" (See: [Metonymy](#))

what was written and spoken

This can be translated in active form. It might be best to translate so the reader understands that other people might have helped Cyrus get the message to the people over whom he ruled. AT: “what Cyrus wrote and what his messengers read so people could hear them” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

all the kingdoms of the earth

Here “all” is an exaggeration, as there were kingdoms over which Cyrus did not rule. (See: [Hyperbole and Generalization](#))

for him a house in ... Judea

You may need to make explicit that the house was for people to worship Yahweh. AT: “a house in ... Judea where people can worship him” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Cyrus](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Persia, Persians](#)
- [Yahweh](#)
- [fulfill, fulfilled](#)
- [word, words](#)
- [Jeremiah](#)
- [spirit, spirits, spiritual](#)
- [kingdom, kingdoms](#)
- [God](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [appoint, appoints, appointed](#)
- [house of God, Yahweh’s house](#)
- [Jerusalem](#)
- [Judea](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Esra 1 translationQuestions](#)

Esra 1:3-4**UDB:**

³ All you people who belong to God may go up to Jerusalem to rebuild this temple for Yahweh, the God who lives in Jerusalem, the God of Israel. ⁴ The other people who are living where Israelites are now in exile, whose ancestors were exiled here, must contribute silver and gold to those who go. They should also give the Jews the supplies that they will need for the journey to Jerusalem. They should also give them some livestock and gifts of money to help build the temple of God in Jerusalem.”

ULB:

³ Whoever is from his people (may his God be with him) may go up to Jerusalem and build a house for Yahweh, the God of Israel, the God who is in Jerusalem. ⁴ People of any part of the kingdom where survivors of that land are living should provide them with silver and gold, possessions and animals, as well as a freewill offering for God’s house in Jerusalem.”

translationNotes**his people**

the people who belong to Yahweh.

survivors of that land ... should provide them

Those Israelites who choose to stay where they are should help those who choose to go to Jerusalem physically and financially.

translationWords

- God
- Jerusalem
- house of God, Yahweh’s house
- Yahweh
- Israel, Israelites
- kingdom, kingdoms
- silver
- gold, golden
- possess, possesses, possessed, possessing, possession, possessions, dispossess
- freewill offering, freewill offerings

Links:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Esra 1 translationQuestions](#)

Esra 1:5-6**UDB:**

⁵ Then God motivated some of the priests and Levites and some of the leaders of the tribes that were descended from Judah and Benjamin to return to Jerusalem. Those whom God motivated got ready to return to Jerusalem and build the temple for him there. ⁶ All of their neighbors helped them by giving them silver and golden things, and supplies for the journey, and livestock. They also gave them other valuable gifts, and also gave them money to buy things for building the temple.

ULB:

⁵ Then the heads of the ancestors' clans of Judah and Benjamin, the priests and Levites, and everyone whose spirit God stirred to go and build his house arose. ⁶ Those around them supported their work with silver and gold objects, possessions, animals, valuables, and freewill offerings.

translationNotes**their work**

This refers to the work of the people roused by God in the previous verse.

everyone whose spirit God stirred to go

Stirring the spirit is a metonym for making someone want to act. See how you translated these words in [Esra 1:1](#). AT: "everyone whom God had made want to go" (See: [Metonymy](#))

translationWords

- [head, heads, forehead, foreheads, baldhead, headfirst, headbands, headscarves, beheaded](#)
- [clan, clans](#)
- [Judah](#)
- [Benjamin, Benjamite, Benjamites](#)
- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [spirit, spirits, spiritual](#)
- [house of God, Yahweh's house](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Ezra 1 translationQuestions](#)

Esra 1:7-8**UDB:**

⁷ King Cyrus brought out the valuable things that King Nebuchadnezzar's soldiers had taken from the temple of Yahweh in Jerusalem and put in the temples of their gods in Babylon. ⁸ Cyrus commanded Mithredath, the treasurer of the Persian Empire, to count all these items and then give them to Sheshbazzar, the leader of the group that was going to return to Judah.

ULB:

⁷ Cyrus king of Persia also released the objects belonging to Yahweh's house that Nebuchadnezzar had brought from Jerusalem and put in his own gods' houses. ⁸ Cyrus put them into the hand of Mithredath the treasurer, who counted them out for Sheshbazzar, Judea's leader.

translationNotes**Mithredath ... Sheshbazzar**

These are men's names. (See: [How to Translate Names](#))

put them into the hand of Mithredath the treasurer

Putting an object into someone's hand is a metaphor for allowing that person to do what he wants with that object. Here the reader should understand that Cyrus expected Mithredath to do what Cyrus wanted him to do. AT: "put Mithredath the treasurer in charge of them" or "made Mithredath the treasurer responsible for them" (See: [Metaphor](#))

treasurer

official in charge of money

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Cyrus](#)
- [Nebuchadnezzar](#)
- [Judea](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Ezra 1 translationQuestions](#)

Esra 1:9-11**UDB:**

⁹ This is a list of the items that Cyrus donated: Thirty gold basins, one thousand silver basins, twenty-nine other basins, ¹⁰ thirty gold bowls, 410 similar silver bowls, and one thousand other objects. ¹¹ All together, there were 5,400 silver and gold items given to Sheshbazzar to take with him when he and the others returned to Jerusalem.

ULB:

⁹ This was their number: thirty gold basins, one thousand silver basins, twenty-nine other basins, ¹⁰ thirty gold bowls, 410 small silver bowls, and one thousand additional objects. ¹¹ There were 5,400 gold and silver items in all. Sheshbazzar brought all of them when the exiles went from Babylon to Jerusalem.

translationNotes**General Information:**

This is a list of numbered items.

thirty ... one thousand ... twenty-nine ... 410

“30 ... 1,000 ... 29 ... four hundred and ten” (See: [Numbers](#))

basins ... bowls

objects used to hold water for washing

5,400 ... in all

“five thousand four hundred ... in all.” This is the total number of items returned to Jerusalem from Babylon, which are listed above individually. (See: [Numbers](#))

translationWords

- [gold, golden](#)
- [silver](#)
- [exile, exiles, exiled](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [Jerusalem](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Esra 1 translationQuestions](#)

Ezra 02 General Notes

Special concepts in this chapter

Genealogy

People had to prove they were priests, or that they were Jews, through their genealogies. (See: [priest, priests, priesthood](#))

Links:

- [Esra Ezra 02:01 Notes](#)

Esra 2:1-2**UDB:**

¹ King Nebuchadnezzar's soldiers captured many Israelite people and took them to Babylonia. Many years later, some Israelite people returned to Judah. Some returned to Jerusalem, and some returned to other places in Judah. They went to the towns where their ancestors had lived. This is a list of the groups who returned. ² The leaders of those people who returned were Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

The groups of people who returned to Judah are listed next.

ULB:

¹ These are the people in the province who went up from the captivity of King Nebuchadnezzar, who had exiled them in Babylon, the people who returned to each of their cities of Jerusalem and in Judea. ² They came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

This is the record of the men of the people of Israel.

translationNotes**General Information:**

This begins a list of the names of people who returned from the exile.

went up

This is an idiom that refers to traveling toward Jerusalem. AT: "returned" or "came back" (See: [Idiom](#))

Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah

These are men's names. (See: [How to Translate Names](#))

This is the record

This refers to the list of men in 2:3-35.

translationWords

- [captive, captives, captivate, captivated, captivity](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Nebuchadnezzar](#)

- [exile, exiles, exiled](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [Jerusalem](#)
- [Judea](#)
- [Zerubbabel](#)
- [Joshua](#)
- [Nehemiah](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Ezra 2 translationQuestions](#)

Esra 2:3-6**UDB:**

³ 2,172 descendants of Parosh ⁴ 372 descendants of Shephatiah ⁵ 775 descendants of Arach ⁶ 2,812 descendants of Pahath-Moab, from the families of Jeshua and Joab

ULB:

³ The descendants of Parosh: 2,172. ⁴ The descendants of Shephatiah: 372. ⁵ The descendants of Arah: 775. ⁶ The descendants of Pahath-Moab, through Jeshua and Joab: 2,812.

translationNotes**General Information:**

This continues the list of the names of people who returned from the exile along with the number in each group. (See: [Numbers](#))

Parosh ... Shephatiah ... Arah ... Pahath-Moab ... Jeshua

These are men's names. (See: [How to Translate Names](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)
- [Moab, Moabite, Moabites](#)
- [Joab](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:7-10**UDB:**

⁷ 1,254 descendants of Elam ⁸ 945 descendants of Zattu ⁹ 760 descendants of Zaccai ¹⁰ 642 descendants of Bani

ULB:

⁷ The descendants of Elam: 1,254. ⁸ The descendants of Zattu: 945. ⁹ The descendants of Zakkai: 760. ¹⁰ The descendants of Bani: 642.

translationNotes**General Information:**

This continues the list of the names of people who returned from the exile along with the number in each group. (See: [Numbers](#))

Zattu ... Zakkai ... Bani

These are men's names. (See: [How to Translate Names](#))

translationWords

- descend, descends, descended, descending, descendant, descendants
- Elam, Elamites

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:11-14**UDB:**

¹¹ 623 descendants of Bebai ¹² 1,222 descendants of Azgad ¹³ 666 descendants of Adonikam ¹⁴ 2,056 descendants of Bigvai

ULB:

¹¹ The descendants of Bebai: 623. ¹² The descendants of Azgad: 1,222. ¹³ The descendants of Adonikam: 666. ¹⁴ The descendants of Bigvai: 2,056.

translationNotes**General Information:**

This continues the list of the names of people who returned from the exile along with the number in each group. (See: [Numbers](#))

Bebai ... Azgad ... Adonikam

These are men's names. (See: [How to Translate Names](#))

Bigvai

This is a man's name. See how you translated this in [Esra 2:02](#).

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:15-18**UDB:**

¹⁵ 454 descendants of Adin ¹⁶ Ninety-eight descendants of Ater, who descended from Hezekiah ¹⁷ 323 descendants of Bezai ¹⁸ 112 descendants of Jorah

ULB:

¹⁵ The descendants of Adin: 454. ¹⁶ The men of Ater, through Hezekiah: ninety-eight. ¹⁷ The descendants of Bezai: 323. ¹⁸ The descendants of Jorah: 112.

translationNotes**General Information:**

This continues the list of the names of people who returned from the exile along with the number in each group. (See: [Numbers](#))

Adin ... Ater ... Bezai

These are men's names. (See: [How to Translate Names](#))

ninety-eight

"98" (See: [Numbers](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)
- [Hezekiah](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:19-22**UDB:**

¹⁹ 223 descendants of Hashum ²⁰ Ninety-five descendants of Gibbar

People whose ancestors had lived in these towns in Judah: ²¹ 123 from Bethlehem ²² Fifty-six from Netophah

ULB:

¹⁹ The men of Hashum: 223. ²⁰ The men of Gibbar: ninety-five. ²¹ The men of Bethlehem: 123. ²² The men of Netophah: fifty-six.

translationNotes**General Information:**

This continues the list of people who returned from the exile along with the number in each group. Notice that starting in 2:21 these now are the names of places from where they originally came. (See: [Numbers](#))

Hashum ... Gibbar

These are men's names. (See: [How to Translate Names](#))

ninety-five ... fifty-six

"95 ... 56" (See: [Numbers](#))

The men of Bethlehem

This begins to list the number of people whose ancestors had lived in towns in Judah. (See: [Assumed Knowledge and Implicit Information](#))

Netophah

This is the name of a town in Judah. (See: [How to Translate Names](#))

translationWords

- [Bethlehem, Ephrathah](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:23-26**UDB:**

²³ 128 from Anathoth ²⁴ Forty-two from Azmaveth ²⁵ 743 from Kiriath Arim, Kephirah, and Beeroth
²⁶ 621 from Ramah and Geba

ULB:

²³ The men of Anathoth: 128. ²⁴ The men of Azmaveth: forty-two. ²⁵ The men of Kiriath Arim, Kephirah, and Beeroth: 743. ²⁶ The men of Ramah and Geba: 621.

translationNotes**General Information:**

This continues the list people who returned from the exile along with the number in each group whose ancestors came from the places listed. (See: [Numbers](#))

Anathoth ... Azmaveth ... Kiriath Arim ... Kephirah ... Beeroth ... Geba

These are names of places. (See: [How to Translate Names](#))

forty-two

“42” (See: [Numbers](#))

translationWords

- [Ramah](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:27-30**UDB:**

²⁷ 122 from Michmas ²⁸ 223 from Bethel and Ai ²⁹ Fifty-two from Nebo ³⁰ 156 from Magbish

ULB:

²⁷ The men of Michmas: 122. ²⁸ The men of Bethel and Ai: 223. ²⁹ The men of Nebo: fifty-two. ³⁰ The men of Magbish: 156.

translationNotes**General Information:**

This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed. (See: [Numbers](#))

Michmas ... Nebo ... Magbish

These are names of places. (See: [How to Translate Names](#))

fifty-two

“52” (See: [Numbers](#))

translationWords

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

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:31-33**UDB:**

³¹ 1,254 from Elam ³² 320 from Harim ³³ 725 from Lod, Hadid, and Ono

ULB:

³¹ The men of the other Elam: 1,254. ³² The men of Harim: 320. ³³ The men of Lod, Hadid, and Ono: 725.

translationNotes**General Information:**

This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed. (See: [Numbers](#))

Harim ... Lod ... Hadid ... Ono

These are names of places. (See: [How to Translate Names](#))

translationWords

- [Elam, Elamites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:34-35**UDB:**

³⁴ 345 from Jericho ³⁵ 3,630 from Senaah

ULB:

³⁴ The men of Jericho: 345. ³⁵ The men of Senaah: 3,630.

translationNotes**General Information:**

This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed. (See: [Numbers](#))

Senaah

This is the name of a place. (See: [How to Translate Names](#))

translationWords

- [Jericho](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:36-39**UDB:**

³⁶ Priests who returned: 973 descendants of Jedaiah (that is, those who descended through Jeshua)
³⁷ 1,052 descendants of Immer ³⁸ 1,247 descendants of Pashur ³⁹ 1,017 descendants of Harim

ULB:

³⁶ The priests: descendants of Jedaiah of the house of Jeshua: 973. ³⁷ Immer's descendants: 1,052.
³⁸ Pashhur's descendants: 1,247. ³⁹ Harim's descendants: 1,017.

translationNotes**General Information:**

This section lists the names of priests whose descendants returned from the exile along with the number in each group. (See: [Numbers](#))

Jedaiah ... Immer ... Pashhur ... Harim

These are men's names. (See: [How to Translate Names](#))

Jeshua

This is a man's name. See how you translated this in [Esra 2:06](#).

Harim

The "Harim" in [Esra 2:32](#) is the name of a place, but here "Harim" is the name of a man.

translationWords

- [priest, priests, priesthood](#)
- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:40-42**UDB:**

⁴⁰ Those from the tribe of Levi who returned: Seventy-four descendants of Jeshua and Kadmiel, who were from the family of Hodaviah ⁴¹ 128 singers who were descendants of Asaph ⁴² 139 gatekeepers who were descendants of the gatekeepers Shallum, Ater, Talmon, Akkub, Hatita, and Shobai

ULB:

⁴⁰ The Levites: descendants of Jeshua and Kadmiel, descendants of Hodaviah: seventy-four. ⁴¹ The temple singers, descendants of Asaph: 128. ⁴² The descendants of the gatekeepers: descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai: 139 total.

translationNotes**General Information:**

This section lists the names of Levites whose descendants returned from the exile along with the number in each group. (See: [How to Translate Names](#) and [Numbers](#))

Kadmiel ... Hodaviah ... Shallum ... Talmon, Akkub, Hatita, and Shobai

These are men's names. (See: [How to Translate Names](#))

seventy-four

"74" (See: [Numbers](#))

gatekeepers

those in charge of who goes through the gates of the temple

Ater

This is a man's name. See how you translated this in [Esra 2:16](#).

translationWords

- [Levi, Levite, Levites, Levitical](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [temple](#)
- [Asaph](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:43-46**UDB:**

⁴³ The temple workers who were descendants of these men: Ziha, Hasupha, Tabbaoth, ⁴⁴ Keros, Siaha, Padon, ⁴⁵ Lebanah, Hagabah, Akkub, ⁴⁶ Hagab, Shalmal, Hanan,

ULB:

⁴³ Those who were assigned to serve in the temple: descendants of Ziha, Hasupha, Tabbaoth, ⁴⁴ Keros, Siaha, Padon, ⁴⁵ Lebanah, Hagabah, Akkub, ⁴⁶ Hagab, Shalmal, and Hanan.

translationNotes**General Information:**

This section continues listing the names of Levites whose descendants returned from the exile.

Ziha, Hasupha, Tabbaoth, Keros, Siaha, Padon, Lebanah, Hagabah ... Hagab, Shalmal, and Hanan

These are men's names. (See: [How to Translate Names](#))

Akkub

See how you translated this in [Esra 2:42](#).

translationWords

- [serve, serves, served, serving, service, services, eyeservice](#)
- [temple](#)
- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:47-50**UDB:**

⁴⁷ Giddel, Gahar, Reaiah, ⁴⁸ Rezin, Nekoda, Gazzam, ⁴⁹ Uzza, Paseah, Besai, ⁵⁰ Asnah, Meunim, Nephusim,

ULB:

⁴⁷ The descendants of Giddel: Gahar, Reaiah, ⁴⁸ Rezin, Nekoda, Gazzam, ⁴⁹ Uzza, Paseah, Besai, ⁵⁰ Asnah, Meunim, and Nephusim.

translationNotes**General Information:**

This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:51-54**UDB:**

⁵¹ Bakbuk, Hakupha, Harhur, ⁵² Bazluth, Mehida, Harsha, ⁵³ Barkos, Sisera, Temah, ⁵⁴ Neziah, and Hatipha.

ULB:

⁵¹ The descendants of Bakbuk: Hakupha, Harhur, ⁵² Bazluth, Mehida, Harsha, ⁵³ Barkos, Sisera, Temah, ⁵⁴ Neziah, and Hatipha.

translationNotes**General Information:**

This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men. (See: [How to Translate Names](#))

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:55-58**UDB:**

⁵⁵ The following descendants of King Solomon's servants returned to Jerusalem: Sotai, Hassophereth, Peruda, ⁵⁶ Jaalah, Darkon, Giddel, ⁵⁷ Shephatiah, Hattil, Pochereth Hazzebaim, and Ami.

⁵⁸ Altogether, there were 392 descendants of temple workers and Solomon's servants who returned.

ULB:

⁵⁵ The descendants of Solomon's servants: descendants of Sotai, Hassophereth, Peruda, ⁵⁶ Jaalah, Darkon, Giddel, ⁵⁷ Shephatiah, Hattil, Pochereth Hazzebaim, and Ami. ⁵⁸ There were 392 total descendants of those assigned to serve in the temple and descendants of Solomon's servants.

translationNotes**General Information:**

This section continues listing the names of Levites whose descendants returned from the exile. (See: [How to Translate Names](#))

392 total descendants

“three hundred and ninety-two total descendants.” This is the number of all the people in this group who came back from the exile. (See: [Numbers](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)
- [Solomon](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:59-60**UDB:**

⁵⁹ There was another group who returned to Judah from Tel Melah, Tel Harsha, Cerub, Addon, and Immer in Babylonia. But they could not prove that they were true Israelites. ⁶⁰ This group included 652 people who were descendants of Delaiah, Tobiah, and Nekoda.

ULB:

⁵⁹ Those who left Tel Melah, Tel Harsha, Kerub, Addon, and Immer—but were not able to prove their ancestry from Israel ⁶⁰—included 652 descendants of Delaiah, Tobiah, and Nekoda.

translationNotes**General Information:**

This is a list of people who had returned to Israel from various Babylonian cities but could not prove their heritage. (See: [Numbers](#) and [How to Translate Names](#))

Tel Melah, Tel Harsha, Kerub, Addon, and Immer

These are the names of places in Babylon that no longer exist. (See: [How to Translate Names](#))

652 descendants

“six hundred and fifty-two descendants.” (See: [Numbers](#))

Delaiah, Tobiah, and Nekoda

These are men’s names. (See: [How to Translate Names](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Ezra 2 translationQuestions](#)

Esra 2:61-63**UDB:**

⁶¹ The descendants of the priests in this group included people belonging to Habaiah's clan, Hakkoz's clan, and Barzillai's clan. Barzillai had married a woman who was a descendant of Barzillai from the region of Gilead, and he had taken for himself the name of his father-in-law's clan.

⁶² The people in that group searched in the documents that had the names of the ancestors of all the clans, but these men's names were not found. So they were not permitted to do the work that priests did. ⁶³ The governor told them that they would need to ask a priest to consult Yahweh by casting the sacred lots, to determine whether those men were truly Israelites. If the stones showed that those men were Israelites, they would be permitted to eat the shares of the sacrifices that were given to the priests.

ULB:

⁶¹ Also, from the priest's descendants: the descendants of Habaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). ⁶² They searched for their genealogical records, but could not find them, so they were excluded from the priesthood as unclean. ⁶³ So the governor told them they must not eat any of the holy sacrifices until a priest with Urim and Thummim approved.

translationNotes**Habaiah ... Hakkoz ... Barzillai**

These are men's names. (See: [How to Translate Names](#))

their genealogical records

the records that told who their ancestors were

could not find them

"could not find their names in the records of the priests"

they were excluded from the priesthood as unclean

This can be translated in active form. The abstract noun "priesthood" can be translated as the verb "work as priests." AT: "the other priests treated them as if they were unclean and did not allow them to work as priests" (See: [Active or Passive](#) and [Abstract Nouns](#))

unclean

not fit to be priests

Urim and Thummim

two items like dice that the priests used to decide what God wanted them to do

translationWords

- [priest, priests, priesthood](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [Gilead, Gileadite, Gileadites](#)
- [name, names, named](#)
- [defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled](#)
- [govern, government, governments, governor, governors, proconsul, proconsuls](#)
- [holy, holiness, unholy, sacred](#)
- [sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:64-65**UDB:**

⁶⁴ Altogether 42,360 Israelite people returned to Judah. ⁶⁵ There were also 7,337 servants and two hundred musicians, both men and women, who returned.

ULB:

⁶⁴ The whole group totaled 42,360, ⁶⁵ not including their servants and their maidservants (these were 7,337) and their male and female temple singers (two hundred).

translationNotes**whole group**

This means the whole group that returned back to the land of Judah from the exile.

42,360

“forty-two thousand three hundred and sixty” (See: [Numbers](#))

their maidservants

“their female servants”

these were 7,337

“these were seven thousand three hundred and thirty-seven” (See: [Numbers](#))

two hundred

“200” (See: [Numbers](#))

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [temple](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Ezra 2 translationQuestions](#)

Esra 2:66-67**UDB:**

⁶⁶ The Israelites brought with them from Babylonia 736 horses, 245 mules, ⁶⁷ 435 camels, and 6,720 donkeys.

ULB:

⁶⁶ Their horses: 736. Their mules: 245. ⁶⁷ Their camels: 435. Their donkeys: 6,720.

translationNotes**General Information:**

This is a list of the animals along with the numbers of each kind that returned with the people from the exile. (See: [Numbers](#))

translationWords

- [horse, horses, warhorse, warhorses, horseback](#)
- [donkey, mule](#)
- [camel, camels](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:68-69**UDB:**

⁶⁸ When they arrived at the temple of Yahweh in Jerusalem, some of the clan leaders gave money for the supplies needed to rebuild the temple in the same place where the old temple had been. ⁶⁹ They all gave as much money as they were able to give. Altogether they gave about five hundred kilograms of gold, three metric tons of silver, and one hundred robes for the priests.

ULB:

⁶⁸ When they went to Yahweh's house in Jerusalem, the chief patriarchs offered freewill gifts to build the house. ⁶⁹ They gave according to their ability to the work fund: sixty-one thousand gold darics, five thousand silver minas, and one hundred priestly tunics.

translationNotes**sixty-one thousand ... five thousand ... one hundred**

"61,000 ... 5,000 ... 100" (See: [Numbers](#))

gold darics

A "daric" was a small gold coin used by the Persian Empire. (See: [Biblical Money](#))

minas

A mina is a unit of weight. One mina equals 550 grams. Minas are normally linked with measuring silver. (See: [Biblical Weight](#))

tunics

garments worn next to the skin

translationWords

- [house of God, Yahweh's house](#)
- [Jerusalem](#)
- [chief, chiefs](#)
- [gold, golden](#)
- [silver](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Esra 2:70**UDB:**

⁷⁰ Then the priests, the other descendants of Levi, the musicians, the temple guards, and some of the other people started to live in the towns and villages near Jerusalem. The rest of the people went to the other places in Israel there where their ancestors had lived.

ULB:

⁷⁰ So the priests and Levites, the people, the temple singers and gatekeepers, and those assigned to serve in the temple inhabited their cities. All the people in Israel were in their cities.

translationNotes**All the people in Israel were in their cities**

Everyone went back to their home towns in Judea. Not everyone resettled in Jerusalem.

translationWords

- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [people group, peoples, the people, a people](#)
- [temple](#)
- [serve, serves, served, serving, service, services, eyeservice](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 02 General Notes](#)
- [Esra 2 translationQuestions](#)

Ezra 03 General Notes

Structure and formatting

This chapter begins the story of the building of the temple and re-establishment of worship in the new temple. (See: [temple](#))

Special concepts in this chapter

Rebuilding the temple

They immediately began the temple worship, even though the temple had not yet been built because they feared the people of the surrounding nations.

Links:

- [Esra Ezra 03:01 Notes](#)

Esra 3:1-2**UDB:**

¹ After the Israelite people returned to Jerusalem and they began to live in their towns, in the autumn of that year, they all gathered together in Jerusalem. ² Then Jeshua son of Jehozadak, and his fellow priests, and Zerubbabel son of Shealtiel and his close friends, all began to rebuild the altar of the God of Israel. They did that in order that they could sacrifice burned offerings on it, according to what the prophet Moses had written in the laws that God had given to him.

ULB:

¹ It was the seventh month after the people of Israel came back to their cities, when they gathered together as one man in Jerusalem. ² Jeshua son of Jozadak and his brothers the priests, and Zerubbabel son of Shealtiel, and his brothers rose up and built the altar of the God of Israel to offer burnt offerings as it is written in the law of Moses the man of God.

translationNotes**the seventh month**

This is the seventh month of the Hebrew calendar. It is at the end of the dry season and the beginning of the early rain season. It is during the last part of September and the first part of October on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

as one man

One man is in only one place and has only one purpose. AT: “for one purpose” (See: [Simile](#))

Jeshua

This is the name of a man. Translate the same as in [Esra 2:36](#).

Shealtiel

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

rose up and built

Standing up is a metaphor for beginning to act. AT: “began to act and built” (See: [Metaphor](#))

as it is written in the law of Moses

This can be translated in active form. You may need to make explicit whom and what Yahweh had commanded. AT: “as Yahweh had commanded them to do in the law of Moses” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [Jerusalem](#)
- [brother, brothers](#)
- [priest, priests, priesthood](#)
- [Zerubbabel](#)
- [altar, altars](#)
- [God](#)
- [burnt offering, burnt offerings, offering by fire](#)
- [command, commands, commanded, commandment, commandments](#)
- [law, law of Moses, God’s law, law of Yahweh](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Ezra 3 translationQuestions](#)

Esra 3:3-5**UDB:**

³ Even though they were afraid of the people who were already living in that area, they rebuilt the altar at the same place where the previous altar had been. They began to offer sacrifices every morning and every evening. ⁴ Fifteen days after they started to offer these sacrifices, the people celebrated the Festival of Shelters, as Moses had commanded them to do in the decrees that God had given to him. Each day the priests offered the sacrifices that were required for that day. ⁵ In addition, they presented the regular burned offerings and the offerings that were required for the New Moon festivals and the other festivals that they celebrated as special times each year to honor Yahweh. They also brought other offerings only because they desired to bring them, not because they were required to bring them.

ULB:

³ Then they established the altar on its stand, for dread was on them because of the people of the land. They offered burnt offerings to Yahweh at dawn and evening. ⁴ They also observed the Festival of Shelters as it is written and offered burnt offerings day by day according to the decree, each day's duty on its day. ⁵ Accordingly, there were daily burnt offerings and monthly ones and offerings for all the fixed feasts of Yahweh, along with all the freewill offerings.

translationNotes**established the altar on its stand**

“mounted the altar on its stand” or “placed the altar on its stand so it would stay there”

dread was on them

This is an idiom. AT: “they were very afraid” (See: [Idiom](#))

because of the people of the land

You may need to make explicit what it was about the people of the land that made the Jews afraid. AT: “because they thought the people of the land wanted to attack them” (See: [Assumed Knowledge and Implicit Information](#))

They offered burnt offerings to Yahweh at dawn and evening

One of the first things the people did was to begin offering sacrifices. This was before the temple was rebuilt.

the Festival of Shelters

This is a festival that was celebrated for eight days during the seventh month of the Hebrew calendar. It was associated with the time of the exodus when the Israelites lived in tents. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- altar, altars
- burnt offering, burnt offerings, offering by fire
- Yahweh
- festival, festivals
- decree, decrees, decreed
- feast, feasts, feasting
- freewill offering, freewill offerings

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Esra 3 translationQuestions](#)

Esra 3:6-7**UDB:**

⁶ But even though they started bringing burned offerings to Yahweh at the beginning of autumn, they had not yet started building the temple building. ⁷ So the Israelites hired masons and carpenters, and they bought logs from cedar trees from the people of Tyre and Sidon. They gave those people food, wine, and olive oil as payment. They brought the logs down from the mountains in Lebanon to the Mediterranean seacoast and then floated them along the coast of the sea to Joppa. King Cyrus permitted them to do that. Then the logs were brought from Joppa inland up to Jerusalem.

ULB:

⁶ They began to offer up burnt offerings to Yahweh on the first day of the seventh month, although the temple had not been founded. ⁷ So they gave silver to the stoneworkers and craftsmen, and they gave food, drink, and oil to the people of Sidon and Tyre, so they would bring cedar trees by sea from Lebanon to Joppa, as authorized for them by Cyrus, king of Persia.

translationNotes**the first day of the seventh month**

This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the temple had not been founded

The Jews began the ceremonies of worship even before they started building the temple. AT: “they had not yet laid the foundation for the temple” (See: [Active or Passive](#))

as authorized for them by Cyrus, king of Persia

The letters sent by Cyrus gave the Jews permission to buy materials and build the temple.

translationWords

- [day, days](#)
- [temple](#)
- [Sidon, Sidonians](#)
- [Tyre, Tyrians](#)
- [cedar, cedars, cedarwood](#)
- [Lebanon](#)

- [Joppa](#)
- [Cyrus](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Persia, Persians](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Esra 3 translationQuestions](#)

Esra 3:8-9**UDB:**

⁸ The Israelites started to rebuild the temple in the spring of the second year after they returned to Jerusalem. Zerubbabel and Jeshua, together with all the people who had returned to Jerusalem, worked on the building. All the Levites supervised this work. ⁹ Jeshua, his sons, and his other relatives, and Kadmiel and his sons, who were descendants of Judah, also helped to supervise the work. The people who were descendants of Henadad, who were also all Levites, joined with them in supervising this work.

ULB:

⁸ Then in the second month of the second year after they came to the house of God in Jerusalem, Zerubbabel son of Shealtiel, Jeshua son of Jozadak, the rest of the priests, the Levites, and those who came from captivity back to Jerusalem began the work. They assigned the Levites twenty years old and older to oversee the work of Yahweh's house. ⁹ Jeshua and his sons and brothers, and Kadmiel and his sons, who were descendants of Hodaviah), and the sons of Henadad and their sons and brothers-all of them were Levites-joined together in supervising those working on the house of God. ^[1]

3:9 ^[1]There are some textual issues here regarding the phrase *the sons of Judah* or *the descendants of Hodviah* and other matters.

translationNotes**second month**

This is the second month of the Hebrew calendar. This is during the warm season when people are harvesting crops. It is during the last part of April and the first part of May on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the second year

This is during the year after the one in which they returned. (See: [Ordinal Numbers](#))

to the house of God

You may need to make explicit that there was no house of God standing when they arrived. AT: “to where the house of God had stood” or “to where they were going to build the house of God” (See: [Assumed Knowledge and Implicit Information](#))

Jeshua ... Jozadak ... Henadad

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

twenty years old

“20 years old” (See: [Numbers](#))

Kadmiel

This is a man’s name. See how you translated this in [Esra 2:40](#).

translationWords

- [year, years](#)
- [house of God, Yahweh’s house](#)
- [Jerusalem](#)
- [Zerubbabel](#)
- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [captive, captives, captivate, captivated, captivity](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [Judah](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Esra 3 translationQuestions](#)

Esra 3:10-11**UDB:**

¹⁰ When the builders finished laying the foundation of the temple, the priests put on their robes and stood in their places, blowing their trumpets. Then the Levites who were descendants of Asaph clashed their cymbals to praise Yahweh, just as King David had many years previously told Asaph and the other musicians to do. ¹¹ They praised Yahweh and thanked him, and they sang this song about him:

”He is very good to us!

He honors his covenant faithfulness for Israel, and he will love us forever.” Then all the people shouted loudly, praising him because they had finished laying the foundation of his temple.

ULB:

¹⁰ The builders laid a foundation for Yahweh’s temple. This enabled the priests to stand in their garments with trumpets, and the Levites, sons of Asaph, to praise Yahweh with cymbals, just as the hand of David, king of Israel had commanded. ¹¹ They sang with praise and thankfulness to Yahweh, “He is good! His covenant faithfulness to Israel endures forever.” All the people cried out with a great shout of joy in praise of Yahweh because the temple’s foundations had been laid.

translationNotes**laid a foundation**

“foundation” in this sense was more than just the stone blocks to support the temple walls. It included the entire temple floor set in stone. This enabled all the temple worshipers to wear their special garments and keep them clean.

their garments

“their special robes”

cymbals

two thin, round metal plates that are hit together to make a loud sound (See: [Translate Unknowns](#))

the hand of David ... had commanded

The hand of a king is a metonym for the power to give commands. AT: “as David ... had commanded” (See: [Metonymy](#))

thankfulness

A feeling and expression of appreciation and gratitude for the kindness of another.

His covenant faithfulness to Israel endures forever

The abstract noun “faithfulness” can be stated as “faithfully” or “faithful.” AT: “He faithfully loves Israel forever” or “He is always faithful to his covenant with Israel” (See: [Abstract Nouns](#))

translationWords

- [found, founded, founder, foundation, foundations](#)
- [Yahweh](#)
- [temple](#)
- [priest, priests, priesthood](#)
- [trumpet, trumpets, trumpeters](#)
- [Levi, Levite, Levites, Levitical](#)
- [Asaph](#)
- [David](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Israel, Israelites](#)
- [praise, praises, praised, praising, praiseworthy](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Ezra 3 translationQuestions](#)

Esra 3:12-13**UDB:**

¹² Many of the old priests, Levites, and leaders of families remembered what the first temple was like, and they cried aloud when they saw the foundation of this temple being laid because they knew that the new temple would not be as beautiful as the first temple. But the other people shouted joyfully. ¹³ The shouting and the crying were like one very loud sound that even people far away could hear.

ULB:

¹² But many of the priests, Levites, and chief patriarchs, those who were old and had seen the first house, when this house's foundations were laid before their eyes, wept loudly. But many people had shouts of joy with gladness and an excited sound. ¹³ As a result, people were not able to distinguish the joyful and glad sounds from the sound of people weeping, for the people were crying out with great joy, and the sound was heard from far away.

translationNotes**first house**

This refers to the first temple that Solomon built, the house of God. (See: [Metonymy](#))

before their eyes

The people are represented by their "eyes" to emphasize what they saw. AT: "in their sight" or "and they saw it" (See: [Synecdoche](#))

wept loudly

This refers to emotional expression of sorrow involving tears and vocal sounds.

translationWords

- [patriarch, patriarchs](#)
- [found, founded, founder, foundation, foundations](#)
- [joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 03 General Notes](#)
- [Esra 3 translationQuestions](#)

Ezra 04 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: [temple](#))

Special concepts in this chapter

Helping to build the temple

The people of the surrounding nations offered to help to build the temple. It is unknown why the Jews refused their help. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

Links:

- [Esra Ezra 04:01 Notes](#)

Esra 4:1-2**UDB:**

¹ The enemies of the people of the tribes of Judah and Benjamin heard that they had returned from Babylonia and were rebuilding the temple for Yahweh, the God of Israel. ² So they went to Zerubbabel the governor and to the other Jewish leaders and said to them, “We want to help you build the temple, because we worship the same God whom you worship. We have been offering sacrifices to him since Esarhaddon, the king of Assyria, brought us here.”

ULB:

¹ Now some enemies of Judah and Benjamin heard that the people who had been exiled were now building a temple for Yahweh, the God of Israel. ² So they approached Zerubbabel and the heads of their ancestors’ clans. They said to them, “Let us build with you, for, like you, we seek your God and have sacrificed to him since the days when Esarhaddon, king of Assyria, brought us to this place.”

translationNotes**General Information:**

The non-Jewish people offer to help build the temple.

who had been exiled

This can be translated in active form. AT: “whom the Babylonians had taken into exile” (See: [Active or Passive](#))

Zerubbabel

man’s name. See how you translated this in [Esra 2:2](#). (See: [How to Translate Names](#))

Esarhaddon, king of Assyria

He ruled in Assyria before Cyrus ruled in Persia. (See: [How to Translate Names](#))

translationWords

- [Judah](#)
- [Benjamin, Benjamite, Benjamites](#)
- [exile, exiles, exiled](#)
- [temple](#)

- Yahweh
- God
- Israel, Israelites
- clan, clans
- sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings
- Assyria, Assyrian, Assyrians, Assyrian Empire

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:3**UDB:**

³ But Zerubbabel, Jeshua, and the other Jewish leaders replied, “We will not allow you to help us build a temple for our God. It is we alone who will build it for Yahweh, as Cyrus, king of Persia, told us to do.”

ULB:

³ But Zerubbabel, Jeshua, and the heads of their ancestors’ clans said, “It is not you, but we who must build the house of our God, for it is we who will build for Yahweh, the God of Israel, just as King Cyrus of Persia commanded.”

translationNotes**Jeshua**

man’s name. See how you translated this in [Esra 2:06](#).

It is not you, but we who must build

Possible meanings are 1) the Jewish leader felt that Cyrus had authorized only them to build the temple or 2) building the temple was the exclusive work of the Jews and no non-Jew would be permitted to contribute to the work.

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Cyrus](#)
- [Persia, Persians](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:4-6**UDB:**

⁴ Then the people who had been living in that land before the Israelites returned tried to cause the Jews to become discouraged and afraid, so they would stop building the temple. ⁵ They bribed government officials to prevent the Jews from continuing to work on the temple. They did that all during the time that Cyrus was king of Persia and also when Darius became king. ⁶ Then during the first year that Darius' son Ahasuerus was king, the enemies of the Jews wrote a letter to the king saying that the Jews were planning to rebel against the government.

ULB:

⁴ So the people of the land made the Judeans' hands weak; they made the Judeans afraid to build. ⁵ They also bribed counselors to frustrate their plans. They did this during all of Cyrus' days and into the reign of Darius king of Persia. ⁶ Then at the beginning of Ahasuerus' ^[1] reign they wrote an accusation against the inhabitants of Judah and Jerusalem.

4:6 ^[1]Also known as *Xerxes*.

translationNotes**the people of the land**

“the people who were living in the land at that time,” which could include non-Jews and Jews whose families the Babylonians had not taken into exile

made the Judeans' hands weak

This speaks of the people of the land discouraging the Judeans as if they made their hands physically weak. AT: “discouraged the Judeans” (See: [Metaphor](#))

Judeans

people who returned from Babylon and settled in the land of Judah

to frustrate their plans

“to make it so the Judeans could not build the temple as they had planned”

wrote an accusation against the inhabitants of Judah and Jerusalem

The abstract nouns “accusation” can be translated as a verb “accuse.” You may need to make explicit what the enemies accused the Judeans of doing. AT: “wrote a letter in which they accused those who lived in Judah and Jerusalem of disobeying the king” (See: [Abstract Nouns](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [people group, peoples, the people, a people](#)
- [advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels](#)
- [Cyrus](#)
- [Darius](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Ahasuerus](#)
- [Judah](#)
- [Jerusalem](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:7-8**UDB:**

⁷ Later, when Ahasuerus' son Artaxerxes became king of Persia, Bishlam, Mithredath, Tabeel and their colleagues wrote a letter to him. They wrote the letter in the Aramaic language, and it was translated into the language of the Persians.

⁸ Rehum, the high commissioner, and Shimshai, the provincial secretary, wrote the letter to King Artaxerxes concerning what was happening in Jerusalem.

ULB:

⁷ It was during the days of Artaxerxes that Bishlam, Mithredath, Tabeel, and their companions wrote to Artaxerxes. The letter was written in Aramaic and translated. ⁸ Rehum the commander and Shimshai the scribe wrote this way to Artaxerxes about Jerusalem.

translationNotes**Bishlam ... Mithredath ... Tabeel ... Shimshai**

names of men (See: [How to Translate Names](#))

The letter

This is the letter spoken of in [Esra 4:6](#).

Aramaic

the language used in that area at the time for official business

translated

into Persian

Rehum

man's name. See how you translated this in [Esra 2:1](#).

translationWords

- [Ahasuerus](#)
- [companion, companions](#)
- [epistle, letter, letters](#)

- [written](#)
- [scribe, scribes](#)
- [Artaxerxes](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:9-10**UDB:**

⁹ They stated that the letter was from Rehum, Shimshai, and their associates, the judges, and other government officials, who were from Erech, Babylon, and Susa in the district of Elam. ¹⁰ They also wrote that they represented the other people groups whom the army of the great and glorious Ashurbanipal had deported and sent to live in Samaria and in other cities in the province west of the Euphrates River.

ULB:

⁹ Then Rehum, Shimshai, and their companions, who were judges and other officers in the government, the Persians, men from Erech and Babylon, and the men from Susa (that is, the Elamites)—they wrote a letter—¹⁰ and they were joined by the people whom the great and noble Ashurbanipal forced to settle in Samaria, along with the rest who were in the Province Beyond the River.

translationNotes**Erech ... Susa**

names of cities (See: [How to Translate Names](#))

Ashurbanipal

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

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. (See: [How to Translate Names](#))

translationWords

- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [Elam, Elamites](#)
- [Samaria, Samaritan](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Ezra 4 translationQuestions](#)

Esra 4:11-12**UDB:**

¹¹ This is what they wrote in the letter: "This letter is for King Artaxerxes, and comes from the officials serving you who live in the province west of the Euphrates River. ¹² "Your Majesty, we want you to know that the Jews who came here from your territories are rebuilding the city of Jerusalem. These people are wicked and want to rebel against you. They are now repairing the foundations of the walls and building the walls of the city.

ULB:

¹¹ This is a copy of the letter that they sent to Artaxerxes: "Your servants, men of the Province Beyond the River, write this: ¹² Let the king know that the Jews who went from you have come against us in Jerusalem to build a rebellious city. They have completed the walls and repaired the foundations.

translationNotes**This is a copy**

Ezra includes in his writing the content of the letter sent to King Artaxerxes.

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Esra 4:10](#). (See: [How to Translate Names](#))

a rebellious city

The city is a metonym for the people who live in it. AT: "a city that they plan to live in and rebel against you" (See: [Metonymy](#))

repaired the foundations

"fixed the foundations" or "mended the foundations"

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [Jew, Jewish, Jews](#)
- [Jerusalem](#)
- [rebel, rebels, rebelled, rebelling, rebellion, rebellious, rebelliousness](#)
- [found, founded, founder, foundation, foundations](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:13**UDB:**

¹³ It is important for you to know that if they rebuild the city and finish building the walls, they will stop paying any taxes. As a result, there will be less money in your treasury.

ULB:

¹³ Now let the king know that if this city is built and the wall is completed, they will not give any tribute and taxes, but they will harm the kings.

translationNotes**if this city is built and the wall is completed**

This can be translated in active form. AT: “if they build the city and complete the wall” (See: [Active or Passive](#))

but they will harm the kings

The word “harm” refers to the Judeans no longer giving money to the kings.

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [tax, taxes, taxed, taxation, taxpayers](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:14-16**UDB:**

¹⁴ Now, because we are loyal to you, and because we do not want you to be humiliated, we are sending this information to you. ¹⁵ And, we suggest that you order your officials to search among the records kept by your ancestors. If you do that, you will find out that the people in this city have always rebelled against the government. You will also find out that from long ago these people caused trouble for kings and for rulers of provinces. They have always revolted against those who ruled them. That is the reason that this city was destroyed by the Babylonian army. ¹⁶ We want you to know that if they rebuild this city and finish building its walls, you will no longer be able to control the people in this province west of the Euphrates River.”

ULB:

¹⁴ Surely because we have eaten the palace salt, it is not fitting for us to see any dishonor happen to the king. It is because of this that we are informing the king ¹⁵ to search your father’s record and to verify that this is a rebellious city that will harm kings and provinces. It has caused many problems to the kings and provinces. It has been a center for rebellion from long ago. It was for this reason that the city was destroyed. ¹⁶ We are informing the king that if this city and wall are built, then there will be nothing remaining for you in the Province Beyond the River.”

translationNotes**we have eaten the palace salt**

Possible meanings are that this refers to 1) the writers being loyal to the king or 2) the king giving the writers special honors. AT: “we are loyal to you” or “you have honored us by making us your officials” (See: [Metonymy](#))

a rebellious city

The city is a metonym for the people who live in it. AT: “a city in which live people who have rebelled against your father” (See: [Metonymy](#))

the city was destroyed

This can be translated in active form, in which case you will need to make explicit who destroyed the city. The “city” represents the people who live in it. AT: “the Babylonians destroyed the city” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#) and [Metonymy](#))

if this city and wall are built

This can be translated in active form. See how you translated these words in [Esra 4:13](#). AT: “if they build the city and wall” (See: [Active or Passive](#))

there will be nothing remaining for you

Here “nothing” is an exaggeration to make the king think that he will be losing much tax money if the Judeans rebel. (See: [Hyperbole and Generalization](#))

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Esra 4:10](#). (See: [How to Translate Names](#))

translationWords

- [dishonor, dishonors, dishonored, dishonorable](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [province, provinces, provincial](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:17-19**UDB:**

¹⁷ After the king read this letter, he sent this reply to them: "To you Rehum, the high commissioner, and Shimshai, the provincial secretary, and their colleagues in Samaria and in other parts of the province that is west of the Euphrates River, I send my greetings. ¹⁸ The letter that you sent to me was translated and read to me. ¹⁹ So then, I ordered my officials to search the records. I have found out that it is true that the people of that city have always revolted against their rulers, and that the city is full of people who have rebelled and caused trouble.

ULB:

¹⁷ So the king sent out a reply to Rehum and Shimshai and their companions in Samaria and the rest who were in the Province Beyond the River: "May peace be yours. ¹⁸ The letter that you sent me has been translated and read to me. ¹⁹ So I ordered an investigation and discovered that in previous days they had rebelled and revolted against kings.

translationNotes**the Province Beyond the River**

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Esra 4:10](#). (See: [How to Translate Names](#))

The letter that you sent me has been translated and read

This can be translated in active form, in which case you will need to make explicit who translated and read the letter to the king. AT: "I have had my servants translate and read the letter that you sent to me" (See: [Active or Passive](#))

Rehum

man's name. See how you translated this in [Esra 2:2](#).

Shimshai

man's name. See how you translated this in [Esra 4:8](#).

the River

the Euphrates River

translationWords

- companion, companions
- Samaria, Samaritan
- peace, peaceful, peacefully, peaceable, peacemakers
- epistle, letter, letters

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:20-22**UDB:**

²⁰ In the past, powerful kings ruled in Jerusalem, and they also ruled over the whole province west of the Euphrates River. They forced the people there to pay them all kinds of taxes. ²¹ So you must command that the people must stop rebuilding the city. Only if I tell them that they may rebuild it will they be allowed to continue. ²² Do this immediately, because I do not want those people to do anything to harm the things about which I am concerned.”

ULB:

²⁰ Mighty kings have ruled over Jerusalem and had power over everything in the Province Beyond the River. Tribute and taxes were paid to them. ²¹ Now, make a decree for these men to stop and not build this city until I make a decree. ²² Be careful not to neglect this. Why allow this threat to grow and cause more loss for the royal interests?

translationNotes**the Province Beyond the River**

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Esra 4:10](#). (See: [How to Translate Names](#))

Tribute and taxes were paid to them

This can be translated in active form. AT: “The people in Jerusalem paid tribute and taxes to those kings” or “Those kings were able to collect tribute and taxes” (See: [Active or Passive](#))

make a decree

“make a law”

Be careful not to neglect this

The litotes “not to neglect” is an understatement to emphasize that the writers want Artaxerxes to do what they tell him to do. AT: “Be careful to do this” (See: [Litotes](#))

Why allow this threat to grow and cause more loss for the royal interests?

Artaxerxes uses a question to tell them that he understands that he will lose taxes and honor if the city is built. AT: “You must make sure that this threat does not grow and cause more loss for the royal interests.” (See: [Rhetorical Question](#))

threat to grow

Danger is spoken of as if it were a plant that could increase in size. AT: “danger to become worse” (See: [Metaphor](#))

cause more loss for the royal interests

The words “the royal interests” are a metonym for the king himself. AT: “cause more bad things to happen to the kings” (See: [Metonymy](#))

translationWords

- [Jerusalem](#)
- [power, powers](#)
- [decree, decrees, decreed](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Esra 4:23-24**UDB:**

²³ Messengers took that letter to Rehum and Shimshai and their colleagues and read it to them. Then Rehum and the others went quickly to Jerusalem, and they forced the Jews to stop rebuilding the city wall. ²⁴ The result was that the Jews stopped rebuilding the temple. They did not do any more work to rebuild the temple until the second year after Darius became the king of Persia.

ULB:

²³ When King Artaxerxes' decree was read before Rehum, Shimshai, and their companions, they went out quickly to Jerusalem and forced the Jews to stop building. ²⁴ So the work on the house of God in Jerusalem stopped until the second year of the reign of Darius king of Persia.

translationNotes**King Artaxerxes' decree was read**

This can be translated in active form, in which case you will need to make explicit who read the decree from the king to the officials. AT: "The messengers from King Artaxerxes read his decree" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

Rehum

See how you translated this in [Esra 2:1](#).

Shimshai

See how you translated this in [Esra 4:7](#).

the work on the house of God in Jerusalem stopped until the second year of the reign of Darius

This delay lasted about 16 years.

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- Artaxerxes
- Jew, Jewish, Jews
- house of God, Yahweh's house
- Darius
- Persia, Persians

Links:

- [Introduction to Ezra](#)
- [Ezra 04 General Notes](#)
- [Esra 4 translationQuestions](#)

Ezra 05 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: [temple](#))

Special concepts in this chapter

Rebuilding the temple

The prophets Haggai and Zechariah encouraged the Jews to begin again building the temple. This was very important to life in Judah. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Esra Ezra 05:01 Notes](#)

Esra 5:1-2**UDB:**

¹ At that time two prophets were giving messages from God to the Jews in Jerusalem and other cities in Judah. The prophets were Haggai and Zechariah, who was a descendant of Iddo. They spoke those messages representing the God that the people of Israel worshiped. ² Then Zerubbabel and Jeshua led many other people to being to rebuild the temple of God in Jerusalem. God's prophets Haggai and Zechariah were also with them and helped them.

ULB:

¹ Then Haggai the prophet and Zechariah son of Iddo the prophet prophesied in the name of the God of Israel to the Jews in Judah and Jerusalem. ² Zerubbabel son of Shealtiel and Jeshua son of Jozadak rose up and began to build the house of God in Jerusalem with the prophets who supported them.

translationNotes**Iddo ... Jeshua ... Jozadak**

names of men (See: [How to Translate Names](#))

Shealtiel

man's name. See how you translated this in [Esra 3:1](#).

to build the house of God

This was the temple of God.

translationWords

- [Haggai](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [Zechariah \(OT\)](#)
- [God](#)
- [Israel, Israelites](#)
- [Jew, Jewish, Jews](#)
- [Judah](#)
- [Jerusalem](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:3-5**UDB:**

³ But Tattenai, the governor of the province west of the Euphrates River, and Shethar-Bozenai, his assistant, together with some of their officials went to Jerusalem and said to the people, “Who has permitted you to rebuild this temple?” ⁴ They also asked the Jews to tell them the names of the men who were working on the temple. ⁵ However, God was taking care of the Jewish leaders and they were not stopped by their enemies. They were waiting for King Darius to make a royal decree that would either give them permission and his protection so they could finish their work on the temple, or stop their work completely.

ULB:

³ Then Tattenai the governor of the Province Beyond the River, Shethar-Bozenai, and his associates came and said to them, “Who gave you a decree to build this house and complete these walls?” ⁴ They also said, “What are the names of the men building this building?” ⁵ But God’s eye was on the Jewish elders and their enemies did not stop them. They were waiting for a letter to be sent to the king and for a decree to be returned to them concerning this.

translationNotes**Tattenai ... Shethar-Bozenai**

men’s names (See: [How to Translate Names](#))

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Esra 4:10](#). (See: [How to Translate Names](#))

God’s eye was on

The eye represents the person watching over another person. AT: “God was watching over” (See: [Synecdoche](#))

for a letter to be sent to the king and for a decree to be returned to them

This can be translated in active form. AT: “for an official to send a letter to the king and for the king to send a letter back to them with a decree” (See: [Active or Passive](#))

translationWords

- [companion, companions](#)
- [decree, decrees, decreed](#)
- [elder, elders](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:6-7**UDB:**

⁶ So Tattenai, Shethar-Bozenai , and their officials sent a report to King Darius. ⁷ This is what they wrote: "King Darius, we hope that things are going well for you.

ULB:

⁶ This is a copy of the letter of Tattenai, governor of the Province Beyond the River, and Shethar-Bozenai and his accociates in the Province Beyond the River, which they sent to Darius the king. ⁷ They sent a report, writing this to King Darius, "May all peace be yours.

translationNotes**This is a copy of the letter**

Ezra includes the contents of the letter to King Darius regarding their work on the temple.

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Esra 4:10](#). (See: [How to Translate Names](#))

translationWords

- [Darius](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [peace, peaceful, peacefully, peaceable, peacemakers](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:8-10**UDB:**

⁸ We want you to know that we went to Judah, where the temple of the great God is being rebuilt. The people are building it with huge stones, and they are putting wooden beams in the walls. The work is being done very carefully, and they are progressing well. ⁹ We asked the Jewish leaders, ‘Who has permitted you to rebuild this temple?’ ¹⁰ We also requested them to tell us the names of their leaders, in order that we could tell you who they were.

ULB:

⁸ Let the king know that we went to Judah to the house of the great God. It is being built with large stones and timbers set in the walls. This work is being done thoroughly and is going forward well in their hands. ⁹ We asked the elders, ‘Who gave you a decree to build this house and these walls?’ ¹⁰ We also asked them their names so you might know the name of each man who led them.

translationNotes**General Information:**

The letter from Tattenai to the king that began in [Esra 5:7](#) continues.

timbers

wood for building

Who gave you a decree

“Who gave you permission”

translationWords

- Judah
- house of God, Yahweh’s house
- stone, stones, stoning
- elder, elders
- decree, decrees, decreed
- name, names, named

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:11**UDB:**

¹¹ But instead of telling us their leaders' names, what they said was, 'We serve the God who created the heaven and the earth. Many years ago a great king of Israel told our ancestors to build a temple here, and now we are rebuilding it.

ULB:

¹¹ They replied and said, 'We are servants of the one who is the God of heaven and earth, and we are rebuilding this house that had been built many years ago when the great king of Israel built it and completed it.

translationNotes**General Information:**

The letter from Tattenai to the king that began in [Esra 5:7](#) continues.

We are servants of the one

Possible meaning are 1) they were calling the Jewish people servants of God or 2) those who replied were from the tribe of Levi and Aaron, who were the ones actually responsible for the temple worship and sacrifices.

that had been built many years ago when the great king of Israel built it and completed it

This can be translated in active form. AT: "that the great king of Israel had built and supplied all the equipment for" (See: [Active or Passive](#))

completed it

"supplied all the equipment for it"

translationWords

- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [earth, earthen, earthly](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:12-13**UDB:**

¹² But God, who rules in heaven, allowed the armies of Nebuchadnezzar, king of Babylonia, to destroy that temple, because our ancestors did things that caused God to become very angry. Nebuchadnezzar's army took many of the Israelite people to Babylonia. ¹³ However, during the first year that Cyrus king of Babylon started to rule, he decreed that the temple of God should be rebuilt.

ULB:

¹² However, when our ancestors enraged the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people into exile in Babylon. ¹³ Nevertheless, in the first year when Cyrus was king of Babylon, Cyrus issued a decree to rebuild the house of God.

translationNotes**General Information:**

The letter from Tattenai to the king continues. Tattenai continues to tell the king what the Judeans had told him beginning in [Esra 5:11](#).

enraged the God of heaven

“made the God of heaven become very angry with us”

he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people

The hand is a metonym for power or control. Also, “Nebuchadnezzar” represents his army. AT: “allowed the army of Nebuchadnezzar, king of Babylon, the Chaldean, to destroy this house and to take the people” (See: [Metonymy](#))

destroyed this house

“tore down this house”

Cyrus issued a decree to rebuild the house of God

Cyrus ordered that the people rebuild God's temple.

translationWords

- [Nebuchadnezzar](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [exile, exiles, exiled](#)
- [Cyrus](#)
- [decree, decrees, decreed](#)
- [house of God, Yahweh's house](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:14-15**UDB:**

¹⁴ Cyrus returned to our leaders all the gold and silver objects that had been taken from the temple and put in the temple in Babylon. Those objects were given to a man named Sheshbazzar, whom King Cyrus had appointed to be the governor in Judah. ¹⁵ The king instructed him to take the objects back to Jerusalem, to the place from where they had been taken. He also decreed that they should rebuild the temple at the place where it had been before. So Cyrus appointed Sheshbazzar to be the governor in Judah. He also sent all those things made of gold and silver, for Sheshbazzar to put into the new temple.

ULB:

¹⁴ King Cyrus also returned the gold and silver objects belonging to the house of God that Nebuchadnezzar had brought from the temple in Jerusalem to the temple in Babylon. He restored them to Sheshbazzar, whom he had made governor. ¹⁵ He said to him, "Take these objects. Go and put them in the temple in Jerusalem. Let the house of God be rebuilt there."

translationNotes**General Information:**

The letter from Tattenai to the king that began in [Esra 5:7](#) continues. Tattenai continues to tell the king what the Judeans had told him beginning in ([Esra 5:11](#)).

Sheshbazzar

See how you translated this in [Esra 1:7](#).

He restored them

King Cyrus returned the temple objects.

Let the house of God be rebuilt

This can be translated in active form. AT: "I want the Judeans to rebuild the house of God" (See: [Active or Passive](#))

translationWords

- gold, golden
- silver

- [house of God, Yahweh's house](#)
- [temple](#)
- [Jerusalem](#)
- [govern, government, governments, governor, governors, proconsul, proconsuls](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:16**UDB:**

¹⁶ So Sheshbazzar did that. He came here to Jerusalem and supervised the men who laid the foundation of the temple. And since that time, the people have been working on the temple, but it is not finished yet.'

ULB:

¹⁶ Then this Sheshbazzar came and laid the foundation for the house of God in Jerusalem; and it is being constructed, but is not yet complete.'

translationNotes**General Information:**

The letter from Tattenai to the king that began in [Esra 5:7](#) continues. Tattenai continues to tell the king what the Judeans had told him beginning in ([Esra 5:11](#)).

it is being constructed, but is not yet complete

This can be translated in active form. AT: "people are now constructing it, but they have not done all the work yet" (See: [Active or Passive](#))

constructed

built

translationWords

- [found, founded, founder, foundation, foundations](#)
- [house of God, Yahweh's house](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Esra 5:17**UDB:**

¹⁷ Therefore, your Majesty, please order someone to search in the place in Babylon where the important records are kept, to find out whether it is true that King Cyrus decreed that God's temple should be rebuilt in Jerusalem. Then you can tell us what you want us to do about this matter."

ULB:

¹⁷ Now if it pleases the king, may it be investigated in the house of archives in Babylon if a judgment from King Cyrus exists there to build this house of God in Jerusalem. Then let the king send his decision to us.

translationNotes**General Information:**

The letter from Tattenai to the king that began in [Esra 5:7](#) continues. Tattenai has finished telling the king what the Judeans told him and now asks the king to see if what the Judeans told him was true.

may it be investigated

This can be translated in active form. AT: "I would like you to have someone investigate this matter"
(See: [Active or Passive](#))

if a judgment from King Cyrus exists there

"if there is a record there that King Cyrus issued a law"

translationWords

- [judge, judges, judgment, judgments](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 05 General Notes](#)
- [Esra 5 translationQuestions](#)

Ezra 06 General Notes

Structure and formatting

The completion of the story of the building of the temple and re-establishment of the temple worship occurs in this chapter. (See: [temple](#))

Special concepts in this chapter

Temple taxes

The king said the Jews were right and ordered money from his taxes to be used to help them with their sacrifices.

Other possible translation difficulties in this chapter

Darius

In this chapter, Darius is called the king of Assyria. In reality, besides ruling over the former Assyrian Empire, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. This made the king of Persia, the king of Assyria as well. It was unusual to refer to Darius as the king or ruler of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly. It was those earlier Assyrian rulers who had conquered the northern tribes of Israel and deported them to other lands. It was for this reasons that the northern tribes lost their identity and were no longer a distinct people group.

Links:

- [Esra Ezra 06:01 Notes](#)

Esra 6:1-2**UDB:**

¹ So King Darius commanded someone to search in the place where important records were kept, but those documents were not there in Babylon. ² They found a scroll in the fortress city of Ecbatana in Media that contained the information that they wanted to know.

This is what was written on that scroll:

ULB:

¹ So King Darius ordered an investigation in the house of archives in Babylon. ² In the fortified city of Ecbatana in Media a scroll was found; this was its record:

translationNotes**ordered an investigation**

The abstract noun “investigation” can be expressed with the verbs “investigate” or “search.” AT: “ordered his officials to investigate” or “ordered his officials to search” (See: [Abstract Nouns](#))

ordered an investigation

What they were to investigate can be stated clearly. AT: “ordered his officials to investigate the records” or “ordered his officials to search and find out if there was a record of King Cyrus telling the Jews to build the house of God in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

house of archives

This is a building where the king’s officials kept the important government records.

Ecbatana

This is the name of a city. (See: [How to Translate Names](#))

a scroll was found

This can be stated in active form. AT: “they found a scroll” or “they found a scroll that told about Darius and Jerusalem” (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Darius](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [Medes, Media](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Esra 6 translationQuestions](#)

Esra 6:3-5**UDB:**

³ "During the first year that Cyrus ruled the empire, he sent out a decree concerning the temple of God that was in Jerusalem. He said that they must build a new temple in the same place where the Israelite people had previously offered sacrifices, where the original foundation of the first temple was. The temple must be twenty-seven meters high and twenty-seven meters wide. ⁴ The building must be made from large stones. After putting down three layers of stones, a layer of timber must be put on top of them. This work will be paid for by money from the royal treasury. ⁵ Also, the gold and silver objects that King Nebuchadnezzar took from the temple of God in Jerusalem and brought to Babylon must be taken back to Jerusalem. They must be once again put into God's temple."

ULB:

³ "In the first year of King Cyrus, Cyrus issued a decree about the house of God in Jerusalem: 'Let the house be rebuilt as a place for sacrifice, let its foundations be laid, let its height be sixty cubits, and its width sixty cubits, ⁴ with three rows of large stones and a row of new timber, and let the cost be paid by the king's house. ⁵ Now bring back the gold and silver objects belonging to the house of God, which Nebuchadnezzar brought to Babylon from the temple in Jerusalem and send them back to the temple in Jerusalem. You are to put them in the house of God.'

translationNotes**General Information:**

This begins the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem.

In the first year of King Cyrus

It can be stated clearly that this is the first year of his reign. AT: "In year 1 of the reign of King Cyrus" (See: [Assumed Knowledge and Implicit Information](#) and [Numbers](#))

Let the house be rebuilt

This can be stated in active form. AT: "Let the Jews rebuild the house" or "The Jews must rebuild the house" (See: [Active or Passive](#))

sixty cubits

"60 cubits." You may convert this to a modern measure. AT: "twenty-seven meters" (See: [Numbers](#) and [Biblical Distance](#))

cubits, with three rows of large stones and a row of new timber

This can be stated as a new sentence. Possible meanings are 1) this describes how to build the foundation. AT: “cubits. Build the foundation on three layers of large stones covered with one layer of timber” or 2) this describes how to build the walls. AT: “cubits. Build the house’s walls with three layers of large stones alternating with one layer of timber” (See: [Assumed Knowledge and Implicit Information](#))

let the cost be paid by the king’s house

The phrase “the king’s house” represents King Cyrus’s own wealth in the royal treasury. This can be stated in active form. AT: “I will pay for it with money from the royal treasury” (See: [Metonymy and Active or Passive](#))

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Cyrus](#)
- [decree, decrees, decreed](#)
- [house of God, Yahweh’s house](#)
- [Jerusalem](#)
- [sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings](#)
- [gold, golden](#)
- [silver](#)
- [Nebuchadnezzar](#)
- [temple](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Ezra 6 translationQuestions](#)

Esra 6:6-7**UDB:**

⁶ After reading this, King Darius sent this message to the leaders of the Jews' enemies in Jerusalem: "This is a message for Tattenai, the governor of the province west of the Euphrates River, and for his assistant Shethar-Bozenai, and for all your colleagues: Stay away from that area. ⁷ Do not interfere with the work of building the temple of God. The temple must be rebuilt at the same place where the former temple was. And do not hinder the governor of the Jews or their elders while they are doing this work.

ULB:

⁶ Now Tattenai, the governor of the Province Beyond the River, Shethar-Bozenai, and associates who are in the Province Beyond the River, keep away! ⁷ Leave the work of this house of God alone. The governor and Jewish elders will build this house of God at that place.

translationNotes**General Information:**

This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in [Esra 6:3](#).

Tattenai ... Shethar-Bozenai

Darius writes directly to these men. Translate their names as in [Esra 5:3](#). (See: [How to Translate Names](#))

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Esra 4:10](#). (See: [How to Translate Names](#))

translationWords

- [govern, government, governments, governor, governors, proconsul, proconsuls](#)
- [Jew, Jewish, Jews](#)
- [elder, elders](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Esra 6 translationQuestions](#)

Esra 6:8-10**UDB:**

⁸ Furthermore, I command you to help these leaders of the Jews as they rebuild this temple of God. You must give them funds for the building work from my treasury among you. ⁹ The Jewish priests in Jerusalem need young bulls and rams and lambs to sacrifice as they make burned offerings to the God of heaven. You must give them the animals that they need. Also, you must be certain to give them the wheat, salt, wine, and olive oil that they need each day for those sacrifices. ¹⁰ If you do that, they will be able to offer sacrifices that please the God who is in heaven, and they will pray that God will bless me and my sons.

ULB:

⁸ I am ordering that you must do this for these Jewish elders who build this house of God: Funds from the king's tribute beyond the River will be used to pay these men so they do not have to stop their work. ⁹ Whatever is needed—young bulls, rams, or lambs for the burnt offerings to the God of Heaven, grain, salt, wine, or oil according to the command of the priests in Jerusalem—give these things to them every day without fail. ¹⁰ Do this so they will bring the offering in to the God of Heaven and pray for me, the king, and my sons.

translationNotes**General Information:**

This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in [Esra 6:3](#).

Funds from the king's tribute beyond the River will be used to pay these men

This can be stated in active form. AT: "Use funds from the king's tribute beyond the river to pay these men" (See: [Active or Passive](#))

Funds from the king's tribute beyond the River

"The king's tribute" refers to taxes that people pay the king. AT: "Money from the taxes that you collect for the king from the people beyond the river" (See: [Assumed Knowledge and Implicit Information](#))

Whatever is needed

This can be translated in active form. AT: "Whatever they need" (See: [Active or Passive](#))

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- tribute
- cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- lamb, Lamb of God
- burnt offering, burnt offerings, offering by fire
- heaven, sky, skies, heavens, heavenly
- command, commands, commanded, commandment, commandments
- priest, priests, priesthood
- pray, prayer, prayers, prayed

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Ezra 6 translationQuestions](#)

Esra 6:11-12**UDB:**

¹¹ If anyone disobeys this decree, my soldiers will pull a beam from his house. Then they will lift that man up and impale him on that beam. Then they will completely destroy that man's house until only a pile of rubble is left. ¹² God has chosen that city of Jerusalem as the place where people will honor him. What I desire is that he will get rid of any king or any nation that tries to change this decree or tries to destroy that temple in Jerusalem. I, Darius, have made this decree. You must completely obey it."

ULB:

¹¹ I am ordering that if anyone violates this decree, a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap because of this. ¹² May the God who has caused his name to dwell there overthrow any king or people who lifts a hand to change this decree, or to destroy this house of God in Jerusalem. I, Darius, am ordering this. Let it be done with diligence!"

translationNotes**General Information:**

This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in [Esra 6:3](#).

a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap

This can be translated in active form. AT: "I command my officials to pull a beam from his house and impale him on it. They are then to turn his house into a rubbish heap" (See: [Active or Passive](#))

beam

a long, sturdy piece of wood, supporting the roof of a house

impaled

pierced through

who lifts a hand to change ... or to destroy

Lifting the hand represents trying or daring to do something. AT: "who tries to change ... or to destroy" or "who dares to change ... or to destroy" (See: [Metonymy](#))

to change this decree

The abstract noun “decree” can be expressed with the phrase “what I have decreed.” AT: “to change what I have decreed” or “to say that I have decreed something else” (See: [Abstract Nouns](#))

translationWords

- [decree, decrees, decreed](#)
- [God](#)
- [Darius](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Esra 6 translationQuestions](#)

Esra 6:13-15**UDB:**

¹³ Tattenai, the governor of the province, and his assistant Shethar-Bozenai and their colleagues read the message and immediately obeyed the decree of King Darius. ¹⁴ So the Jewish leaders continued their work of rebuilding the temple. They were greatly encouraged by the messages that the prophets Haggai and Zechariah preached. The Israelites continued building the temple, just as God had commanded them to do and as King Cyrus and King Darius had decreed. ¹⁵ They finished building it on third day of the month of Adar, during the sixth year that King Darius ruled.

ULB:

¹³ Then because of the decree sent by Darius the king, Tattenai, the governor of the Province Beyond the River, and Shethar-Bozenai and his associates, did everything that King Darius had ordered. ¹⁴ So the Jewish elders built and prospered under the teaching of Haggai the prophet and Zechariah son of Iddo. They completed their buildings according to the decree of the God of Israel and by the decree of Cyrus, Darius, and Artaxerxes the king of Persia. ¹⁵ The house was completed on the third day of the month of Adar, in the sixth year of King Darius' reign.

translationNotes**Tattenai ... Shethar-Bozenai**

Translate the names of these men as you did in [Esra 5:03](#). (See: [How to Translate Names](#))

The house was completed

This can be translated in active form. You may need to make explicit which house they completed. AT: "They completed God's house" or "They finished building the temple" (See: [Active or Passive](#) and [Assumed Knowledge and Implicit Information](#))

the third day of the month of Adar

"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the cold season. The third day is near the middle of February on Western calendars. (See: [Hebrew Months](#) and [How to Translate Names](#) and [Ordinal Numbers](#))

sixth year

King Darius had been ruling for five years, so he was now in year number six of his reign. (See: [Ordinal Numbers](#))

translationWords

- companion, companions
- king, kings, kingdom, kingdoms, kingship, kingly
- Darius
- Jew, Jewish, Jews
- Haggai
- Zechariah (OT)
- prophet, prophets, prophecy, prophesy, seer, prophetess
- decree, decrees, decreed
- God
- Israel, Israelites
- Cyrus
- Artaxerxes
- Persia, Persians
- house of God, Yahweh's house
- day, days
- year, years

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Esra 6 translationQuestions](#)

Esra 6:16-18**UDB:**

¹⁶ Then the priests and the Levites and all the other Israelite people who had returned from Babylon joyfully dedicated the temple. ¹⁷ During the ceremony to dedicate the temple, they sacrificed one hundred young bulls, one hundred rams, and four hundred lambs. They also sacrificed twelve male goats as an offering so that God would forgive the sins of the people of the twelve tribes of Israel. ¹⁸ Then the Jewish leaders divided the priests and Levites into groups that would take turns to serve at the temple. They did this according to what Moses had written many years previously in the laws that he wrote.

ULB:

¹⁶ The Israelite people, priests, Levites, and the rest of the captives celebrated the dedication of this house of God with joy. ¹⁷ They offered one hundred bulls, one hundred rams, and four hundred lambs for the dedication of God's house. Twelve male goats were also offered as a sin offering for all Israel, one for each tribe in Israel. ¹⁸ They also assigned the priests and Levites to work divisions for the service of God in Jerusalem, as it was written in the Book of Moses.

translationNotes**the rest of the captives**

These people had been captured and taken to Babylon, but they returned to Jerusalem. AT: “the rest of the people who had been taken captive to Babylon and had returned to Jerusalem” or “the rest of the people who had returned from captivity” (See: [Assumed Knowledge and Implicit Information](#))

one hundred bulls ... four hundred lambs

“100 bulls ... 400 lambs” (See: [Numbers](#))

to work divisions

The abstract noun “work divisions” can be expressed with a verbal phrase. AT: “to work in groups” (See: [Abstract Nouns](#))

work divisions

“groups that work together”

translationWords

- Israel, Israelites
- priest, priests, priesthood
- Levi, Levite, Levites, Levitical
- captive, captives, captivate, captivated, captivity
- dedicate, dedicates, dedicated, dedication
- house of God, Yahweh's house
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- goat, goats, goatskins, scapegoat, kids
- sin offering, sin offerings
- tribe, tribes, tribal, tribesmen
- Moses

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Esra 6 translationQuestions](#)

Esra 6:19-20**UDB:**

¹⁹ On the 14th day of the first month, the Jews who had returned from Babylon celebrated the Passover Festival. ²⁰ To qualify themselves for offering the sacrifices, the priests and Levites had already purified themselves by performing certain rituals. Then they slaughtered the lambs for the benefit of all the people who had returned from Babylon, for the other priests, and for themselves.

ULB:

¹⁹ So those who had been in exile celebrated the Passover on the fourteenth day of the first month. ²⁰ The priests and Levites all purified themselves and slaughtered the Passover sacrifices for all those who had been in exile, including themselves.

translationNotes**fourteenth day of the first month**

This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

purified themselves

“made themselves pure.” Being pure represents being acceptable to God. AT: “made themselves acceptable to God” (See: [Metaphor](#))

translationWords

- [exile, exiles, exiled](#)
- [Passover](#)
- [day, days](#)
- [pure, purify, purification](#)
- [slaughter, slaughters, slaughtered, slaughtering](#)
- [sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Ezra 6 translationQuestions](#)

Esra 6:21-22**UDB:**

²¹ Those who had returned from Babylon and who had separated themselves from the unclean people around them who had a different culture, language, and worship, and they were able now to worship Yahweh, the God of the Israelite people, and to eat the Passover meal. ²² They celebrated the Festival of Unleavened Bread for seven days. The Israelite people throughout the land were joyful because Yahweh had changed the attitude of the king of Assyria toward them, and as a result, the king had helped them to rebuild the temple of God, the God of Israel.

ULB:

²¹ The Israelite people who ate some of the Passover meat were those who had returned from exile and had separated themselves from the uncleanness of the people of the land and sought Yahweh, the God of Israel. ²² They joyfully celebrated the Festival of Unleavened Bread for seven days, for Yahweh had brought them joy and turned the heart of Assyria's king to strengthen their hands in the work of his house, the house of the God of Israel.

translationNotes**separated themselves from the uncleanness of the people of the land**

Separating themselves from uncleanness represents refusing to do things that make people unclean. AT: "They refused to do the things that the people of the land did that made them unclean" (See: [Metaphor](#))

the uncleanness of the people of the land

Here "uncleanness" represents being unacceptable to God. AT: "the things that the people of the land did that made them unacceptable to God" (See: [Metaphor](#))

sought Yahweh

Seeking Yahweh represents choosing to know, worship, and obey him. AT: "chose to obey Yahweh" (See: [Metaphor](#))

turned the heart of Assyria's king

Turning the king's heart represents making him think differently about the work of the temple. AT: "changed the attitude of Assyria's king" or "made Assyria's king willing" (See: [Metonymy](#))

to strengthen their hands in the work of his house

Strengthening their hands in the work represents helping them to work. The Assyrian king did this by telling them to do the work and providing the money for it. AT: “to help them do the work of his house” or “to make it possible for them to do the work of his house” (See: [Metaphor](#))

the work of his house

This refers to building the temple.

translationWords

- [Israel, Israelites](#)
- [Passover](#)
- [exile, exiles, exiled](#)
- [Yahweh](#)
- [God](#)
- [festival, festivals](#)
- [unleavened bread](#)
- [heart, hearts](#)
- [Assyria, Assyrian, Assyrians, Assyrian Empire](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 06 General Notes](#)
- [Ezra 6 translationQuestions](#)

Ezra 07 General Notes

Structure and formatting

Ezra begins his religious reforms.

Special concepts in this chapter

God's Law

The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him. (See: [law](#), [law of Moses](#), [God's law](#), [law of Yahweh](#))

Links:

- [Esra Ezra 07:01 Notes](#)

Esra 7:1-5**UDB:**

¹ Many years later, while Artaxerxes was the king of Persia, Ezra went from Babylon to Jerusalem. He was the son of Seraiah and the grandson of Azariah, and the great-grandson of Hilkiah. ² Hilkiah was the son of Shallum, who was the son of Zadok, who was the son of Ahitub, ³ who was the son of Amariah, who was the son of Azariah, who was the son of Meraioth, ⁴ who was the son of Zerachiah, who was the son of Uzzi, who was the son of Bukki, ⁵ who was the son of Abishua, who was the son of Phinehas, who was the son of Eleazar, who was the son of Aaron, the first high priest.

ULB:

¹ Now after this, during the reign of Artaxerxes king of Persia, Ezra came up from Babylon. Ezra's ancestors were Seraiah, Azariah, Hilkiah, ² Shallum, Zadok, Ahitub, ³ Amariah, Azariah, Meraioth, ⁴ Zerachiah, Uzzi, Bukki, ⁵ Abishua, Phinehas, Eleazar, who was son of Aaron the high priest.

translationNotes**General Information:**

Ezra's genealogy goes back to Aaron, the first high priest.

Ezra came up from Babylon

Where Ezra came up to can be stated clearly. AT: "Ezra came up to Jerusalem from Babylon" (See: [Assumed Knowledge and Implicit Information](#))

Seraiah

See how you translated this man's name in [Esra 2:2](#). (See: [How to Translate Names](#))

Shallum

See how you translated this man's name in [Esra 2:42](#). (See: [How to Translate Names](#))

Azariah, Hilkiah, ... Zadok, Ahitub, Amariah, Azariah, Meraioth, Zerachiah, Uzzi, Bukki, Abishua, Phinehas, Eleazar

This list is all men's names. (See: [How to Translate Names](#))

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- Artaxerxes
- Ezra
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- Phinehas
- Aaron
- high priest

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:6-7**UDB:**

⁶ Ezra was a man who knew the laws that Moses wrote very well. Those were the laws that Yahweh, the God of Israel, had given to the Israelite people. He left Babylon after the king had told people to give him anything he requested. Indeed, Yahweh helped Ezra very much in all these matters.
⁷ Some of the priests, some descendants of Levi, some singers, some gatekeepers, and some men who worked in the temple, and some other Israelite people went up with Ezra to Jerusalem. That was during the seventh year that Artaxerxes was the king of Persia.

ULB:

⁶ Ezra came up from Babylon and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given. The king gave him anything he asked since the hand of Yahweh was with him.
⁷ Some of the descendants of Israel and the priests, Levites, temple singers, gatekeepers, and those assigned to serve in the temple also went up to Jerusalem in the seventh year of King Artaxerxes.

translationNotes**The king gave him anything he asked**

“The king gave Ezra anything he asked for”

the hand of Yahweh was with him

The “hand” of Yahweh represents Yahweh’s blessing or help. AT: “the blessing of Yahweh was with Ezra” or “Yahweh was blessing Ezra” (See: [Metonymy](#))

in the seventh year of King Artaxerxes

This refers to the seventh year of his reign. AT: “in the seventh year that Artaxerxes was king” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Ezra](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [scribe, scribes](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites](#)

- [Levi, Levite, Levites, Levitical](#)
- [serve, serves, served, serving, service, services, eyeservice](#)
- [temple](#)
- [Jerusalem](#)
- [Artaxerxes](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:8-10**UDB:**

⁸ Ezra and the group with him arrived in Jerusalem in the fifth month of the seventh year that Artaxerxes was king. ⁹ They had left Babylon on the first day of the first month, which was the first day of the Jewish year. Because God acted very kindly toward them, they arrived safely in Jerusalem on the first day of the fifth month of that year. ¹⁰ During Ezra's entire life, he devoted himself to studying the laws of Yahweh and how to obey those laws. He had also taught those laws and all the decrees to the Israelite people for many years.

ULB:

⁸ He arrived in Jerusalem in the fifth month of the same year. ⁹ He left Babylon on the first day of the first month. It was on the first day of the fifth month that he arrived in Jerusalem, since the good hand of God was with him. ¹⁰ Ezra had established his heart to study, carry out, and teach the statutes and decrees of the law of Yahweh.

translationNotes**the fifth month**

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the first day of the first month

This is near the middle of March on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the first day of the fifth month

This is near the middle of July on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the good hand of God

“Hand” represents the power or control that God uses for good results. (See: [Metonymy](#))

Ezra had established his heart to study

Establishing his heart represents firmly deciding or committing himself to do something. AT: “Ezra committed his life to study” (See: [Metaphor](#))

carry out

“obey”

the statutes and decrees of the law of Yahweh

These were the laws that God passed down to Israel through Moses.

translationWords

- [Jerusalem](#)
- [year, years](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [day, days](#)
- [decree, decrees, decreed](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [Yahweh](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Ezra 7 translationQuestions](#)

Esra 7:11-13**UDB:**

¹¹ Before Ezra left Babylon to go to Jerusalem, King Artaxerxes wrote a letter and gave a copy to him. This is what the king wrote: ¹² "This letter is from me, Artaxerxes, the greatest of the kings. I am giving it to Ezra the priest, who has studied very well all the rules and regulations that the God who is in heaven gave to the Israelite people. ¹³ Ezra, I command that when you return to Jerusalem, any of the Israelite people in my kingdom who want to be allowed to go with you. That includes any priests and descendants of Levi who will work in the temple who want to go.

ULB:

¹¹ This was the decree that King Artaxerxes gave Ezra the priest and scribe of Yahweh's commandments and statutes for Israel: ¹² "The King of kings Artaxerxes, to the priest Ezra, a scribe of the law of the God of heaven: ¹³ I am ordering that anyone from Israel in my kingdom along with their priests and Levites who desires to go to Jerusalem, may go with you.

translationNotes**This was the decree**

The text following this statement was the decree given by King Artaxerxes.

The King of kings Artaxerxes

"The King of kings" was a title, meaning that he was the greatest of kings, the king that other kings obeyed. AT: "The Great King Artaxerxes" or "Artaxerxes, the greatest king" (See: [Assumed Knowledge and Implicit Information](#))

I am ordering that anyone ... who desires to go to Jerusalem

In those days people needed permission from the king to resettle and rebuild in an area previously destroyed by the conquering nation.

may go with you

The word "you" refers to Ezra.

translationWords

- [Artaxerxes](#)
- [priest, priests, priesthood](#)

- scribe, scribes
- command, commands, commanded, commandment, commandments
- law, law of Moses, God's law, law of Yahweh
- heaven, sky, skies, heavens, heavenly
- kingdom, kingdoms

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:14-16**UDB:**

¹⁴ I, along with my seven counselors, am sending you to Jerusalem, in order that you can determine what is happening there and in other towns in Judah. You are taking with you a copy of God's laws; make sure that the people are doing everything that is written in those laws. ¹⁵ We are also telling you to take with you the silver and gold that I and my advisors are wanting to give to you, in order that you will present it as an offering to the God of Israel who lives in Jerusalem. ¹⁶ You should also take any silver and gold that the people in the entire Babylonia province give to you, and the money that the priests and other Israelite people have happily said that they would give to you to be offerings for building the temple of their God in Jerusalem.

ULB:

¹⁴ I, the king, and my seven counselors, send you all out to inquire concerning Judah and Jerusalem according to God's law, which is in your hand. ¹⁵ You are to bring the silver and gold that they have freely offered to the God of Israel, whose dwelling is in Jerusalem. ¹⁶ Freely give all the silver and gold that all of Babylon has given along with what is freely offered by the people and the priests for the house of God in Jerusalem.

translationNotes**Connecting Statement:**

This continues the decree that King Artaxerxes gave to Ezra.

I, the king, and my seven counselors

The word "I" and the phrase "the king" refer to the same person. The king is reminding the people who hear this letter that he is the author of this letter.

to inquire concerning Judah and Jerusalem according to God's law

What they were to inquire about can be stated more clearly. AT: "to investigate the situation in Judah and Jerusalem, in order to learn whether or not they are obeying God's law" (See: [Assumed Knowledge and Implicit Information](#))

You are to bring the silver and gold

Where they were to bring it can be stated clearly. AT: "You are to bring to Jerusalem the silver and gold" (See: [Assumed Knowledge and Implicit Information](#))

the silver and gold that they have freely offered

“Freely” means that they were not forced to offer the money. They gave it because they wanted to.
AT: “the silver and gold that they have willingly offered”

what is freely offered by the people and the priests

This can be expressed active form. AT: “what the people and the priests have freely offered” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels](#)
- [inquire, inquires, inquired, inquiries](#)
- [Judah](#)
- [Jerusalem](#)
- [silver](#)
- [gold, golden](#)
- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [people group, peoples, the people, a people](#)
- [priest, priests, priesthood](#)
- [house of God, Yahweh’s house](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:17-18**UDB:**

¹⁷ With this money, you should buy the bulls, rams, lambs, and the grain and wine that the priests will burn on the altar outside the temple of your God in Jerusalem. ¹⁸ If there is any silver or gold that remains after you have bought all those things, you and your companions are permitted to use it to buy whatever you desire, but buy only things that you know that God wants you to buy.

ULB:

¹⁷ So buy in full the oxen, rams and lambs, and grain and drink offerings. Offer them on the altar that is in the house of your God in Jerusalem. ¹⁸ Do with the rest of the silver and gold whatever seems good to you and your brothers, to please your God.

translationNotes**Connecting Statement:**

This continues the decree that King Artaxerxes gave to Ezra.

So buy in full ... offerings

The phrase “in full” means as many as are necessary to complete the task. They were to use the gold and silver to buy all they needed in order to worship God in the temple. AT: “Buy as many of the oxen, rams, lambs, grain and drink offerings as are needed” (See: [Assumed Knowledge and Implicit Information](#))

you and your brothers

The phrase “your brothers” refers to the people who were doing this work with Ezra. AT: “your co-workers” or “your companions” (See: [Metaphor](#))

translationWords

-
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- lamb, Lamb of God
- grain, grains, grainfields
- drink offering
- altar, altars
- house of God, Yahweh’s house
- brother, brothers

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:19-20**UDB:**

¹⁹ We have given to you some valuable items to be used in the temple of your God. Take them also to Jerusalem. ²⁰ If you need any other things for the temple, you are permitted to get the money for those things from the royal treasury here.

ULB:

¹⁹ Place the objects that were freely given to you before him for the service of the house of your God in Jerusalem. ²⁰ Anything else that is needed for the house of your God that you require, take its cost from my treasury.

translationNotes**Connecting Statement:**

This continues the decree that King Artaxerxes gave to Ezra.

the objects that were freely given to you

This can be expressed in active form. AT: “the objects that we have freely given to you” (See: [Active or Passive](#))

Place the objects ... before him

The word “him” refers to God.

for the service of the house of your God

The abstract noun “service” can be expressed with the verbs “serve” or “use.” AT: “to use in the house of your God” or “to serve in the house of your God” (See: [Abstract Nouns](#))

treasury

a secure place where money is stored

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:21-23**UDB:**

²¹ And I, King Artaxerxes, command this to all the treasurers in the province west of the Euphrates River: Give to Ezra the priest who has studied very well the laws of the God who is in heaven, everything that he requests, and give it to him quickly. ²² Give him up to three and one-third metric tons of silver, five hundred bushels of wheat, two and one-fifth kiloliters of wine, the same of olive oil, and all the salt that they need. ²³ Be sure that you provide whatever their God requires for his temple, because we certainly do not want him to be angry with me or with my descendants who will later be kings.

ULB:

²¹ I, King Artaxerxes, make a decree to all the treasurers in the Province Beyond the River, that anything that Ezra asks from you should be given in full, ²² up to one hundred silver talents, one hundred cors of grain, one hundred baths of wine, and one hundred baths of oil, also salt without limit. ²³ Anything that comes from the decree of the God of Heaven, do it with devotion for his house. For why should his wrath come upon the kingdom of me and my sons?

translationNotes**Connecting Statement:**

This continues the decree that King Artaxerxes gave to Ezra.

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Esra 4:10](#). (See: [How to Translate Names](#))

that anything that Ezra asks from you should be given in full

This can be expressed in active form. “Give Ezra in full anything he asks of you” (See: [Active or Passive](#))

should be given in full

The phrase “in full” here represents whatever quantity necessary to do the work. AT: “should be given as much as he needs” (See: [Assumed Knowledge and Implicit Information](#))

one hundred silver talents

“100 talents of silver.” You may convert this to a modern measure. AT: “3,300 kilograms of silver” (See: [Numbers](#) and [Biblical Weight](#))

one hundred cors of grain

You may convert this to a modern measure. AT: “22,000 liters of grain” or “twenty thousand liters of grain” (See: [Biblical Volume](#) and [Numbers](#))

one hundred baths of oil

You may convert this to a modern measure. AT: “2,200 liters of oil” or “two thousand liters of oil” (See: [Biblical Volume](#) and [Numbers](#))

his house

This refers to God’s temple.

For why should his wrath come upon the kingdom of me and my sons?

The king uses this question to say that he does not want God’s wrath to come upon them. The implied information is that if they do not do give Ezra what he needs, then God will punish the kingdom. AT: “For we do not want God’s wrath to come upon the kingdom of me and my sons.” or “For if you do not do these things, God’s wrath will come upon the kingdom of me and my sons.” (See: [Rhetorical Question](#))

For why should his wrath come upon the kingdom of me and my sons

God’s wrath represents God punishing them. AT: “For why should God punish the kingdom of me and my sons” or “For if you do not do these things, God will punish the kingdom of me and my sons” (See: [Metonymy](#))

translationWords

- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Artaxerxes](#)
- [decree, decrees, decreed](#)
- [Ezra](#)
- [wine, winepress, winepresses, wines, wineskin, wineskins, new wine](#)
- [God](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [wrath, fury](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Ezra 7 translationQuestions](#)

Esra 7:24**UDB:**

²⁴ We are also commanding that none of the priests, descendants of Levi who work in the temple, musicians, temple guards, or other men who work in the temple, will be required to pay any taxes.

ULB:

²⁴ We are informing them about you not to impose any tribute or taxes on any of the priests, Levites, musicians, gatekeepers, or on the people assigned to the service of the temple and servants of the house of this God.

translationNotes**Connecting Statement:**

This continues the decree that King Artaxerxes gave to Ezra.

We are informing them about you not to impose any tribute or taxes

“We are telling them not to impose any tribute or taxes”

musicians

people who play musical instruments

translationWords

- [tax, taxes, taxed, taxation, taxpayers](#)
- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [temple](#)
- [enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants](#)

Links:

- [Introduction to Ezra](#)
- [Esra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:25-26**UDB:**

²⁵ Ezra, your God has enabled you to become very wise. Using that wisdom, appoint men in the province west of the Euphrates River who will judge cases involving the people, and men who will judge cases involving the government. You must appoint men who know the laws of your God. All of you must teach God's laws to others who do not know them. ²⁶ Everyone who does not obey God's laws or the laws of my government must be punished severely. Some of them will be executed, some will be put in prison, some will be sent out of the country or have all their property taken away from them."

ULB:

²⁵ Ezra, with the wisdom that God has given you, you must appoint judges and discerning men to serve all the people in the Province Beyond the River, and to serve anyone who knows the law of your God. You must also teach those who do not know the law. ²⁶ Punish anyone who does not fully obey God's law or the king's law, whether by death, banishment, confiscation of their goods, or imprisonment.

translationNotes**Connecting Statement:**

This is the end of the decree that King Artaxerxes gave to Ezra.

with the wisdom that God has given you, you must appoint judges and discerning men

The abstract noun "wisdom" can be expressed with a verbal phrase. AT: "God has made you wise, so you must wisely appoint judges and discerning men" (See: [Abstract Nouns](#))

whether by death, banishment, confiscation of their goods, or imprisonment

The abstract nouns can be translated with verbs. AT: "whether by killing them, banishing them, confiscating their goods, or imprisoning them" or "You may kill them, send them away, take the things the own, or put them in prison" (See: [Abstract Nouns](#))

translationWords

- [wise, wisdom](#)
- [God](#)
- [appoint, appoints, appointed](#)
- [judge, judges](#)

- serve, serves, served, serving, service, services, eyeservice
- law, law of Moses, God's law, law of Yahweh
- punish, punishes, punished, punishing, punishment, unpunished

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Esra 7:27-28**UDB:**

²⁷ Ezra said, "Praise Yahweh, the God whom our ancestors worshiped! He has caused the king to want to honor his temple in Jerusalem. ²⁸ Because God acted kindly and faithfully toward me, the king and all his advisors and all his powerful officials have also acted kindly toward me. Because God has helped me, I have been encouraged, and I have been able to persuade some of the Israelite leaders to go up to Jerusalem with me."

ULB:

²⁷ Praise Yahweh, our ancestors' God, who placed all this into the king's heart to glorify Yahweh's house in Jerusalem, ²⁸ and who extended covenant faithfulness to me before the king, his counselors, and all his powerful officials. I have been strengthened by the hand of Yahweh my God, and I gathered leaders from Israel to go with me.

translationNotes**Connecting Statement:**

Ezra praises God because of what King Artaxerxes decreed.

placed all this into the king's heart to glorify Yahweh's house in Jerusalem

Placing things in the king's heart represents causing him to have certain thoughts and desires. AT: "caused the king to want to glorify Yahweh's house in Jerusalem" (See: [Metaphor](#))

Yahweh's house

This refers to Yahweh's temple" (See: [Metaphor](#))

who extended covenant faithfulness to me

The abstract noun "faithfulness" can be stated as "faithful" or "loyal." AT: "who has been faithful to me" or "who has been loyal to me" (See: [Abstract Nouns](#))

I have been strengthened

Being strengthened represents being encouraged. AT: "I am encouraged" (See: [Metaphor](#))

by the hand of Yahweh my God

Here Yahweh's hand represents what he did to help Ezra. AT: "because Yahweh has helped me" (See: [Metonymy](#))

translationWords

- [praise, praises, praised, praising, praiseworthy](#)
- [Yahweh](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [heart, hearts](#)
- [glory, glorious, glorify, glorifies](#)
- [Jerusalem](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)
- [advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 07 General Notes](#)
- [Esra 7 translationQuestions](#)

Ezra 08 General Notes

Special concepts in this chapter

The people's return to Judah

Many people went back to Judah with Ezra. They trusted God to protect them and the precious items they carried with them, which had been given for the temple. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#))

Links:

- [Esra Ezra 08:01 Notes](#)

Esra 8:1-3**UDB:**

¹ This is a list of the names of the leaders of the clans who came with me up to Jerusalem from Babylonia when Artaxerxes was king of Persia: ² Gershom, in the clan descended from Aaron's grandson Phinehas. Daniel, in the clan descended from Aaron's son Ithamar. Hattush, a descendant of Shecaniah in the clan descended from King David. ³ Zechariah and 150 other men in the clan descended from Parosh.

ULB:

¹ These are the leaders of their ancestors' families who left Babylon with me during the reign of King Artaxerxes. ² Of the descendants of Phinehas, Gershom. Of the descendants of Ithamar, Daniel. Of the descendants of David, Hattush, ³ who was of the descendants of Shecaniah, who was from the descendants of Parosh; and Zechariah, and with him there were 150 males listed in the record of his genealogy.

translationNotes**General Information:**

There is an apparent shift in authorship beginning here. Chapters 1-7 were written as if the author was writing about Ezra. Chapter 8 was written as if the author was Ezra.

General Information:

Verses 2-14 are a list of leaders and their ancestors. All of them are men. (See: [How to Translate Names](#))

Of the descendants of Phinehas, Gershom

This is the first item in the list. It can be written with the verb "was." AT: "The leader of the descendants of Phinehas was Gershom" or "Gershom was the leader of the descendants of Phinehas"

Of the descendants of Ithamar, Daniel

This is the second item in the list. It can be written with the verb "was." AT: "The leader of the descendants of Ithamar was Daniel" or "Daniel was the leader of the descendants of Ithamar"

Parosh

See how you translated this man's name in [Esra 2:03](#).

Of the descendants of David, Hattush, who was ... Parosh; and Zechariah

This is the third item in the list. It can be written with the verb “were.” AT: “The leaders of the descendants of David were Hattush who was ... Parosh; and Zechariah” or “The leaders of the descendants of David were Hattush and Zechariah. Hattush was from ... Parosh”

Hattush, who was of the descendants of Shecaniah, who was from the descendants of Parosh

This can be written as a separate sentence after “Zechariah.” AT: “Hattush was a descendant of Shecaniah, who was a descendant of Parosh”

with him there were 150 males listed in the record of his genealogy

“with Zechariah there were 150 males listed in the record of his genealogy”

150 males

“one hundred and fifty males” (See: [Numbers](#))

translationWords

- [Babylon, Babylonia, Babylonian, Babylonians](#)
- [reign, reigns, reigned, reigning](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Artaxerxes](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [Phinehas](#)
- [David](#)
- [Zechariah \(OT\)](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Ezra 8 translationQuestions](#)

Esra 8:4-7**UDB:**

⁴ Eliehoenai son of Zerahiah and two hundred other men in the clan descended from Pahath-Moab. ⁵ Ben Jahaziel and three hundred other men in the clan descended from Shecaniah. ⁶ Ebed son of Jonathan and fifty other men in the clan descended from Adin. ⁷ Jeshaiiah son of Athaliah and seventy other men in the clan descended from Elam.

ULB:

⁴ Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah and with him were two hundred males. ⁵ Of the descendants of Zattu, Ben Jahaziel and with him were three hundred males. ⁶ Of the descendants of Adin, Ebed son of Jonathan and with him were listed fifty males. ⁷ Of the descendants of Elam, Jeshaiiah son of Athaliah and with him were listed seventy males.

translationNotes**General Information:**

The list of men's names continues. (See: [How to Translate Names](#))

Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah

This is the next item in the list. It can be written with the verb "was." AT: "The leader of the descendants of Pahath-Moab was Eliehoenai son of Zerahiah" or "Eliehoenai son of Zerahiah was the leader of the descendants of Pahath-Moab"

with him were two hundred males

"with Eliehoenai were two hundred males"

Zerahiah

See how you translated this man's name in [Esra 7:4](#).

Adin

See how you translated this man's name in [Esra 2:15](#).

two hundred ... three hundred ... fifty ... seventy

"200 ... 300 ... 50 ... 70" (See: [Numbers](#))

translationWords

- [son, sons](#)
- [Jonathan](#)
- [Elam, Elamites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:8-11**UDB:**

⁸ Zebadiah son of Michael and eighty other men in the clan descended from Shephatiah. ⁹ Obadiah son of Jehiel and 218 other men in the clan descended from Joab. ¹⁰ Ben Josiphiah and one hundred sixty other men in the clan descended from Shelomith. ¹¹ Zechariah son of Bebai and twenty eight other men in the clan descended from another man whose name was Bebai.

ULB:

⁸ Of the descendants of Shephatiah, Zebadiah son of Michael and with him were listed eighty males. ⁹ Of the descendants of Joab, Obadiah son of Jehiel and with him were listed 218 males. ¹⁰ Of the descendants of Bani, ^[1] Shelomith son of Josiphiah and with him were listed 160 males. ¹¹ Of the descendants of Bebai, Zechariah son of Bebai and with him were listed twenty-eight males.

8:10 ^[1]The name *Bani* was missing in the MT was restored from the LXX.

translationNotes**General Information:**

The list of men's names continues. (See: [How to Translate Names](#))

Of the descendants of Shephatiah, Zebadiah son of Michael

This is the next item in the list. It can be written with the verb "was." AT: "The leader of the descendants of Shephatiah was Zebadiah son of Michael" or "Zebadiah son of Michael was the leader of the descendants of Shephatiah"

Shephatiah

See how you translated this man's name in [Esra 2:2](#).

Michael

This is a man's name. (See: [How to Translate Names](#))

with him were listed eighty males

"with Zebadiah were listed eighty males"

218 males

“two hundred and eighteen males” (See: [Numbers](#))

160 males

“one hundred and sixty males” (See: [Numbers](#))

Bebai

See how you translated this in [Esra 2:11](#).

eighty ... twenty-eight

“80 ... 28” (See: [Numbers](#))

translationWords

- [Michael](#)
- [Joab](#)
- [Obadiah](#)
- [Zechariah \(OT\)](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:12-14**UDB:**

¹² Johanan son of Hakkatan and one hundred ten other men in the clan descended from Azgad. ¹³ Also Eliphelet, Jeuel, and Shemaiah, who returned here later with sixty other men in the clan descended from Adonikam. ¹⁴ Uthai and Zaccur and seventy other men in the clan descended from Bigvai.

ULB:

¹² Of the descendants of Azgad, Johanan son of Hakkatan and with him were listed 110 males. ¹³ Those of the descendants of Adonikam came later. These were their names: Eliphelet, Jeuel, and Shemaiah and with them came sixty males. ¹⁴ Of the descendants of Bigvai, Uthai and Zaccur and with him were listed seventy males.

translationNotes**General Information:**

This is the end of the list of men's names. (See: [How to Translate Names](#))

Of the descendants of Azgad, Johanan son of Hakkatan

This is the next item in the list. It can be written with the verb "was." AT: "The leader of the descendants of Azgad was Johanan son of Hakkatan" or "Johanan son of Hakkatan was the leader of the descendants of Azgad"

with him were listed 110 males

"with Johanan were listed 110 males"

110 males

"one hundred and ten males" (See: [Numbers](#))

Those of the descendants of Adonikam

The word "those" refers to the leaders. AT: "The leaders of the descendants of Adonikam"

Azgad

See how you translated this man's name in [Esra 2:12](#).

Adonikam

See how you translated this man's name in [Esra 2:13](#).

Bigvai

See how you translated this man's name in [Esra 2:2](#).

sixty ... seventy

“60 ... 70” (See: [Numbers](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:15-16**UDB:**

¹⁵ Ezra said, "I gathered together all of Jews at the canal that goes from Babylon to Ahava. We set up our tents there and stayed there for three days. During that time I read the lists of names and found out that there were priests going with us, but no other descendants of Levi who could help them in the temple. ¹⁶ So I summoned Eliezer, Ariel, Shemaiah, Elnathan, Jarib, another man named Elnathan, Nathan, Zechariah, and Meshullam, who were all leaders of the people. I also summoned Joiarib and yet another man named Elnathan (three in all), who were teachers.

ULB:

¹⁵ I gathered the travelers at the canal that goes to Ahava, and we camped there three days. I examined the people and priests, but could not find any descendants of Levi there. ¹⁶ So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, and Elnathan and Nathan, Zechariah, and Meshullam—who were leaders—and for Joiarib and Elnathan—who were teachers.

translationNotes**General Information:**

The word "I" in chapter 8 refers to Ezra. He is the author.

General Information:

Verse 16 contains a list of men's names. (See: [How to Translate Names](#))

the canal that goes to Ahava

Possible meanings are that the "canal" was 1) a waterway that men built or 2) an ordinary river. It can be translated in a more general way. AT: "the waterway that flows to Ahava"

Ahava

This is the name of a place (See: [How to Translate Names](#))

Shemaiah

See how you translated this man's name in [Esra 8:13](#).

Elnathan ... Elnathan ... Elnathan

There were apparently three men with the same name.

translationWords

- [people group, peoples, the people, a people](#)
- [priest, priests, priesthood](#)
- [descend, descends, descended, descending, descendant, descendants](#)
- [Levi, Levite, Levites, Levitical](#)
- [Zechariah \(OT\)](#)
- [teacher, teachers, Teacher](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:17**UDB:**

¹⁷ I sent them all to Iddo, the leader of the descendants of Levi, who was living in Kasiphia, to request that he and his relatives and other men who had worked in the temple in Jerusalem send us some men who would go with us to work in God's new temple.

ULB:

¹⁷ Next I sent them to Iddo, the leader in Kasiphia. I told them what to say to Iddo and his relatives, the temple servants living in Kasiphia, that is, to send to us servants for the house of God.

translationNotes**Iddo**

This is a man's name. (See: [How to Translate Names](#))

Next I sent them to Iddo

The word "them" refers to the nine leaders and two teachers written about in [Esra 8:16](#). AT: "Next I sent those men to Iddo" (See: [Assumed Knowledge and Implicit Information](#))

Kasiphia

This is the name of a place. (See: [How to Translate Names](#))

I told them what to say to Iddo ... that is, to send to us servants for the house of God

The words "that is" introduces what he told them to say. AT: "I told them to tell Iddo ... to send us servants for the house of God"

translationWords

- temple
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- house of God, Yahweh's house

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:18-20**UDB:**

¹⁸ Because God acted kindly toward us, they brought to us a man named Sherebiah and eighteen of his sons and other relatives. Sherebiah was a very wise man, a descendant of Mahli, who was a grandson of Levi. ¹⁹ They also sent to us Hashabiah, along with Jeshaiiah, descendants of Levi's son Merari, and twenty of their relatives. ²⁰ They also sent 220 other men to work in the temple. Those men's ancestors had been appointed by King David to assist the descendants of Levi. I listed the names of all those men.

ULB:

¹⁸ So they sent us by our God's good hand a man named Sherebiah, a prudent man. He was a descendant of Mahli son of Levi son of Israel. He came with eighteen sons and brothers. ¹⁹ With him came Hashabiah. There also were Jeshaiiah, one of the sons of Merari, with his brothers and their sons, twenty men in all. ²⁰ Of those assigned to serve in the temple, whom David and his officials gave to serve the Levites: 220, each of them assigned by name.

translationNotes**Sherebiah ... Mahli ... Hashabiah ... Jeshaiiah ... Merari**

These are men's names. (See: [How to Translate Names](#))

So they sent us by our God's good hand a man

God's "good hand" represents his kindness in providing for them. AT: "Because God was kind to us, they sent us a man" (See: [Metonymy](#))

a prudent man

This is a man of understanding and wisdom.

son of Levi son of Israel

Here "Israel" is a man's name. It is the name God gave to Jacob.

eighteen ... twenty

18 ... 20 (See: [Numbers](#))

Jeshaiiah

See how you translated this man's name in [Esra 8:7](#). (See: [How to Translate Names](#))

officials

people with specific authority within a government system

220

“two hundred and twenty” (See: [Numbers](#))

translationWords

- [God](#)
- [name, names, named](#)
- [son, sons](#)
- [Levi, Levite, Levites, Levitical](#)
- [Israel, Israelites](#)
- [brother, brothers](#)
- [serve, serves, served, serving, service, services, eyeservice](#)
- [temple](#)
- [David](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:21-23**UDB:**

²¹ There alongside the Ahava Canal, I announced a time for us all to fast and pray. I told them that we should humble ourselves in the presence of our God. We prayed that God would protect us while we traveled, and also protect our children and our possessions. ²² Previously we had told the king that our God takes care of all those who truly trust in him, but that he becomes very angry with those who refuse to obey him. So I would have been ashamed to ask the king to send soldiers and men riding on horses to protect us from our enemies while we were traveling along the road. ²³ So we fasted and requested God to protect us, and we prayed to him.

ULB:

²¹ Then I proclaimed a fast at the Ahava Canal to humble ourselves before God, to seek a straight path from him for us, our little ones, and all our possessions. ²² I was ashamed to ask the king for an army or horsemen to protect us against enemies along the way, since we had said to the king, ‘The hand of our God is on all who seek him for good, but his might and wrath are on all who forget him.’ ²³ So we fasted and sought God about this, and we pled to him.

translationNotes**the Ahava Canal**

This is the name of the canal that flows to the place called Ahava. See how you translated Ahava and canal in [Esra 8:15](#). (See: [How to Translate Names](#))

to seek a straight path from him for us, our little ones, and all our possessions

The word “seek” represents asking God to do something for them. Here a “straight path” represents safety while they travel. AT: “to ask God to give us, our little ones, and all our possessions safety while we travel” or “to ask God to protect us, our little ones, and all our possessions while we travel” (See: [Metaphor](#))

The hand of our God is on all who seek him

The hand of God being on people is a metonym for God helping people. Seeking God is a metaphor for serving him. AT: “God helps all who serve him” (See: [Metonymy](#) and [Metaphor](#))

but his might and wrath are on all who forget him

God’s might and wrath being on people is a metonym for him punishing people. Forgetting God is a metaphor for refusing to serve him. AT: “but he punishes all who refuse to serve him” (See: [Metonymy](#) and [Metaphor](#))

So we fasted and sought God about this

Here seeking God is a metaphor for asking God to do something for them. AT: “So we fasted and asked God to help us” (See: [Metaphor](#))

translationWords

- [proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations](#)
- [fast, fasts, fasted, fasting, fastings](#)
- [humble, humbles, humbled, humility](#)
- [possess, possesses, possessed, possessing, possession, possessions, dispossess](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:24-25**UDB:**

²⁴ I chose twelve of the leaders of the priests, Sherebiah and Hashabiah and ten others. ²⁵ I assigned them to supervise the transport to Jerusalem of the gifts of silver and gold and the other valuable items that the king and his advisors and other officials, and the Israelite people who were living in Babylonia, had contributed for the temple of our God.

ULB:

²⁴ Next I selected twelve men from the priestly officials: Sherebiah, Hashabiah, and ten of their brothers. ²⁵ I weighed out for them silver, gold, and the objects and offerings for the house of God that the king, his counselors and officials, and all Israel had freely offered.

translationNotes**Sherebiah, Hashabiah**

See how you translated these men's names in [Esra 8:19](#). (See: [How to Translate Names](#))

translationWords

- [silver](#)
- [gold, golden](#)
- [house of God, Yahweh's house](#)
- [advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:26-27**UDB:**

²⁶ As I gave these various items to those priests, I weighed each of the items. This was the total: About twenty-one and one-half metric tons of silver, one hundred items made from silver that altogether weighed three and one-third metric tons, three and one-third metric tons of gold, ²⁷ twenty gold bowls that altogether weighed about eight and one-half kilograms, and two items made of polished bronze that were as valuable as ones made of gold.

ULB:

²⁶ So I weighed into their hand 650 talents of silver, one hundred talents of silver objects, one hundred talents of gold, ²⁷ twenty gold bowls that were together valued at one thousand darics, and two well-polished bronze vessels as precious as gold.

translationNotes**650 talents of silver**

“six hundred and fifty talents of silver.” A talent weighs about thirty-three kilograms. You may convert this to a modern measure. AT: “22,000 kilograms of silver” (See: [Numbers](#) and [Biblical Weight](#))

one hundred talents of silver objects

“100 talents of silver objects.” You may convert this to a modern measure. AT: “3,300 kilograms of silver objects” (See: [Numbers](#) and [Biblical Weight](#))

one hundred talents of gold

“100 talents of gold.” You may convert this to a modern measure. AT: “3,300 kilograms of gold” (See: [Numbers](#) and [Biblical Weight](#))

one thousand darics

“1,000 darics.” A “daric” was a small gold coin that people in the Persian Empire used. You can translate this in terms of the number of coins or their weight. AT: “one thousand Persian gold coins” or “eight and one half kilograms of gold” (See: [Numbers](#) and [Biblical Money](#))

bronze vessels

Bronze is a mixture of copper and another metal. It is stronger than pure copper.

translationWords

- silver
- gold, golden

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:28-30**UDB:**

²⁸ I said to those priests, 'You are specially set apart for Yahweh, the God whom our ancestors worshiped, and these valuable things are special to him in the same way. The people themselves gave these things to be offerings to Yahweh voluntarily. ²⁹ So guard them carefully, and when we arrive in Jerusalem, weigh them in the presence of the priests, the descendants of Levi who will help the priests, and the other Israelite leaders there. They will then put them in the storerooms in the new temple.' ³⁰ So the priests and descendants of Levi took from me all the gifts of silver and gold and the other valuable items, in order to carry them to the temple in Jerusalem.

ULB:

²⁸ Then I said to them, "You are consecrated to Yahweh, and these objects also, and the silver and gold are a freewill offering to Yahweh, the God of your ancestors. ²⁹ Watch over them and keep them until you weigh them out before the priestly officials, Levites, and leaders of the ancestors' clans of Israel in Jerusalem in the rooms of God's house." ³⁰ The priests and the Levites accepted the weighed silver, gold, and the objects in order to take them to Jerusalem, to our God's house.

translationNotes**Then I said to them**

"Then I said to the twelve priestly officials"

until you weigh them out before the priestly officials, Levites, and leaders

When they arrived in Jerusalem, they would weigh the silver, gold, and bronze to show that they had not taken any of it for themselves.

The priests and the Levites

According to the law of Moses, the tribe of Levi had the work of caring for the temple, its possessions, and the offerings.

translationWords

- consecrate, consecrated, consecration
- freewill offering, freewill offerings
- Yahweh
- clan, clans
- Jerusalem
- house of God, Yahweh's house

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:31-32**UDB:**

³¹ On the twelfth day of the first month, we left the Ahava Canal and started to travel to Jerusalem. Our God took care of us, and while we traveled, he prevented our enemies and bandits from attacking us. ³² After we arrived in Jerusalem, we rested for three days.

ULB:

³¹ We went out from the Ahava Canal on the twelfth day of the first month to go to Jerusalem. The hand of our God was on us; he protected us from the hand of the enemy and the ones who wished to ambush us along the road. ³² So we entered Jerusalem and stayed there for three days.

translationNotes**We went out from the Ahava Canal**

“We left the Ahava Canal” or “We started traveling from the Ahava Canal”

Ahava Canal

This is the name of the canal that flows to the place called Ahava. See how you translated this in [Esra 8:21](#). (See: [How to Translate Names](#))

twelfth day of the first month

This is the first month of the Hebrew calendar. The twelfth day is near the end of March on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

The hand of our God was on us

The hand of God being on people is a metonym for God helping people. AT: “God was helping us” (See: [Metonymy](#))

he protected us from the hand of the enemy and the ones ... road

The hand represents what those people might do. It specifically refers to the enemy attacking the group that was traveling. AT: “he protected us from the attack of the enemy and the ones who wished to ambush us along the road” or “He kept the enemy from attacking us and he kept robbers from ambushing us along the road” (See: [Metonymy](#))

the ones who wished to ambush us

This refers to thieves and robbers who wanted to attack them for their treasures.

translationWords

- [day, days](#)
- [Jerusalem](#)
- [hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:33-34**UDB:**

³³ Then on the fourth day we went to the temple. There the silver and gold and the other items were weighed and given to the priest Meremoth son of Uriah. Eleazar the son of Phinehas and two descendants of Levi, Jozabad son of Jeshua and Noadiah son of Binnui, were with him. ³⁴ They counted everything, and wrote down how much they weighed, and wrote a description of each item.

ULB:

³³ Then on the fourth day the silver, gold, and objects were weighed out in our God's house into the hand of Meremoth son of Uriah the priest, and with him were Eleazar son of Phinehas, Jozabad son of Jeshua, and Noadiah son of Binnui the Levite. ³⁴ The number and weight of everything was determined. All the weight was written down at that time.

translationNotes**the silver, gold, and objects were weighed out**

This can be translated in active form. AT: "the twelve priestly officials weighed out the silver, gold and objects" (See: [Active or Passive](#))

the silver, gold, and objects were weighed out ... into the hand of Meremoth

Here "the hand of Meremoth" represents Meremoth's care of the silver, gold, and objects. The men weighed those things and gave them to Meremoth to take care of them. (See: [Metonymy](#))

Meremoth ... Uriah ... Eleazar ... Phinehas ... Jozabad ... Jeshua ... Noadiah ... Binnui

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

Jeshua

See how you translated this man's name in [Esra 2:6](#).

translationWords

- silver
- gold, golden
- Uriah
- priest, priests, priesthood

- [Phinehas](#)
- [Levi, Levite, Levites, Levitical](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Esra 8 translationQuestions](#)

Esra 8:35-36**UDB:**

³⁵ We who had returned from Babylonia offered to God sacrifices on the altar. We offered twelve bulls for all us Israelite people. We also offered ninety-six rams and seventy-seven lambs. We also sacrificed twelve goats to atone for the sins that all the people had committed. These were all completely burned on the altar. ³⁶ Some of us who returned from Babylonia took to the governors and other officials of the province west of the Euphrates River the letter that the king had given to us. After they read the letter, they did all that they were able to do for us Israelite people and for the temple of God.”

ULB:

³⁵ The ones who came back from the captivity, the people of exile, offered burnt offerings to the God of Israel: twelve bulls for all of Israel, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering. All were a burnt offering for Yahweh. ³⁶ Then they gave the king’s decrees to the king’s high officials and the governors in the Province Beyond the River, and they helped the people and the house of God.

translationNotes**The ones who came back from the captivity ... the people of exile**

These two phrases refer to the Jewish people who were living as exiles in Babylon and who left Babylon and returned to Jerusalem in Judea. AT: “The ones who came back to Jerusalem from the captivity in Babylon, the people of exile”

twelve ... ninety-six ... seventy-seven ... twelve

“12 ... 96 ... 77 ... 12” (See: [Numbers](#))

the governors in the Province Beyond the River

These were the Babylonian officials managing the people west of the Euphrates River, which included the people living in Judea.

the Province Beyond the River

This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. It included Judea. See how you translated it in [Esra 4:10](#). (See: [How to Translate Names](#))

translationWords

- captive, captives, captivate, captivated, captivity
- exile, exiles, exiled
- burnt offering, burnt offerings, offering by fire
- God
- Israel, Israelites
- lamb, Lamb of God
- goat, goats, goatskins, scapegoat, kids
- sin offering, sin offerings
- king, kings, kingdom, kingdoms, kingship, kingly
- decree, decrees, decreed
- govern, government, governments, governor, governors, proconsul, proconsuls
- house of God, Yahweh's house

Links:

- [Introduction to Ezra](#)
- [Ezra 08 General Notes](#)
- [Ezra 8 translationQuestions](#)

Ezra 09 General Notes

Special concepts in this chapter

Intermarriage

When Ezra found out that many Jews had married Gentile wives, he prayed to God and asked God why he had been so good to them by letting these few people return from captivity even though they sinned by marrying Gentile wives. They did this before and God had punished them for it. God forbid this type of marriage because it caused the people to worship other gods. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [god](#), [false god](#), [gods](#), [goddess](#), [idol](#), [idols](#), [idolater](#), [idolaters](#), [idolatrous](#), [idolatry](#))

Links:

- [Esra Ezra 09:01 Notes](#)

Esra 9:1-2**UDB:**

¹ "Some time later, the Jewish leaders came to me and said, 'Many Israelites, and even some priests and other men who are descendants of Levi who work in the temple, have not kept themselves from doing what the other people who are living in this land do. They are doing the same disgusting things that are being done by the Canaan, Heth, Periz, Jebus, Ammon, and Amor people groups, and by the people from Moab and Egypt, ² Specifically, some Israelite men have married women who are not Israelites, and they have allowed their sons to do the same thing. So we, God's sacred people, have become polluted. And some of our leaders and officials have been the first ones to betray God in this way!'

ULB:

¹ When these things were done, the officials approached me and said, "The people of Israel, the priests, and the Levites have not separated themselves from the people of the other lands and their abominations: Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. ² For they have taken some of their daughters and sons, and have mixed the holy people with the people of other lands, and the officials and leaders have been first in this faithlessness."

translationNotes**have not separated themselves**

have married people from other lands and have adopted their religion

translationWords

- people group, peoples, the people, a people
- Israel, Israelites
- priest, priests, priesthood
- Levi, Levite, Levites, Levitical
- abomination, abominations, abominable
- Canaan, Canaanite, Canaanites
- Hittite, Hittites
- Perizzite
- Jebus, Jebusite, Jebusites
- Ammon, Ammonite, Ammonites
- Moab, Moabite, Moabites
- Egypt, Egyptian, Egyptians
- Amorite, Amorites

- [son, sons](#)
- [holy, holiness, unholy, sacred](#)
- [faithless, faithlessness](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:3-4**UDB:**

³ When I heard that, I was overwhelmed, so I tore my clothes and tore some hair from my head and from my beard. Then I sat down, ashamed of my people since the Israelites knew that God had warned us that he would punish us if we disobeyed what he had said to us about marrying women who are not Israelites. ⁴ So many of them trembled when they heard that some of those who had returned from Babylonia had sinned like that. They came and sat with me until it was time to offer the evening sacrifices of grain.

ULB:

³ When I heard this, I tore apart my clothing and robe and pulled out hair from my head and beard, and I sat down, devastated. ⁴ All those who trembled at the words of the God of Israel about this faithlessness gathered to me while I was sitting ashamed until the evening offering.

translationNotes**When I heard this**

When Ezra heard that many Israelites had married foreign women and were worshiping their gods

I tore apart my clothing and robe and pulled out hair from my head and beard

Ezra was showing everyone how unhappy he was that people were doing things that offended God. (See: [Assumed Knowledge and Implicit Information](#))

evening offering

a sacrifice that the priests would offer around the time the sun was going down

translationWords

- shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed
- God
- sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Ezra 9 translationQuestions](#)

Esra 9:5-6**UDB:**

⁵ When it was time to offer those sacrifices, I was still sitting there, wearing those torn clothes and mourning. I stood up, and then I quickly prostrated myself on the ground. I lifted up my hands to Yahweh, my God, ⁶ and this is what I prayed: 'Yahweh my God, I am very ashamed to raise my head in front of you. The sins that we Israelites have committed are very great; it is as though they have risen up higher than our heads. As for our guilt for committing those sins, it is as though it rises up to the heavens.

ULB:

⁵ But at the evening offering I arose from my position of humiliation in my torn clothes and robe, and knelt down and spread my hands to Yahweh my God. ⁶ I said, "My God, I am ashamed and disgraced to raise my face to you, for our iniquities increase over our head, and our guilt grows to the heavens.

translationNotes**my position of humiliation**

another way of saying he was "sitting ashamed" ([Esra 9:4](#)). "where I was sitting on the ground to show how ashamed I was"

knelt down and spread my hands

"got on my knees and stretched out my arms with my hands open toward the sky"

our iniquities increase over our head, and our guilt grows to the heavens

These words are two ways of speaking of iniquity and guilt as if they were physical objects that could grow to be larger than people. The abstract nouns "iniquity" and "guilt" can be expressed as a noun and an adjective, respectively. AT: "we have committed wicked deeds and we are very guilty" (See: [Parallelism](#) and [Abstract Nouns](#))

translationWords

- [humiliate, humiliated, humiliation](#)
- [Yahweh](#)
- [iniquity, iniquities](#)
- [guilt, guilty](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:7**UDB:**

⁷ Since the time that our ancestors lived until now, we have been very guilty. That is the reason that we and our kings and our priests have been defeated by the armies of the kings of other lands. They killed some of our people, they captured some, they robbed some, and they caused them all to be disgraced, just as we are today.

ULB:

⁷ From the days of our ancestors until now we have been in great guilt. In our iniquities we, our kings, and our priests were given into the hand of kings of this world, to the sword, to captivity, and to plunder and ashamed faces, as we are today.

translationNotes**the days of our ancestors**

“the time when our ancestors were alive”

in great guilt ... In our iniquities

The abstract nouns “guilt” and “iniquity” can be translated as an adjective and a verb, respectively. AT: “very guilty ... Because of the evil deeds we did” (See: [Abstract Nouns](#))

we ... were given into the hand of kings

This can be translated in active form. AT: “you gave us ... into the hand of kings” (See: [Active or Passive](#))

were given into the hand of kings of this world

Here “hand” represents power or control. AT: “were given into the control of the kings of this world” or “were given over to the kings of this world” (See: [Metonymy](#))

to the sword, to captivity, and to plunder and ashamed faces

The sword is a metonym for people killing other people. The abstract nouns “captivity” and “plunder” can be stated as verb phrases. And, “faces” is a synecdoche representing the whole person. AT: “to our enemies to kill us, to capture us, to steal from us, and to cause us shame” (See: [Metonymy](#) and [Abstract Nouns](#) and [Synecdoche](#))

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- priest, priests, priesthood
- sword, swords, swordsmen
- captive, captives, captivate, captivated, captivity

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:8-9**UDB:**

⁸ But now, Yahweh God, you have acted very kindly toward us. You have allowed some of us to survive. You have revived our spirits and allowed us to escape from being slaves in Babylonia and to return safely to live in this sacred place. ⁹ We were slaves, but you did not abandon us. Instead, because you are always faithful to your covenant with us, you caused the kings of Persia to act very kindly toward us. You have allowed us to continue to live and to rebuild your temple which had been completely destroyed. You have allowed us to start to live safely here in Jerusalem and in other towns in Judah.

ULB:

⁸ Yet now for a short time, mercy from Yahweh our God has come to leave us a few survivors and to give us a foothold in his holy place. This was for our God to enlighten our eyes and to give us a little relief in our slavery. ⁹ For we are slaves, but our God has not forgotten us but has extended covenant faithfulness to us. He has done this in the sight of the king of Persia in order to give us new strength, so we could rebuild our God's house and raise its ruins. He did this so that he could give us a wall of safety in Judah and Jerusalem.

translationNotes**mercy from Yahweh our God has come**

God deciding to be merciful is spoken of as if mercy were a person who could move. AT: "Yahweh our God has decided to be merciful to us and" (See: [Metaphor](#))

but has extended covenant faithfulness to us

The abstract noun "faithfulness" can be stated as "faithful" or "loyal." See how you translated a similar phrase in [Esra 7:28](#). AT: "but he as been faithful to us" or "he has been loyal to us" (See: [Abstract Nouns](#))

in the sight of the king of Persia

The king could not literally see the temple, but he did know about what was happening in Jerusalem. Here "sight" is a metonym for what a person knows. AT: "so that the king of Persia knows about it" (See: [Metonymy](#))

God's house

the temple

could give us a wall of safety

The wall that keeps people safe is a metaphor for Yahweh protecting his people. AT: “could keep us safe” (See: [Metaphor](#))

translationWords

- [mercy, merciful](#)
- [Yahweh](#)
- [God](#)
- [holy place](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)
- [king, kings, kingdom, kingdoms, kingship, kingly](#)
- [Persia, Persians](#)
- [house of God, Yahweh's house](#)
- [Judah](#)
- [Jerusalem](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:10-12**UDB:**

¹⁰ Our God, what more can we say now? In spite of all that you have done for us, we have disobeyed your commands. ¹¹ They are commands that you gave to your servants, the prophets, to tell to us. They told us that the land that we would occupy was polluted because of the detestable things that were done by the people who lived there. They said that the land was filled from one end to the other with people who did immoral things. ¹² They said that we should not allow our daughters to marry their sons! We should not allow our sons to marry their daughters! We should not even try to cause things to go well for those people! They said that if we obeyed these instructions, our nation would be strong, and we would enjoy the good crops that grow on the land, and the land would belong to our descendants forever.

ULB:

¹⁰ But now, our God, what can we say after this? We have forgotten your commands, ¹¹ the commands that you gave to your servants the prophets, when you said, "This land that you are entering to possess is an unclean land. It is contaminated by the people of the lands with their abominations. They have filled it from one end to the other with their uncleanness. ¹² So now, do not give your daughters to their sons; do not take their daughters for your sons, and do not seek their ongoing peace and welfare, so that you will be strong and eat the good of the land, so you will cause your children to possess it for all time."

translationNotes**for all time**

"until the end of the ages"

translationWords

- command, commands, commanded, commandment, commandments
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- prophet, prophets, prophecy, prophesy, seer, prophetess
- possess, possesses, possessed, possessing, possession, possessions, dispossess
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- abomination, abominations, abominable
- son, sons
- peace, peaceful, peacefully, peaceable, peacemakers
- children, child

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:13-14**UDB:**

¹³ But you punished us because we were very guilty for having done wicked things. Still, you have not punished us as much as we deserve to be punished. I say this because you, our God, have allowed some of us to survive. ¹⁴ However, some of us are again disobeying your commands, and we are marrying women who do those detestable things. If we continue to do that, surely you will get rid of all of us, with the result that none of us will remain alive.

ULB:

¹³ Yet after everything that came on us for our evil practices and our great guilt—since you, our God, have held back what our iniquities deserve and left us survivors—¹⁴ should we again break your commandments and make mixed marriages with these abominable people? Will you not be angry and annihilate us so there will be no one left, no one to escape?

translationNotes**for our evil practices and our great guilt**

The abstract nouns “practices” and “guilt” can be translated as a noun and an adjective, respectively. AT: “because of the bad things we did and because we were so guilty” (See: [Abstract Nouns](#))

have held back what our iniquities deserve and left us survivors

“would be just if you killed us all, but you have not punished us and instead left some of us alive”

should we again break your commandments and make ... people?

This can be translated as a statement. AT: “it is very wrong that some of us have broken your commandments and made ... people.” (See: [Rhetorical Question](#))

Will you not be angry ... escape?

This can be translated as a statement. AT: “I am afraid that you will be angry ... escape.” (See: [Rhetorical Question](#))

translationWords

- evil, wicked, wickedness
- guilt, guilty
- command, commands, commanded, commandment, commandments
- anger, angered, angry

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Esra 9:15**UDB:**

¹⁵ Yahweh, God of Israel, you always do the right thing! We are guilty. We are only a few people who have escaped from Babylonia, but we are praying to you, even though we do not deserve to be in your presence. “”

ULB:

¹⁵ Yahweh, God of Israel, you are righteous, for we have remained as a few survivors at this day. Look! We are here before you in our guilt, for there is no one who can stand before you because of this.

translationNotes**Look**

“Pay attention to what I am about to say”

We are here before you in our guilt

“You can see that we are all guilty”

there is no one who can stand before you

“you do not think that any person is innocent”

translationWords

- [Yahweh](#)
- [God](#)
- [Israel, Israelites](#)
- [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#)
- [guilt, guilty](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 09 General Notes](#)
- [Esra 9 translationQuestions](#)

Ezra 10 General Notes

Special concepts in this chapter

Intermarriages

The people agree to divorce their Gentile wives. Many Jews were involved in these mixed marriages. Divorce should not normally have been common for the Jews to engage in, but marriage with non-Jewish women was not allowed.

Links:

- [Esra Ezra 10:01 Notes](#)

Esra 10:1-2**UDB:**

¹ While Ezra was kneeling down in front of the temple and praying and crying, he was confessing the sins that the Israelite people had committed. Many people, men and women and children, gathered around him and also cried very much. ² Then Shecaniah son of Jehiel in the clan of Elam, said this to him: "We have disobeyed God. Some of us have married women who are not Israelites. But we can still hope that Yahweh will be merciful to us Israelite people.

ULB:

¹ As Ezra prayed and confessed, he wept and threw himself down before God's house. A very great assembly of Israelite men, women, and children gathered to him, for the people were weeping very greatly. ² Shekaniah son of Jehiel of the descendants of Elam said to Ezra, "We have been unfaithful to our God and have married foreign women from the people of the other lands. But in spite of this, there is still hope for Israel.

translationNotes**As Ezra prayed and confessed ... threw himself down**

Ezra speaks of himself as if he were someone else. (See: [Pronouns](#))

threw himself down

quickly went from standing to lying facedown

before God's house

in front of the temple

Shekaniah

See how you translated this in [Esra 8:5](#).

Jehiel

See how you translated this in [Esra 8:9](#).

We have been unfaithful to our God

This was made as a public confession, not as a boastful claim.

translationWords

- Ezra
- pray, prayer, prayers, prayed
- confess, confessed, confesses, confession
- assembly, assemblies, assemble, assembled
- Israel, Israelites
- descend, descends, descended, descending, descendant, descendants
- Elam, Elamites
- alien, alienates, alienated, foreign, foreigner, foreigners
- hope, hoped, hopes

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:3-4**UDB:**

³ We will do what you, and the others who have an awesome respect for what our God has commanded, tell us to do. We will do what God told us in his laws. We will make a covenant with our God, saying that we will divorce our wives who are not Israelites, and we will send them away with their children. ⁴ It is your responsibility to tell us what to do. So get up, and be courageous, and do what is necessary. We will support you.”

ULB:

³ So now let us make a covenant with our God to send out all the women and their children according to the Lord’s instructions and the instructions of those who tremble at the commandments of our God, and let it be done according to the law. ⁴ Arise, for this thing is for you to carry out, and we are with you. Be strong and do this.”

translationNotes**we are with you**

“we will help you”

translationWords

- [covenant, covenants, new covenant](#)
- [God](#)
- [children, child](#)
- [law, law of Moses, God’s law, law of Yahweh](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:5-6**UDB:**

⁵ So Ezra stood up and demanded that the leaders of the priests, the descendants of Levi, and all the other Israelite people solemnly declare that they would do what Shecaniah said that they should do. So they all solemnly promised to do that. ⁶ Then Ezra went away from in front of the temple and went to the room where Jehohanan lived. He stayed there that night, but he did not eat or drink anything. He was still sad because some of the Israelites who had returned from Babylonia had not faithfully obeyed God's laws.

ULB:

⁵ So Ezra rose and made the priestly officials, the Levites, and all of Israel promise to act in this way. So they all took a solemn oath. ⁶ Then Ezra rose from before God's house and went to the rooms of Jehohanan son of Eliashib. He did not eat any bread or drink any water, since he was mourning concerning the faithlessness of those who had been in captivity.

translationNotes**Jehohanan ... Eliashib**

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

translationWords

- [priest, priests, priesthood](#)
- [Levi, Levite, Levites, Levitical](#)
- [promise, promises, promised](#)
- [mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully](#)
- [faithless, faithlessness](#)
- [captive, captives, captivate, captivated, captivity](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Ezra 10 translationQuestions](#)

Esra 10:7-8**UDB:**

⁷ Then the leaders sent a message to all the people in Jerusalem and in other towns in Judah, saying that all those who had returned from Babylonia should come to Jerusalem immediately. ⁸ The leaders also said that if any of them did not arrive within three days, they would order that all the property of those people be taken from them, and that they must no longer be considered to belong to the Israelite people; they would be considered to be foreigners.

ULB:

⁷ So they sent word in Judah and Jerusalem to all the people back from exile to assemble in Jerusalem. ⁸ Anyone who did not come in three days according to the instructions from the officials and elders forfeited all of his possessions and would be excluded from the great assembly of the people who had come back from exile.

translationNotes**Anyone who did not come ... forfeited all of his possessions and would be excluded**

“The officials would take all the possessions away from anyone who did not come ... and would excuse them” or “The people of Judah and Jerusalem would take all the possessions away from anyone who did not come ... and would exclude them”

three days

3 days (See: [Numbers](#))

translationWords

- [Judah](#)
- [Jerusalem](#)
- [people group, peoples, the people, a people](#)
- [exile, exiles, exiled](#)
- [elder, elders](#)
- [possess, possesses, possessed, possessing, possession, possessions, dispossess](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Ezra 10 translationQuestions](#)

Esra 10:9-10**UDB:**

⁹ So within three days, all the people of the tribes of Judah and Benjamin gathered in Jerusalem. They were there, sitting in the courtyard in front of the temple. They were shaking because it was raining hard and because they were worried that they would be punished for what they had done. ¹⁰ Then Ezra stood up and said to them, "Some of you men have committed an act of treason against God. You have married women who are not Israelites. By doing that, you have made us Israelite people more guilty than we were before."

ULB:

⁹ So all the men of Judah and Benjamin assembled in Jerusalem in three days. It was the ninth month and the twentieth day of the month. All the people stood in the square before God's house and trembled because of the word and the rain. ¹⁰ Ezra the priest arose and said, "You yourselves have committed treason. You lived with foreign women so as to increase Israel's guilt."

translationNotes**in three days**

"three days later"

ninth month and the twentieth day of the month

This is the ninth month of the Hebrew calendar. The twentieth day is near the middle of December on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

in the square

a large open courtyard in front of the temple

committed treason

The abstract noun "treason" can be translated as a verb. AT: "helped the enemies of your people" (See: [Abstract Nouns](#))

so as to increase Israel's guilt

"and now God considers us guilty of worse sin than before"

translationWords

- Judah
- Benjamin, Benjamite, Benjamites
- day, days
- people group, peoples, the people, a people
- Ezra
- priest, priests, priesthood
- alien, alienates, alienated, foreign, foreigner, foreigners

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:11**UDB:**

¹¹ So now you must worship Yahweh, the God whom your ancestors worshiped, and you must do what he wants. Separate yourselves from the people of other nations and from the women from those nations whom you have married.”

ULB:

¹¹ But now give praise to Yahweh, your ancestors’ God, and do his will. Separate from the people of the land and from the foreign women.”

translationNotes**Separate from**

move away from, be different from

translationWords

- [praise, praises, praised, praising, praiseworthy](#)
- [Yahweh](#)
- [God](#)
- [will of God](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Ezra 10 translationQuestions](#)

Esra 10:12-13**UDB:**

¹² The whole group answered, shouting loudly, "Yes, what you have said is right! We will do what you have said. ¹³ But we are a very large group, and it is raining hard. Also, there are many of us who have committed this evil sin. This is something that we cannot take care of in one or two days, and we cannot stand here in this rain.

ULB:

¹² All the assembly answered in a loud voice, "We will do as you have said. ¹³ However, there are many people, and it is the rainy season. We have no strength to stand outside, and this is not only one or two days of work, since we have greatly transgressed in this matter.

translationNotes**this is not only one or two days of work**

This litotes can be translated in positive form. AT: "we will need a long time to do all this work" (See: [Litotes](#))

translationWords

- [assembly, assemblies, assemble, assembled](#)
- [transgress, transgresses, transgression](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:14-15**UDB:**

¹⁴ So allow our leaders to decide for all of us what we should do. Tell everyone who has married a woman who is not Israelite to come at a time that you decide. They should come with the elders and judges from each city. If we do that, our God will stop being angry with us because of what we have done.”

¹⁵ Jonathan son of Asahel, and Jahzeiah son of Tikvah disagreed with this, and Meshullam and Shabbethai, a descendant of Levi, supported them.

ULB:

¹⁴ So let our officials represent all the assembly. Let all who have allowed foreign women to live in our cities come at the time that will be fixed with the city elders and the city judges until the raging wrath of our God goes away from us.” ¹⁵ Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

translationNotes**at the time that will be fixed with the city elders and the city judges**

This can be translated in active form and as separate sentences. AT: “at the time that you will determine. Let them come with the city elder and the city judges” (See: [Active or Passive](#))

Jonathan ... Asahel ... Jahzeiah ... Tikvah ... Meshullam ... Shabbethai

men’s names (See: [How to Translate Names](#))

Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this

Possible meanings are, 1) these men did not want the city officials to investigate the offenses or 2) they did not want anyone to investigate the people’s marriages.

translationWords

- [judge, judges](#)
- [wrath, fury](#)
- [Jonathan](#)
- [Levi, Levite, Levites, Levitical](#)

Links:

- [Introduction to Ezra](#)
- [Esra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:16-17**UDB:**

¹⁶ But all the others who had returned from Babylonia said that they would do it. So Ezra chose leaders of each of the clans, and I wrote down their names. On the first day of the tenth month these men came and sat down to investigate the matter. ¹⁷ By the first day of the first month of the next year they had finished determining which men had married women who were not Israelites.

ULB:

¹⁶ So the people who returned from exile did this. Ezra the priest selected men, the leaders in their ancestors' clans and houses—all of them by name, and they looked into the matter on the first day of the tenth month. ¹⁷ By the first day of the first month they had finished discovering which men had lived with foreign women.

translationNotes**did this**

The people investigated who had married non-Jewish wives.

the first day of the tenth month

This is the tenth month of the Hebrew calendar. The first day is near the middle of December on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

first day of the first month

This is near the middle of March on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

translationWords

- [exile, exiles, exiled](#)
- [Ezra](#)
- [priest, priests, priesthood](#)
- [clan, clans](#)
- [name, names, named](#)
- [day, days](#)
- [alien, alienates, alienated, foreign, foreigner, foreigners](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:18-19**UDB:**

¹⁸ This is a list of the names of the priests who had married non-Jewish women, and the clans to which they belonged. In the clan of Jeshua and his brothers, who were sons of Jehozadak, there were Maaseiah, Eliezer, Jarib, and Gedaliah. ¹⁹ They solemnly promised to divorce their wives, and they each sacrificed a ram to be an offering to atone for their sins.

ULB:

¹⁸ Among the descendants of the priests there were those who had lived with foreign women. Among the descendants of Jeshua son of Jozadak and his brothers there were Maaseiah, Eliezer, Jarib, and Gedaliah. ¹⁹ So they determined to send their wives away. Since they were guilty, they offered a ram from the flock for their guilt.

translationNotes**Jeshua**

See how you translated this in [Esra 2:2](#).

Jozadak

See how you translated this in [Esra 3:2](#).

Maaseiah ... Gedaliah

names of men (See: [How to Translate Names](#))

Eliezer ... Jarib

See how you translated this in [Esra 8:16](#).

translationWords

- descend, descends, descended, descending, descendant, descendants
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- flocks, flock, flocking, herd, herds
- guilt, guilty

Links:

- [Introduction to Ezra](#)
- [Esra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:20-22**UDB:**

²⁰ In the clan of Immer there were Hanani and Zebadiah. ²¹ In the clan of Harim there were Maaseiah, Elijah, Shemaiah, Jehiel, and Uziah. ²² In the clan of Pashhur there were Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasa.

ULB:

²⁰ Among the descendants of Immer: Hanani and Zebadiah. ²¹ Among the descendants of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uziah. ²² Among the descendants of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasa.

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women.

Immer ... Pashhur

names of men. See how you translated this in [Esra 2:37](#).

Hanani ... Elioenai ... Nethanel ... Elasa

names of men (See: [How to Translate Names](#))

Zebadiah

name of a man. See how you translated this in [Esra 8:08](#). (See: [How to Translate Names](#))

Harim

name of a man. See how you translated this in [Esra 2:32](#). (See: [How to Translate Names](#))

Maaseiah

name of a man. See how you translated this in [Esra 10:18](#). (See: [How to Translate Names](#))

Shemaiah ... Jehiel

names of men. See how you translated this in [Esra 8:13](#). (See: [How to Translate Names](#))

Jozabad

name of a man. See how you translated this in [Esra 8:33](#). (See: [How to Translate Names](#))

translationWords

- [Ishmael, Ishmaelite, Ishmaelites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:23-25**UDB:**

²³ The descendants of Levi who had married non-Jewish women were Jozabad, Shimei, Kelaiah (whose other name was Kelita), Pethahiah, Judah, and Eliezer. ²⁴ There was Eliashib the musician. Among the temple guards there were Shallum, Telem, and Uri. ²⁵ This is a list of the names of the other Israelites who had married foreign wives: In the clan of Parosh there were Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah.

ULB:

²³ Among the Levites: Jozabad, Shimei, Kelaiah—that is, Kelita, Pethahiah, Judah, and Eliezer. ²⁴ Among the singers: Eliashib. Among the gatekeepers: Shallum, Telem, and Uri. ²⁵ Among the rest of the Israelites—among the descendants of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah, and Benaiah. ^[1]

10:25 ^[1] Instead of the second occurrence of *Malchijah*, some modern versions substitute *Hashabiah*.

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Jozabad

man's name. See how you translated this in [Esra 8:33](#). (See: [How to Translate Names](#))

Eliashib

man's name. See how you translated this in [Esra 10:6](#). (See: [How to Translate Names](#))

Shallum

man's name. See how you translated this in [Esra 2:42](#). (See: [How to Translate Names](#))

Parosh

man's name. See how you translated this in [Esra 2:03](#). (See: [How to Translate Names](#))

Eleazar

man's name. See how you translated this in [Esra 7:05](#). (See: [How to Translate Names](#))

translationWords

- [Levi, Levite, Levites, Levitical](#)
- [Judah](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:26-29**UDB:**

²⁶ In the clan of Elam there were Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. ²⁷ In the clan of Zattu there were Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. ²⁸ In the clan of Bebai there were Jehohanan, Hananiah, Zabbai, and Athlai. ²⁹ In the clan of Bani there were Meshullam, Malluk, Adaiah, Jashub, and Sheal Jeremoth.

ULB:

²⁶ Among the descendants of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah. ²⁷ Among the descendants of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza. ²⁸ Among the descendants of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai. ²⁹ Among the descendants of Bani: Meshullam, Malluk, Adaiah, Jashub, and Sheal Jeremoth. ^[1]

10:29 ^[1] Instead of *Bani*, some modern versions have *Bigvai*.

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Elam ... Zattu ... Bani

These are men's names. See how you translated this in [Esra 2:7-10](#). (See: [How to Translate Names](#))

Jehiel

This is man's name. See how you translated this in [Esra 8:09](#). (See: [How to Translate Names](#))

Elioenai

man's name. See how you translated this in [Esra 10:22](#). (See: [How to Translate Names](#))

Eliashib

This is a man's name. See how you translated this in [Esra 10:06](#). (See: [How to Translate Names](#))

Bebai

This is a man's name. See how you translated this in [Esra 2:11](#). (See: [How to Translate Names](#))

Jehohanan

This is a man's name. See how you translated this in [Esra 10:06](#). (See: [How to Translate Names](#))

Meshullam

This is a man's name. See how you translated this in [Esra 8:16](#). (See: [How to Translate Names](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)
- [Zechariah \(OT\)](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:30-32**UDB:**

³⁰ In the clan of Pahath-Moab there were Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. ³¹ In the clan of Harim there were Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon, ³² Benjamin, Malluk, and Shemariah.

ULB:

³⁰ Among the descendants of Pahath-Moab: Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh. ³¹ Among the descendants of Harim: Eliezer, Ishijah, Malchijah, Shemaiah, Shimeon, ³² Benjamin, Malluk, and Shemariah.

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Pahath-Moab

man's name. See how you translated this in [Esra 8:04](#). (See: [How to Translate Names](#))

Benaiah ... Malchijah

men's names. See how you translated this in [Esra 10:25](#). (See: [How to Translate Names](#))

Maaseiah

man's name. See how you translated this in [Esra 10:18](#). (See: [How to Translate Names](#))

Mattaniah

man's name. See how you translated this in [Esra 10:26](#). (See: [How to Translate Names](#))

Binnui

man's name. See how you translated this in [Esra 8:33](#). (See: [How to Translate Names](#))

Harim

man's name. See how you translated this in [Esra 2:32](#). (See: [How to Translate Names](#))

Eliezer

man's name. See how you translated this in [Esra 8:16](#). (See: [How to Translate Names](#))

Malluk

man's name. See how you translated this in [Esra 10:29](#). (See: [How to Translate Names](#))

translationWords

- [Benjamin, Benjamite, Benjamites](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:33-36**UDB:**

³³ In the clan of Hashum there were Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. ³⁴ In the clan of Bani there were Maadai, Amram, Uel, ³⁵ Benaiah, Bedeiah, Keluhi, ³⁶ Vaniah, Meremoth, Eliashib,

ULB:

³³ Among the descendants of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. ³⁴ Among the descendants of Bani: Maadai, Amram, Uel, ³⁵ Benaiah, Bedeiah, Keluhi, ³⁶ Vaniah, Meremoth, Eliashib,

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Hashum

man's name. See how you translated this in [Esra 2:19](#) (See: [How to Translate Names](#))

Zabad

man's name. See how you translated this in [Esra 10:27](#). (See: [How to Translate Names](#))

Eliphelet

man's name. See how you translated this in [Esra 8:13](#). (See: [How to Translate Names](#))

Manasseh

man's name. See how you translated this in [Esra 10:30](#). (See: [How to Translate Names](#))

Shimei ... Benaiah

men's names. See how you translated this in [Esra 10:23](#). (See: [How to Translate Names](#))

Bani

man's name. See how you translated this in [Esra 2:10](#). (See: [How to Translate Names](#))

Meremoth

man's name. See how you translated this in [Esra 8:33](#). (See: [How to Translate Names](#))

Eliashib

man's name. See how you translated this in [Esra 10:06](#). (See: [How to Translate Names](#))

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:37-40**UDB:**

³⁷ Mattaniah, Mattenai, and Jaasu. ³⁸ In the clan of Binnui there were Shimei, ³⁹ Shelemiah, Nathan, Adaiah, ⁴⁰ Maknadebai, Shashai, Sharai,

ULB:

³⁷ Mattaniah, Mattenai, and Jaasu. ³⁸ Among the descendants of Binnui: Shimei, ^[1] ³⁹ Shelemiah, Nathan, Adaiah, ⁴⁰ Maknadebai, Shashai, Sharai, ^[2]

10:38 ^[1] Instead of *Among the descendants of Binnui: Shimei* , some modern versions have *Bani, Binnui, Shimei* .

10:40 ^[2] Instead of *Maknadebai* , some modern versions have *Among the descendants of Zaccai* .

translationNotes**General Information:**

Ezra continues to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Mattaniah ... Adaiah

men's names. See how you translated this in [Esra 10:26](#). (See: [How to Translate Names](#))

Mattenai

man's name. See how you translated this in [Esra 10:33](#). (See: [How to Translate Names](#))

Binnui

man's name. See how you translated this in [Esra 8:33](#). (See: [How to Translate Names](#))

Shimei

man's name. See how you translated this in [Esra 10:23](#). (See: [How to Translate Names](#))

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

Esra 10:41-44**UDB:**

⁴¹ Azarel, Shelemiah, Shemariah, ⁴² Shallum, Amariah, and Joseph. ⁴³ In the clan of Nebo there were Jeiel, Mattithiah, Zabad, Zebina, Iddo, Joel, and Benaiah. ⁴⁴ Each of those men had married a woman who was not an Israelite, and some of them had children by those women.

ULB:

⁴¹ Azarel, Shelemiah, Shemariah, ⁴² Shallum, Amariah, and Joseph. ⁴³ Among the descendants of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah. ⁴⁴ All of these had taken foreign wives and had children with some of them. ^[1]

10:44 ^[1] Instead of *and had children with some of them* , some modern versions have *but sent them away with their children* .

translationNotes**General Information:**

Ezra finishes to list the men who married non-Jewish women. (See: [How to Translate Names](#))

Shelemiah

man's name. See how you translated this in [Esra 10:39](#). (See: [How to Translate Names](#))

Shemariah

man's name. See how you translated this in [Esra 10:32](#). (See: [How to Translate Names](#))

Shallum

man's name. See how you translated this in [Esra 2:42](#). (See: [How to Translate Names](#))

Amariah

man's name. See how you translated this in [Esra 7:03](#). (See: [How to Translate Names](#))

Nebo

man's name. See how you translated this in [Esra 2:29](#). (See: [How to Translate Names](#))

Jeiel

man's name. See how you translated this in [Esra 8:13](#). (See: [How to Translate Names](#))

Zabad

man's name. See how you translated this in [Esra 10:27](#). (See: [How to Translate Names](#))

Zebina ... Jaddai ... Joel

mens' names. (See: [How to Translate Names](#))

Benaiah

man's name. See how you translated this in [Esra 10:25](#). (See: [How to Translate Names](#))

All of these

all the men in the list beginning in [Esra 10:20](#)

translationWords

- [descend, descends, descended, descending, descendant, descendants](#)
- [alien, alienates, alienated, foreign, foreigner, foreigners](#)
- [children, child](#)

Links:

- [Introduction to Ezra](#)
- [Ezra 10 General Notes](#)
- [Esra 10 translationQuestions](#)

translationQuestions

Esra 1

Who did Yahweh appoint to build for him a house in Jerusalem in Judea?

Yahweh appointed Cyrus to build for him a house in Jerusalem in Judea. [1:2]

Who would provide the survivors of the land with silver and gold?

People of any part of the kingdom where survivors of that land are living would provide them with silver and gold. [1:4]

Where had Nebuchadnezzar put the objects belonging to Yahweh's house?

Nebuchadnezzar had put the objects belonging to Yahweh's house in his own gods' houses. [1:7]

How many gold and silver items did Sheshbazzar bring when the exiles went from Babylon to Jerusalem?

Sheshbazzar brought 5,400 gold and silver items when the exiles went from Babylon to Jerusalem. [1:11]

Esra 2

Who had exiled the people in Babylon?

King Nebuchadnezzar had exiled the people in Babylon. [2:1]

Why could some of the priests' descendants not find their genealogy in the register?

The priests' descendants could not find their genealogy in the register since they had defiled their priesthood. [2:62]

When could the priests' descendants eat some of the holy sacrifices?

The priests' descendants could eat some of the holy sacrifices after a priest with Urim and Thummim approved. [2:63]

Where were all the people in Israel?

All the people in Israel were in their cities. [2:70]

Esra 3

Why did Jeshua son of Jozadak and his brothers the priests, and Zerubbabel son of Shealtiel and his brothers rise up and build the altar of the God of Israel?

They rose up and built the altar to offer burnt offerings as commanded in the Law of Moses. [3:2]

How often did Jeshua and his brothers the priests and Zerubbabel and his brothers offer burnt offerings to Yahweh?

They offered burnt offerings to Yahweh at dawn and evening. [3:3]

Who authorized cedar trees to be sent from Lebanon to Joppa by sea?

Cyrus, king of Persia authorized cedar trees to be sent from Lebanon to Joppa by sea. [3:7]

When did the work begin?

The work began in the second month of the second year after the Israelites came to the house of God in Jerusalem. [3:8]

How did the people respond because the temple's foundations had been laid?

All the people cried out with a great shout of joy in praise of Yahweh because the temple's foundations had been laid. [3:11]

How did those who had seen the first house respond when this house's foundations were laid before their eyes?

Those who had seen the first house wept loudly when this house's foundations were laid before their eyes. But many had shouts of joy with gladness and an excited sound. [3:12]

Esra 4

What did some enemies of Judah and Benjamin hear that the people who had been exiled were doing?

Some enemies of Judah and Benjamin heard that the people who had been exiled were now building a temple for Yahweh, the God of Israel. [4:1]

For how long did the enemies say they had sacrificed to Yahweh?

The enemies said they had sacrificed to Yahweh since the days when they were brought to that place. [4:2]

For how long did the enemies make the Judeans' hands weak?

They made the Judeans' hands weak during all of Cyrus' days and into the reign of Darius, king of Persia. [4:4]

For how long did the enemies make the Judeans' hands weak?

They made the Judeans' hands weak during all of Cyrus' days and into the reign of Darius, king of Persia. [4:5]

What did the enemies write at the beginning of Ahasuerus' reign?

At the beginning of Ahasuerus' reign, the enemies wrote an accusation against the inhabitants of Judah and Jerusalem. [4:6]

What did the enemies tell the king about the Jews' city?

The enemies told king that the Jews were building a rebellious city. [4:12]

Why was it not fitting for the enemies to see any dishonor happen to the king?

It was not fitting for them to see any dishonor happen to the king because they had eaten the palace salt. [4:14]

After the letter that the enemies sent to the king was translated and read to him, what did he do?

After the letter that the enemies sent to the king was translated and read to him, he ordered an investigation. [4:18]

After the letter that the enemies sent to the king was translated and read to him, what did he do?

After the letter that the enemies sent to the king was translated and read to him, he ordered an investigation. [4:19]

For how long did the work on the house of God in Jerusalem stop?

The work on the house of God in Jerusalem stopped until the second year of the reign of Darius, king of Persia. [4:24]

Esra 5

For what were the Jewish elders waiting?

The Jewish elders were waiting for a decree to come from Darius. [5:5]

How did Tattenai, Shethar Bozenai, and their fellow officials describe the work on the house of God?

They wrote that the work was being done thoroughly and was going forward well in Jews' hands. [5:8]

Why did the God of heaven give the Jews into the hand of Nebuchadnezzar king of Babylon?

The God of heaven gave the Jews into the hand of Nebuchadnezzar king of Babylon when their ancestors enraged him. [5:12]

What items did King Cyrus return to Sheshbazzar?

King Cyrus returned the gold and silver objects belonging to the house of God. [5:14]

What did the Jews request that the king do?

They requested that the king investigate in the house of archives in Babylon if a judgment from King Cyrus exists there to build the house of God in Jerusalem. [5:17]

Esra 6**What was found when King Darius ordered an investigation in the house of archives in Babylon?**

During the investigation that King Darius ordered a scroll was found in the fortified city of Ec-batana in Media. [6:1]

What was found when King Darius ordered an investigation in the house of archives in Babylon?

During the investigation that King Darius ordered a scroll was found in the fortified city of Ec-batana in Media. [6:2]

Who was to pay for the house for sacrifice mentioned in King Cyrus' decree?

The cost for the house of sacrifice was to be borne by the king's house. [6:4]

According to King Cyrus' decree what was to be brought back to the house of God?

According to King Cyrus' decree the gold and silver objects belonging to the house of God that Neb-uchadnezzar brought from the temple in Jerusalem to the temple in Babylon were to be brought back to the house of God in Jerusalem. [6:5]

Who did Cyrus say would build the house of God?

Cyrus said the governor and Jewish elders would build the house of God. [6:7]

Why did Cyrus want to give the Jews whatever they needed to build the house of God?

Cyrus wanted to give the Jews whatever they needed to build the house of God so they would bring the offering in to the God of Heaven and pray for him and his sons. [6:9]

Why did Cyrus want to give the Jews whatever they needed to build the house of God?

Cyrus wanted to give the Jews whatever they needed to build the house of God so they would bring the offering in to the God of Heaven and pray for him and his sons. [6:10]

What must happen if anyone violates the decree about helping the Jews?

If anyone violates the decree, a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a garbage heap because of this. [6:11]

How did Haggai and Zechariah instruct the Jewish elders to build?

Haggai and Zechariah instructed the Jewish elders to build by prophesying. [6:14]

For whom did the priests and Levites slaughter the Passover sacrifices?

The priests and Levites slaughtered the Passover sacrifices for all those who had been in exile, including themselves. [6:20]

Why did the Jews joyfully celebrate the Festival of Unleavened Bread?

The Jews joyfully celebrated the Festival of Unleavened Bread, for Yahweh had brought them joy and turned the heart of Assyria's king to strengthen their hands in the work of his house. [6:22]

Esra 7

What was Ezra's occupation?

He was a skilled scribe in the Law of Moses. [7:6]

Why did Ezra arrive in Jerusalem on the first day of the fifth month?

On the first day of the fifth month he arrived in Jerusalem, since the good hand of God was with him. [7:9]

Who was allowed to go to Jerusalem with Ezra?

Anyone from Israel in Artaxerxes' kingdom, along with their priests and Levites, who desired to go to Jerusalem, could go with Ezra. [7:13]

Why did the king and his seven counselors send the Israelites back to Israel?

The king and his seven counselors sent them out to inquire concerning Judah and Jerusalem according to God's Law that he understood, and to bring the silver and gold that they have freely offered to the God of Israel to Jerusalem, his home. [7:14]

Why did the king and his seven counselors send the Israelites back to Israel?

The king and his seven counselors sent them out to inquire concerning Judah and Jerusalem according to God's Law that he understood, and to bring the silver and gold that they have freely offered to the God of Israel to Jerusalem, his home. [7:15]

From where should the Jews take anything else that they needed for the house of their God?

The Jews should take anything else that they needed for the house of their God from Artaxerxes' treasury. [7:20]

Why should the treasurers do anything that came from the decree of the God of Heaven with devotion for his house?

They should do anything that came from the decree of the God of Heaven with devotion for his house so that his wrath will not come on Artaxerxes' and his sons' kingdom. [7:23]

How could Ezra punish anyone who did not fully obey God's law or the king's law?

Ezra could punish anyone who did not fully obey God's law or the king's law by killing them, banishing them, confiscating their wealth, or by imprisoning them. [7:26]

How was Ezra strengthened?

Ezra was strengthened by the hand of Yahweh his God. [7:28]

Esra 8**When Ezra examined the people and priests, what could he not find?**

When Ezra examined the people and priests, he could not find any descendants of Levi there. [8:15]

What was the occupation of Iddo and his relatives?

Iddo and his relatives were temple servants. [8:17]

What kind of man was Sherebiah?

Sherebiah was a prudent man. [8:18]

Why did Ezra not ask the king for an army or horsemen to protect them against enemies?

Ezra not ask the king for an army or horsemen to protect them against enemies because he was embarrassed. [8:22]

How long were the twelve men to watch over the gold and silver?

The twelve men were to watch over the gold and silver until they weighed them out before the priestly officials, Levites, and leaders of the ancestors' clans of Israel in Jerusalem in the rooms of God's house. [8:29]

In what way was the hand of God on Ezra and the twelve?

The hand of God was on them in that he protected them from the hand of the enemy and the ones who wished to ambush them along the road. [8:31]

To whom did the ones who came back from captivity give the king's decrees?

The ones who came back from captivity gave the king's decrees to the king's high officials and the governors beyond the River. [8:35]

To whom did the ones who came back from captivity give the king's decrees?

The ones who came back from captivity gave the king's decrees to the king's high officials and the governors beyond the River. [8:36]

Esra 9**In what way did the people of Israel not separate themselves from the people of other lands?**

The people of Israel did not separate themselves from the people of other lands, for they took some of their daughters and sons. [9:1]

In what way did the people of Israel not separate themselves from the people of other lands?

The people of Israel did not separate themselves from the people of other lands, for they took some of their daughters and sons. [9:2]

How did Ezra respond to the people's unfaithfulness?

Ezra ripped his clothing and robe and tore the hair from his head and beard. Then he sat ashamed. [9:3]

Why was Ezra ashamed and too humiliated to raise his face to Yahweh?

Ezra was ashamed and too humiliated to raise his face to Yahweh , for his people's iniquities increased over their head, and their guilt grew to the heavens. [9:6]

Why did Yahweh extend covenant faithfulness to Ezra's people?

Yahweh extended covenant faithfulness to Ezra's people in order to give the people new strength so they could rebuild God's house and raise its ruins. He did that so that he could give them a wall of safety in Judah and Jerusalem. [9:9]

How was the land contaminated?

The land was contaminated by the people of the lands with their abominations that they filled from one end to the other with their uncleanness. [9:11]

What did God hold back?

God held back what the people's iniquities deserved. [9:13]

Esra 10**What did Ezra do as he prayed and confessed?**

As Ezra prayed and confessed, he wept and threw himself down before God's house. [10:1]

What covenant did Shekaniah say the Israelites should make?

He said they should make a covenant with their God to send out all the foreign women and their children. [10:3]

Why did Ezra not eat any bread or drink any water?

Ezra did not eat any bread or drink any water, since he was mourning concerning the faithlessness of those who had been in captivity. [10:6]

What happened to anyone who did not come in three days according to the instructions from the officials and elders?

Anyone who did not come in three days according to the instructions from the officials and elders forfeited all of his possessions and would be excluded from the great assembly of the people come back from exile. [10:8]

Why did all the people who stood in the square before God's house tremble?

All the people stood in the square before God's house and trembled because of the word and the rain. [10:9]

Why did the Israelites want more time to send away the foreign women?

They wanted more time because there were many people, and it was the rainy season. They had no strength to stand outside. They had greatly transgressed in this matter. [10:13]

By what time did the leaders finish discovering which men had lived with foreign women?

By the first day of the first month they had finished discovering which men had lived with foreign women. [10:17]

What did the guilty men offer?

The guilty men offered a ram from the flock for their guilt. [10:19]

translationWords

Uses:

- [Esra 7:17-18](#)

shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed

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](#), [humble](#), [humiliate](#), [Isaiah](#), [repent](#), [sin](#), [worship](#))

Bible References:

- [1 Peter 03:15-17](#)
- [2 Kings 02:17-18](#)
- [2 Samuel 13:13-14](#)
- [Luke 20:11-12](#)
- [Mark 08:38](#)
- [Mark 12:4-5](#)

Word Data:

- Strong’s: [H937](#), [H954](#), [H955](#), [H1317](#), [H1322](#), [H2616](#), [H2659](#), [H2781](#), [H3001](#), [H3637](#), [H3639](#), [H3640](#), [H6172](#), [H7022](#), [H7036](#), [H8103](#), [H8106](#), [G127](#), [G149](#), [G152](#), [G153](#), [G422](#), [G808](#), [G818](#), [G819](#), [G821](#), [G1788](#), [G1791](#), [G1870](#), [G2617](#), [G3856](#), [G5195](#)

Uses:

- [Esra 9:3-4](#)

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the **priest** priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest](#), [Moses](#), [Israel](#))

Bible References:

- 1 Chronicles 23:12-14
- [Acts 07:38-40](#)
- Exodus 28:1-3
- [Luke 01:5-7](#)
- Numbers 16:44-46

Examples from the Bible stories:

- **09:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:05** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **13:09** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:07** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H175, G2

Uses:

- [Esra 7:1-5](#)

abomination, abominations, 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, desecrate, desolate, [false god](#), [sacrifice](#))

Bible References:

- [Ezra 09:1-2](#)
- [Genesis 46:33-34](#)
- [Isaiah 01:12-13](#)
- [Matthew 24:15-18](#)
- [Proverbs 26:24-26](#)

Word Data:

- Strong’s: H887, H6292, H8251, H8262, H8263, H8441, G946

Uses:

- [Esra 9:1-2](#)
- [Esra 9:10-12](#)

advice, advise, advised, advisor, advisors, counsel, counselor, counselors, counsels

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, Holy Spirit, [wise](#))

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H2940, H3245, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H5843, H6440, H6963, H6098, H7592, H8458, G1010, G1011, G1012, G1106, G4823, G4824, G4825

Uses:

- [Esra 4:4-6](#)
- [Esra 7:14-16](#)
- [Esra 7:27-28](#)
- [Esra 8:24-25](#)

Ahasuerus

Facts:

Ahasuerus was a king who ruled over the ancient kingdom of Persia for twenty years.

- This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
- Another name for this king may have been Xerxes.
- After sending away his queen in a fit of anger, King Ahasuerus later chose a Jewish woman named Esther to be his new wife and queen.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Esther](#), [Ethiopia](#), [exile](#), [Persia](#))

Bible References:

- [Daniel 09:1-2](#)
- [Esther 10:1-2](#)
- [Ezra 04:7-8](#)

Word Data:

- Strong's: H325

Uses:

- [Esra 4:4-6](#)
- [Esra 4:7-8](#)

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethel](#), [Jericho](#))

Bible References:

- [Ezra 02:27-30](#)
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 07:2-3
- Joshua 08:10-12

Word Data:

- Strong's: H5857

Uses:

- [Esra 2:27-30](#)

alien, alienates, alienated, foreign, foreigner, foreigners**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 those of a particular region.
- 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 refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 02:17-18
- [Acts 07:29-30](#)
- Deuteronomy 01:15-16
- Genesis 15:12-13
- Genesis 17:24-27
- [Luke 17:17-19](#)
- [Matthew 17:24-25](#)

Word Data:

- Strong’s: H312, H628, H776, H1471, H1481, H1616, H2114, H3363, H3937, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- [Esra 10:1-2](#)
- [Esra 10:9-10](#)
- [Esra 10:16-17](#)
- [Esra 10:41-44](#)

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, [false god](#), grain offering, [sacrifice](#))

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- [James 02:21-24](#)
- [Luke 11:49-51](#)
- [Matthew 05:23-24](#)
- [Matthew 23:18-19](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **05:08** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:09** A priest would kill the animal and burn it on the **altar**.
- **16:06** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Esra 3:1-2](#)
- [Esra 3:3-5](#)
- [Esra 7:17-18](#)

Ammon, Ammonite, Ammonites

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: [How to Translate Names](#))

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- [Ezekiel 25:1-2](#)
- Genesis 19:36-38
- Joshua 12:1-2
- Judges 11:26-28
- [Zephaniah 02:8-9](#)

Word Data:

- Strong's: H5983, H5984, H5985

Uses:

- [Esra 9:1-2](#)

Amorite, Amorites

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites," which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- [Amos 02:9-10](#)
- [Ezekiel 16:1-3](#)
- [Genesis 10:15-18](#)
- [Genesis 15:14-16](#)
- [Joshua 09:9-10](#)

Examples from the Bible stories:

***15:07** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon. ***15:08** In the early morning they surprised the **Amorite** armies and attacked them. ***15:09** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**. ***15:10** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong's: H567,

Uses:

- [Esra 9:1-2](#)

ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather

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 male ancestors of a certain person or people group. This could also be translated a “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 “ancestors” or “ancestral fathers.”
- 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, **son**, Son of God)

Bible References:

- [Acts 07:1-3](#)
- [Acts 07:31-32](#)
- [Acts 07:44-46](#)
- [Acts 22:3-5](#)
- [Genesis 31:29-30](#)
- [Genesis 31:41-42](#)
- [Genesis 31:51-53](#)
- [Hebrews 07:4-6](#)
- [John 04:11-12](#)
- [Joshua 24:3-4](#)

- Malachi 03:6-7
- Mark 10:7-9
- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Esra 7:1-5

anger, angered, angry

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, they are often sinful and selfish, but sometimes they have 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](#))

Bible References:

- [Ephesians 04:25-27](#)
- [Exodus 32:9-11](#)
- [Isaiah 57:16-17](#)
- [John 06:52-53](#)
- [Mark 10:13-14](#)
- [Matthew 26:6-9](#)
- [Psalms 018:7-8](#)

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- [Esra 9:13-14](#)

appoint, appoints, 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.” That people were “appointed to eternal life” means they were chosen to receive eterna 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:

- 1 Samuel 08:10-12
- [Acts 03:19-20](#)
- [Acts 06:2-4](#)
- [Acts 13:48-49](#)
- Genesis 41:33-34
- Numbers 03:9-10

Word Data:

- Strong’s: H561, H977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G322, G606, G1299, G1303, G1935, G2525, G2749, G4287, G4384, G4929, G5021, G5087

Uses:

- [Esra 1:1-2](#)
- [Esra 7:25-26](#)

Artaxerxes

Facts:

Artaxerxes was a king who reigned over the Persian empire from about 464 to 424 BC.

- During Artaxerxes' reign, the Israelites from Judah were in exile in Babylon, which was under the control of Persia at that time.
- Artaxerxes allowed Ezra the priest and other Jewish leaders to leave Babylon and go back to Jerusalem to teach the Israelites the Law of God.
- Later during this time, Artaxerxes also allowed his cupbearer Nehemiah to return to Jerusalem to lead the Jews in rebuilding the walls surrounding the city.
- Because Babylon was under the rule of Persia, Artaxerxes was sometimes called the "king of Babylon."
- Note that Artaxerxes is not the same person as Xerxes (Ahasuerus).

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Babylon](#), cupbearer, [Ezra](#), [Nehemiah](#), [Persia](#))

Bible References:

- [Ezra 04:7-8](#)
- [Ezra 07:1-5](#)
- [Nehemiah 02:1-2](#)
- [Nehemiah 13:6-7](#)

Word Data:

- Strong's: H783

Uses:

- [Esra 4:7-8](#)
- [Esra 4:23-24](#)
- [Esra 6:13-15](#)
- [Esra 7:1-5](#)
- [Esra 7:6-7](#)
- [Esra 7:11-13](#)
- [Esra 7:21-23](#)
- [Esra 8:1-3](#)

Asaph

Facts:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

- Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
- Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
- Some of the musical instruments included the lute, harp, trumpet, and cymbals.
- Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(Translation suggestions: [Translate Names](#))

(See also: [descendant](#), harp, lute, [prophet](#), psalm, [trumpet](#))

Bible References:

- 1 Chronicles 06:39-43
- 2 Chronicles 35:15
- [Nehemiah 02:7-8](#)
- [Psalm 050:1-2](#)

Word Data:

- Strong's: H623

Uses:

- [Esra 2:40-42](#)
- [Esra 3:10-11](#)

assembly, assemblies, assemble, assembled

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” in which 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 was 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:

- 1 Kings 08:14-16
- [Acts 07:38-40](#)
- [Ezra 10:12-13](#)
- [Hebrews 12:22-24](#)
- Leviticus 04:20-21
- [Nehemiah 08:1-3](#)

Word Data:

- Strong’s: H622, H627, H1413, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H5789, H6116, H6633, H6908, H6950, H6951, H6952, H7284, G1577, G1997, G3831, G4863, G4864, G4871, G4905

Uses:

- [Esra 10:1-2](#)
- [Esra 10:12-13](#)

Assyria, Assyrian, Assyrians, Assyrian Empire

Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: [Samaria](#))

Bible References:

- Genesis 10:11-14
- Genesis 25:17-18
- [Isaiah 07:16-17](#)
- [Jeremiah 50:17-18](#)
- [Micah 07:11-13](#)

Examples from the Bible stories:

***20:02** So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country. ***20:03** The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**. ***20:04** Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Word Data:

- Strong's: H804, H1121

Uses:

- [Esra 4:1-2](#)
- [Esra 6:21-22](#)

Babylon, Babylonia, Babylonian, Babylonians

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word “Babylon” refers to the entire Babylonian Empire. For example, the “king of Babylon” ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called “Chaldea” and the people living there were the “Chaldeans.” As a result, the term “Chaldea” was often used to refer to Babylonia. (See: [synecdoche](#))
- In the New Testament, the term “Babylon” is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase “Babylon the Great” or “great city of Babylon” refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: Babel, Chaldea, Judah, [Nebuchadnezzar](#))

Bible References:

- 1 Chronicles 09:1-3
- 2 Kings 17:24-26
- [Acts 07:43](#)
- [Daniel 01:1-2](#)
- [Ezekiel 12:11-13](#)
- [Matthew 01:9-11](#)
- [Matthew 01:15-17](#)

Examples from the Bible stories:

- **20:06** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:07** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:09** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.

- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Uses:

- [Esra 1:9-11](#)
- [Esra 2:1-2](#)
- [Esra 4:9-10](#)
- [Esra 5:12-13](#)
- [Esra 6:1-2](#)
- [Esra 6:3-5](#)
- [Esra 7:6-7](#)
- [Esra 7:8-10](#)
- [Esra 7:14-16](#)
- [Esra 8:1-3](#)

believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

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.

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- 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.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”

- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believe](#), apostle, Christian, disciple, faith, [trust](#))

Bible References:

- Genesis 15:6-8
- Genesis 45:24-26
- [Job 09:16-18](#)
- [Habakkuk 01:5-7](#)
- [Mark 06:4-6](#)
- [Mark 01:14-15](#)
- [Luke 09:41-42](#)
- [John 01:12-13](#)
- [Acts 06:5-6](#)
- [Acts 09:40-43](#)
- [Acts 28:23-24](#)
- [Romans 03:3-4](#)
- [1 Corinthians 06:1-3](#)
- [1 Corinthians 09:3-6](#)
- [2 Corinthians 06:14-16](#)
- [Hebrews 03:12-13](#)
- [1 John 03:23-24](#)

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?”
- **43:01** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:03** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared

over the heads of all the **believers**.

- **43:13** Every day, more people became **believers**.
- **46:06** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:01** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:09** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus. It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H539, H540, G543, G544, G569, G570, G571, G3982, G4100, G4102, G4103, G4135

Benjamin, Benjamite, Benjamites

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), Jacob, Joseph (OT), Paul, Rachel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 02:8-9
- [Acts 13:21-22](#)
- Genesis 35:16-20
- Genesis 42:1-4
- Genesis 42:35-36
- [Philippians 03:4-5](#)

Word Data:

- Strong's: H1144, G958

Uses:

- [Esra 1:5-6](#)
- [Esra 4:1-2](#)
- [Esra 10:9-10](#)
- [Esra 10:30-32](#)

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel,” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: [How to Translate Names](#))

(See also: Abraham, [altar](#), Jacob, [Jerusalem](#))

Bible References:

- Genesis 12:8-9
- Genesis 35:1-3
- [Hosea 10:14-15](#)
- Judges 01:22-24

Word Data:

- Strong’s: H1008

Uses:

- [Esra 2:27-30](#)

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, [David](#), Micah)

Bible References:

- Genesis 35:16-20
- [John 07:40-42](#)
- [Matthew 02:4-6](#)
- [Matthew 02:16](#)
- Ruth 01:1-2
- Ruth 01:19-21

Examples from the Bible stories:

***17:02** David was a shepherd from the town of **Bethlehem**. ***21:09** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**. ***23:04** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**. ***23:06** “The Messiah, the Master, has been born in **Bethlehem!**”

Word Data:

- Strong’s: H376, H672, H1035, G965

Uses:

- [Esra 2:19-22](#)

brother, brothers

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](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

- [Acts 07:26-28](#)
- [Genesis 29:9-10](#)
- [Leviticus 19:17-18](#)
- [Nehemiah 03:1-2](#)
- [Philippians 04:21-23](#)
- [Revelation 01:9-11](#)

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- [Esra 3:1-2](#)
- [Esra 7:17-18](#)
- [Esra 8:18-20](#)

burnt offering, burnt offerings, 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, ox, [priest](#), [sacrifice](#))

Bible References:

- Exodus 40:5-7
- Genesis 08:20-22
- Genesis 22:1-3
- Leviticus 03:3-5
- [Mark 12:32-34](#)

Word Data:

- Strong's: H801, H5930, H7133, H8548, G3646

Uses:

- [Esra 3:1-2](#)
- [Esra 3:3-5](#)
- [Esra 6:8-10](#)
- [Esra 8:35-36](#)

camel, camels

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [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 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, [clean](#))

Bible References:

- 1 Chronicles 05:20-22
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- [Mark 10:23-25](#)
- [Matthew 03:4-6](#)
- [Matthew 19:23-24](#)

Word Data:

- Strong's: H327, H1581, G2574

Uses:

- [Esra 2:66-67](#)

Canaan, Canaanite, Canaanites

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: Ham, [Promised Land](#))

Bible References:

- [Acts 13:19-20](#)
- Exodus 03:7-8
- Genesis 09:18-19
- Genesis 10:19-20
- Genesis 13:5-7
- Genesis 47:1-2

Examples from the Bible stories:

- **04:05** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **04:06** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **04:09** "I give the land of **Canaan** to your descendants."
- **05:03** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **07:08** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G2581, G5478

Uses:

- [Esra 9:1-2](#)

captive, captives, captivate, captivated, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: [Babylon](#), [exile](#), prison, seize)

Bible References:

- [2 Corinthians 10:5-6](#)
- [Isaiah 20:3-4](#)
- [Jeremiah 43:1-3](#)
- [Luke 04:18-19](#)

Word Data:

- Strong’s: H1123, H1473, H1540, H1546, H1547, H2925, H6808, H7617, H7622, H7628, H7633, H7686, H7870, G161, G162, G163, G164, G2221

Uses:

- [Esra 2:1-2](#)
- [Esra 3:8-9](#)
- [Esra 6:16-18](#)
- [Esra 8:35-36](#)
- [Esra 9:7](#)
- [Esra 10:5-6](#)

cedar, cedars, cedarwood

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](#), [sacrifice](#), [temple](#))

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 07:1-2
- [Isaiah 02:12-13](#)
- [Zechariah 11:1-3](#)

Word Data:

- Strong's: H730

Uses:

- [Esra 3:6-7](#)

chief, chiefs

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: chief priests, [priest](#), tax collector)

Bible References:

- [Daniel 01:11-13](#)
- [Ezekiel 26:15-16](#)
- [Luke 19:1-2](#)
- [Psalm 004:1](#)

Word Data:

- Strong's: H47, H441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G4410, G4413, G5506

Uses:

- [Esra 2:68-69](#)

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 it 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](#), [believe](#), beloved)

Bible References:

- [1 John 02:27-29](#)
- [3 John 01:1-4](#)
- [Galatians 04:19-20](#)
- [Genesis 45:9-11](#)
- [Joshua 08:34-35](#)
- [Nehemiah 05:4-5](#)

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- [Esra 9:10-12](#)
- [Esra 10:3-4](#)
- [Esra 10:41-44](#)

clan, clans

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: family, Jethro, [tribe](#))

Bible References:

- 1 Chronicles 06:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40-43
- Joshua 15:20
- Numbers 03:38-39

Word Data:

- Strong’s: H1, H441, H1004, H4940

Uses:

- [Esra 1:5-6](#)
- [Esra 4:1-2](#)
- [Esra 8:28-30](#)
- [Esra 10:16-17](#)

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean

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.

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:

- 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.
- 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: [defile](#), [demon](#), [holy](#), [sacrifice](#))

Bible References:

- Genesis 07:1-3
- Genesis 07:8-10
- Deuteronomy 12:15-16
- [Psalms 051:7-9](#)
- [Proverbs 20:29-30](#)
- [Ezekiel 24:13](#)
- [Matthew 23:27-28](#)
- [Luke 05:12-13](#)
- [Acts 08:6-8](#)
- [Acts 10:27-29](#)
- [Colossians 03:5-8](#)
- [1 Thessalonians 04:7-8](#)
- [James 04:8-10](#)

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2839, G2840, G3394, G3689

Uses:

- [Esra 9:10-12](#)

command, commands, commanded, commandment, commandments

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, law, Ten Commandments)

Bible References:

- [Luke 01:5-7](#)
- [Matthew 01:24-25](#)
- [Matthew 22:37-38](#)
- [Matthew 28:20](#)
- Numbers 01:17-19
- [Romans 07:7-8](#)

Word Data:

- Strong’s: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- [Esra 3:1-2](#)
- [Esra 4:3](#)
- [Esra 6:8-10](#)
- [Esra 7:11-13](#)
- [Esra 9:10-12](#)
- [Esra 9:13-14](#)

companion, companions

Facts:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with.”

Bible References:

- [Ezekiel 37:15-17](#)
- [Hebrews 01:8-9](#)
- [Proverbs 02:16-17](#)
- [Psalms 038:11-12](#)

Word Data:

- Strong's: H251, H441, H2269, H2270, H2271, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G2844, G3353, G4791, G4898, G4904

Uses:

- [Esra 4:7-8](#)
- [Esra 4:17-19](#)
- [Esra 5:3-5](#)
- [Esra 6:13-15](#)

confess, confessed, confesses, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- [1 John 01:8-10](#)
- [2 John 01:7-8](#)
- [James 05:16-18](#)
- [Leviticus 05:5-6](#)
- [Matthew 03:4-6](#)
- [Nehemiah 01:6-7](#)
- [Philippians 02:9-11](#)
- [Psalms 038:17-18](#)

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Uses:

- [Esra 10:1-2](#)

consecrate, consecrated, consecration

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](#), [pure](#), sanctify)

Bible References:

- [1 Timothy 04:3-5](#)
- [2 Chronicles 13:8-9](#)
- [Ezekiel 44:19](#)

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G1457, G5048

Uses:

- [Esra 8:28-30](#)

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's 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](#), [grace](#), [Israel](#), [people of God](#), [promise](#))

Bible References:

- [Ezra 03:10-11](#)
- [Numbers 14:17-19](#)

Word Data:

- Strong's: H2617

Uses:

- [Esra 3:10-11](#)
- [Esra 7:27-28](#)
- [Esra 9:8-9](#)

covenant, covenants, new 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.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

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.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”

- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: [covenant](#), [promise](#))

Bible References:

- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- [Mark 14:22-25](#)
- [Luke 01:72-75](#)
- [Luke 22:19-20](#)
- [Acts 07:6-8](#)
- [1 Corinthians 11:25-26](#)
- [2 Corinthians 03:4-6](#)
- [Galatians 03:17-18](#)
- [Hebrews 12:22-24](#)

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.
- **21:05** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. 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. The Messiah would start the **New Covenant**.

- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **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. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G802, G1242, G4934

Uses:

- **Esra 10:3-4**

cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is 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 were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work 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: [How to Translate Unknowns](#))

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:1-3
- 1 Samuel 16:2-3
- 1 Kings 01:9-10
- 2 Chronicles 11:13-15
- 2 Chronicles 15:10-11
- [Matthew 22:4](#)
- [Luke 13:15-16](#)
- [Luke 14:4-6](#)
- [Hebrews 09:13-15](#)

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H1241, H1241, H4399, H4735, H4806, H5695, H5697, H5697, H6499, H6499, H6510, H6510, H6629, H7214, H7716, H7794, H7794, H7921, H8377, H8377, H8450, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G4165, G5022, G5022

Uses:

- [Esra 6:8-10](#)

Cyrus

Facts:

Cyrus was a Persian king who founded the Persian empire in about 550 BC, through military conquest. In history he was also known as Cyrus the Great.

- King Cyrus conquered the city of Babylon, which led to the release of the Israelites who had been kept in exile there.
- Cyrus was known for his tolerant attitude toward the people of the nations he conquered. His kindness toward the Jews led to the rebuilding of the Jerusalem temple after the exile.
- Cyrus was reigning during the time when Daniel, Ezra, and Nehemiah were living.

(Translation suggestions: [Translate Names](#))

(See also: Daniel, [Darius](#), [Ezra](#), [Nehemiah](#), [Persia](#))

Bible References:

- 2 Chronicles 36:22-23
- [Daniel 01:19-21](#)
- [Ezra 05:12-13](#)
- [Isaiah 44:28](#)

Word Data:

- Strong's: H3566

Uses:

- [Esra 1:1-2](#)
- [Esra 1:7-8](#)
- [Esra 3:6-7](#)
- [Esra 4:3](#)
- [Esra 4:4-6](#)
- [Esra 5:12-13](#)
- [Esra 6:3-5](#)
- [Esra 6:13-15](#)

Darius

Facts:

Darius was the name of several kings of Persia. It is possible that “Darius” was a title rather than a name. * “Darius the Mede” was the king who was tricked into having the prophet Daniel thrown into a lion’s den as punishment for worshiping God. * “Darius the Persian” helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Persia](#), [Babylon](#), [Daniel](#), [Ezra](#), [Nehemiah](#))

Bible References:

- [Ezra 04:4-6](#)
- [Haggai 01:1-2](#)
- [Nehemiah 12:22-23](#)
- [Zechariah 01:1-3](#)

Word Data:

- Strong’s: H1867, H1868

Uses:

- [Esra 4:4-6](#)
- [Esra 4:23-24](#)
- [Esra 5:6-7](#)
- [Esra 6:1-2](#)
- [Esra 6:11-12](#)
- [Esra 6:13-15](#)

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- [2 Timothy 02:8-10](#)
- [Acts 02:25-26](#)
- [Acts 13:21-22](#)
- [Luke 01:30-33](#)
- [Mark 02:25-26](#)

Examples from the Bible stories:

***17:02** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God. ***17:03** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath. ***17:04** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul. ***17:05** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.

***17:06** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices. ***17:09** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God. ***17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was.

David repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G1138

Uses:

- [Esra 3:10-11](#)
- [Esra 8:1-3](#)
- [Esra 8:18-20](#)

day, days

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: judgment day, last day)

Bible References:

- [Acts 20:4-6](#)
- [Daniel 10:4-6](#)
- [Ezra 06:13-15](#)
- [Ezra 06:19-20](#)
- [Matthew 09:14-15](#)

Word Data:

- Strong's: H3117, H3118, H6242, G2250

Uses:

- [Esra 3:6-7](#)
- [Esra 6:13-15](#)
- [Esra 6:19-20](#)
- [Esra 7:8-10](#)
- [Esra 8:31-32](#)
- [Esra 10:9-10](#)
- [Esra 10:16-17](#)

decree, decrees, decreed

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](#), declare, law, [proclaim](#))

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- [Acts 17:5-7](#)
- [Daniel 02:12-13](#)
- [Esther 01:21-22](#)
- [Luke 02:1-3](#)

Word Data:

- Strong's: H559, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G1378

Uses:

- [Esra 3:3-5](#)
- [Esra 4:20-22](#)
- [Esra 5:3-5](#)
- [Esra 5:8-10](#)
- [Esra 5:12-13](#)
- [Esra 6:3-5](#)
- [Esra 6:11-12](#)
- [Esra 6:13-15](#)

- [Esra 7:8-10](#)
- [Esra 7:21-23](#)
- [Esra 8:35-36](#)

dedicate, dedicates, dedicated, dedication**Definition:**

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word “dedication” refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem’s repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term “dedicate” could also be translated as “specially assign a special purpose” or “commit something to be used for a specific use” or “commit someone to do a special task.”

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- [1 Corinthians 06:9-11](#)
- 1 Kings 07:51
- [1 Timothy 04:3-5](#)
- 2 Chronicles 02:4-5
- [John 17:18-19](#)
- [Luke 02:22-24](#)

Word Data:

- Strong’s: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G1456, G1457

Uses:

- [Esra 6:16-18](#)

defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [clean](#), [clean](#))

Bible References:

- 2 Kings 23:8-9
- Exodus 20:24-26
- Genesis 34:27-29
- Genesis 49:3-4
- [Isaiah 43:27-28](#)
- Leviticus 11:43-45
- [Mark 07:14-16](#)
- [Matthew 15:10-11](#)

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, H2933, H2936, H5953, G733, G2839, G2840, G3392, G3435, G4696, G5351

translationWords *defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled*

Uses:

- [Esra 2:61-63](#)

descend, descends, descended, descending, descendant, descendants

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, **ancestor**, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 09:4-5
- **Acts 13:23-25**
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

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.

Word Data:

- Strong’s: H319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G1074, G1085, G4690

Uses:

- **Esra 2:3-6**
- **Esra 2:7-10**
- **Esra 2:11-14**
- **Esra 2:15-18**

- [Esra 2:36-39](#)
- [Esra 2:40-42](#)
- [Esra 2:43-46](#)
- [Esra 2:55-58](#)
- [Esra 2:59-60](#)
- [Esra 2:61-63](#)
- [Esra 3:8-9](#)
- [Esra 8:1-3](#)
- [Esra 8:12-14](#)
- [Esra 8:15-16](#)
- [Esra 10:1-2](#)
- [Esra 10:18-19](#)
- [Esra 10:26-29](#)
- [Esra 10:33-36](#)
- [Esra 10:41-44](#)

dishonor, dishonors, dishonored, 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, honor)

Bible References:

- [1 Corinthians 04:10-11](#)
- [1 Samuel 20:32-34](#)
- [2 Corinthians 06:8-10](#)
- [Ezekiel 22:6-9](#)
- [John 08:48-49](#)
- [Leviticus 18:6-8](#)

Word Data:

- Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7036, H7043, G818, G819, G820, G987, G2617

Uses:

- [Esra 4:14-16](#)

disobey, disobeys, disobeyed, disobedience, disobedient

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: authority, [evil](#), [sin](#), obey)

Bible References:

- 1 Kings 13:20-22
- [Acts 26:19-21](#)
- [Colossians 03:5-8](#)
- [Luke 01:16-17](#)
- [Luke 06:49](#)
- [Psalms 089:30-32](#)

Examples from the Bible stories:

- **02:11** God said to the man, “You listened to your wife and **disobeyed** me.”
- **13:07** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:02** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** “The older son said to his father, ‘All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.’”

Word Data:

- Strong’s: H4784, H5674, G506, G543, G544, G545, G3847, G3876

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 also: [How to Translate Unknowns](#))

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:3-4
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- [Luke 13:15-16](#)
- [Matthew 21:1-3](#)

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

Uses:

- [Esra 2:66-67](#)

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be “offering of grape wine.”
- When Paul says he is being “poured out like an offering” this could also be translated as “I am completely committed to teaching God’s message to people, just like an offering of wine is poured out completely on the altar.”

(See also: [burnt offering](#), grain offering)

Bible References:

- Exodus 25:28-30
- [Ezekiel 45:16-17](#)
- Genesis 35:14-15
- [Jeremiah 07:16-18](#)
- Numbers 05:15

Word Data:

- Strong's: H5257, H5261, H5262

Uses:

- [Esra 7:17-18](#)

earth, earthen, 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](#), world)

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- [Daniel 04:35](#)
- [Luke 12:51-53](#)
- [Matthew 06:8-10](#)
- [Matthew 11:25-27](#)
- [Zechariah 06:5-6](#)

Word Data:

- Strong's: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- [Esra 5:11](#)

Egypt, Egyptian, Egyptians

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: Herod the Great, Joseph (NT), Nile River, [patriarchs](#))

Bible References:

- 1 Samuel 04:7-9
- [Acts 07:9-10](#)
- Exodus 03:7-8
- Genesis 41:27-29
- Genesis 41:55-57
- [Matthew 02:13-15](#)

Examples from the Bible stories:

- **08:04** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **08:08** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **08:11** So Jacob sent his older sons to **Egypt** to buy food.
- **08:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **09:01** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong’s: H4713, H4714, G124, G125

Uses:

- [Esra 9:1-2](#)

Elam, Elamites

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called “Elamites,” and they lived in a region that was also called “Elam.”
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(Translation suggestions: [How to Translate Names](#))

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 01:17-19
- [Acts 02:8-11](#)
- [Ezra 08:4-7](#)
- [Isaiah 22:5-7](#)

Word Data:

- Strong's: H5867, H5962, G1639

Uses:

- [Esra 2:7-10](#)
- [Esra 2:31-33](#)
- [Esra 4:9-10](#)
- [Esra 8:4-7](#)
- [Esra 10:1-2](#)

elder, elders

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:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14-16
- Acts 05:19-21
- Acts 14:23-26
- Mark 11:27-28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Uses:

- Esra 5:3-5
- Esra 5:8-10
- Esra 6:6-7
- Esra 10:7-8

enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

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 person is a servant or a slave.

- 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 was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was 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 did not mean that the person speaking was an actual servant.
- In the Old Testament, God’s prophets and other people who worshiped God were often referred to as his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were 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 obey his master.

(See: [Metaphor](#))

(See also: [commit](#), [enslave](#), [household](#), [lord](#), [obey](#), [righteous](#), [serve](#))

Bible References:

- [Acts 04:29-31](#)
- [Acts 10:7-8](#)
- [Colossians 01:7-8](#)
- [Colossians 03:22-25](#)
- [Genesis 21:10-11](#)
- [Luke 12:47-48](#)
- [Mark 09:33-35](#)
- [Matthew 10:24-25](#)
- [Matthew 13:27-28](#)

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."

Word Data:

- Strong's: H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G1249, G1401, G1402, G2324, G3407, G3411, G3610, G3816, G4983, G5257

Uses:

- [Esra 2:55-58](#)
- [Esra 2:64-65](#)
- [Esra 4:11-12](#)
- [Esra 5:11](#)
- [Esra 7:24](#)
- [Esra 8:17](#)
- [Esra 9:10-12](#)

epistle, letter, letters

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include “written message” or “written down words” or “writing.”

(See also: encourage, exhort, teach)

Bible References:

- [1 Thessalonians 05:25-28](#)
- [2 Thessalonians 02:13-15](#)
- [Acts 09:1-2](#)
- [Acts 28:21-22](#)

Word Data:

- Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, H6600, G1121, G1989, G1992

Uses:

- [Esra 4:7-8](#)
- [Esra 4:17-19](#)

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 and 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](#), [sin](#), good, [righteous](#), demon)

Bible References:

- 1 Samuel 24:10-11
- [1 Timothy 06:9-10](#)
- [3 John 01:9-10](#)
- Genesis 02:15-17
- Genesis 06:5-6
- [Job 01:1-3](#)
- [Job 08:19-20](#)
- Judges 09:55-57
- [Luke 06:22-23](#)
- [Matthew 07:11-12](#)
- [Proverbs 03:7-8](#)
- [Psalms 022:16-17](#)

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.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- **Esra 9:13-14**

ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep 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](#), [lamb](#), [sacrifice](#), shepherd)

Bible References:

- [Acts 08:32-33](#)
- [Genesis 30:31-32](#)
- [John 02:13-14](#)
- [Luke 15:3-5](#)
- [Mark 06:33-34](#)
- [Matthew 09:35-36](#)
- [Matthew 10:5-7](#)
- [Matthew 12:11-12](#)
- [Matthew 25:31-33](#)

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.’”

translationWords *ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins*

Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G4165, G4262, G4263

Uses:

- [Esra 6:8-10](#)
- [Esra 7:17-18](#)
- [Esra 10:18-19](#)

exile, exiles, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: [Babylon](#), Judah)

Bible References:

- 2 Kings 24:13-14
- [Daniel 02:25-26](#)
- [Ezekiel 01:1-3](#)
- [Isaiah 20:3-4](#)
- [Jeremiah 29:1-3](#)

Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G3927

Uses:

- [Esra 1:9-11](#)
- [Esra 2:1-2](#)
- [Esra 4:1-2](#)

- [Esra 5:12-13](#)
- [Esra 6:19-20](#)
- [Esra 6:21-22](#)
- [Esra 8:35-36](#)
- [Esra 10:7-8](#)
- [Esra 10:16-17](#)

Ezra

Facts:

Ezra was an Israelite priest and expert in Jewish law who recorded the history of the Israelites' return to Jerusalem from Babylon where Israel had been held captive for 70 years.

- Ezra recorded this part of Israel's history in the biblical book of Ezra. He may also have written the book of Nehemiah, since these two books had originally been one single book.
- When Ezra returned to Jerusalem he re-established the Law, since the Israelites had stopped obeying the Sabbath laws and had intermarried with women who practiced pagan religions.
- Ezra also helped rebuild the temple, which had been destroyed by the Babylonians when they captured Jerusalem.
- There are two other men named Ezra mentioned in the Old Testament.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [exile](#), [Jerusalem](#), [law](#), [Nehemiah](#), [temple](#))

Bible References:

- [Ezra 07:6-7](#)
- [Nehemiah 08:1-3](#)
- [Nehemiah 12:1-3](#)

Word Data:

- Strong's: H250, H5830, H5831, H5834

Uses:

- [Esra 7:1-5](#)
- [Esra 7:6-7](#)
- [Esra 7:21-23](#)
- [Esra 10:1-2](#)
- [Esra 10:9-10](#)
- [Esra 10:16-17](#)

faithful, faithfulness, unfaithful, unfaithfulness

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.

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- 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.”
- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: adultery, [believe](#), [disobey](#), faith, [believe](#))

Bible References:

- Genesis 24:49
- Leviticus 26:40-42
- Numbers 12:6-8
- Joshua 02:14

- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13
- Isaiah 01:26
- Jeremiah 09:7-9
- Hosea 05:5-7
- Luke 12:45-46
- Luke 16:10-12
- Colossians 01:7-8
- 1 Thessalonians 05:23-24
- 3 John 01:5-8

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."

Word Data:

- Strong's: H529, H530, H539, H540, H571, H898, H2181, H4603, H4604, H4820, G569, G571, G4103

faithless, faithlessness

Definition:

The term “faithless” means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

Translation Suggestions

- Depending on the context, the term “faithless” could be translated as “unfaithful” or “unbelieving” or “disobedient to God” or “not believing.”
- The term “faithlessness” could be translated as “unbelief” or “unfaithfulness” or “rebellion against God.”

(See also: [How to Translate Names](#))

(See also: [believe](#), [faithful](#), [disobey](#))

Bible References:

- [Ezekiel 43:6-8](#)
- [Ezra 09:1-2](#)
- [Jeremiah 02:18-19](#)
- [Proverbs 02:20-22](#)
- [Revelation 21:7-8](#)

Word Data:

- Strong's: G571

Uses:

- [Esra 9:1-2](#)
- [Esra 10:5-6](#)

fast, fasts, fasted, fasting, fastings

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3-4
- [Acts 13:1-3](#)
- [Jonah 03:4-5](#)
- [Luke 05:33-35](#)
- [Mark 02:18-19](#)
- [Matthew 06:16-18](#)
- [Matthew 09:14-15](#)

Examples from the Bible stories:

- **25:01** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:08** ”For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G777, G3521, G3522, G3523

Uses:

- [Esra 8:21-23](#)

feast, feasts, feasting

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:

- [2 Peter 02:12-14](#)
- [Genesis 26:30-31](#)
- [Genesis 29:21-22](#)
- [Genesis 40:20-23](#)
- [Jude 01:12-13](#)
- [Luke 02:41-44](#)
- [Luke 14:7-9](#)
- [Matthew 22:1-3](#)

Word Data:

- Strong's: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- [Esra 3:3-5](#)

festival, festivals

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:30-31
- 2 Chronicles 08:12-13
- Exodus 05:1-2
- [John 04:43-45](#)
- [Luke 22:1-2](#)

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G1456, G1858, G1859

Uses:

- [Esra 3:3-5](#)
- [Esra 6:21-22](#)

flocks, flock, flocking, herd, herds**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](#), ox, pig, [sheep](#),)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- [Luke 02:8-9](#)
- [Matthew 08:30-32](#)
- [Matthew 26:30-32](#)

Word Data:

- Strong's: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- [Esra 10:18-19](#)

found, founded, founder, foundation, foundations

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- 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)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- [Ezekiel 13:13-14](#)
- [Luke 14:28-30](#)
- [Matthew 13:34-35](#)
- [Matthew 25:34-36](#)

Word Data:

- Strong’s: H134, H787, H803, H808, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H6884, H8356, G2310, G2311, G2602

Uses:

- [Esra 3:10-11](#)

- [Esra 3:12-13](#)
- [Esra 4:11-12](#)
- [Esra 5:16](#)

freewill offering, freewill offerings

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: [burnt offering](#), [Ezra](#), [feast](#), grain offering, guilt offering, [law](#), [sin offering](#))

Bible References:

- 1 Chronicles 29:6-7
- 2 Chronicles 35:7-9
- Deuteronomy 12:17
- Exodus 36:2-4
- Leviticus 07:15-16

Word Data:

- Strong's: H5068, H5071

Uses:

- [Ezra 1:3-4](#)
- [Ezra 3:3-5](#)
- [Ezra 8:28-30](#)

fulfill, fulfilled

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), Christ, minister, call)

Bible References:

- 1 Kings 02:26-27
- [Acts 03:17-18](#)
- Leviticus 22:17-19
- [Luke 04:20-22](#)
- [Matthew 01:22-23](#)
- [Matthew 05:17-18](#)
- [Psalms 116:12-15](#)

Examples from the Bible stories:

- [24:04](#) John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- [40:03](#) The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- [42:07](#) Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- [43:05](#) “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- [43:07](#) “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”

- **44:05** "Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- **Esra 1:1-2**

Gilead, Gileadite, Gileadites

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: [How to Translate Names](#))

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:21-22
- 1 Samuel 11:1-2
- [Amos 01:3-4](#)
- Deuteronomy 02:36-37
- Genesis 31:19-21
- Genesis 37:25-26

Word Data:

- Strong's: H1568, H1569

Uses:

- [Esra 2:61-63](#)

glory, glorious, glorify, glorifies

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.

The term “glorify” means to show or tell how great and important something or someone is. It literally means to “give glory to.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

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.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as, “be shown to be very great” or “be praised” or “be exalted.”

(See also: exalt, obey, **praise**)

Bible References:

- Exodus 24:16-18
- Numbers 14:9-10
- **Isaiah 35:1-2**
- **Luke 18:42-43**
- **Luke 02:8-9**
- **John 12:27-29**
- **Acts 03:13-14**
- **Acts 07:1-3**
- **Romans 08:16-17**
- **1 Corinthians 06:19-20**
- **Philippians 02:14-16**
- **Philippians 04:18-20**
- **Colossians 03:1-4**
- **1 Thessalonians 02:5-6**
- **James 02:1-4**
- **1 Peter 04:15-16**
- **Revelation 15:3-4**

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?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G1391, G1392, G1740, G1741, G2620, G2744, G2745, G2746, G2755, G2811, G4888

Uses:

- **Esra 7:27-28**

goat, goats, goatskins, scapegoat, kids

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.
- Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their 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 its tendency to wander away from the one taking care of it.
- 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 that the animal was bearing the people’s sins.

(See also: [flock](#), [sacrifice](#), [sheep](#), [righteous](#), [wine](#))

Bible References:

- Exodus 12:3-4
- Genesis 30:31-32
- Genesis 31:10-11
- Genesis 37:31-33
- Leviticus 03:12-14
- [Matthew 25:31-33](#)

Word Data:

- Strong’s: H689, H1423, H1429, H1601, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H6939, H7716, H8163, H8166, H8495, G122, G2055, G2056, G5131

Uses:

- [Esra 6:16-18](#)
- [Esra 8:35-36](#)

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 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, [false god](#), God the Father, Holy Spirit, [false god](#), Son of God, [Yahweh](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Samuel 10:7-8](#)
- [1 Timothy 04:9-10](#)
- [Colossians 01:15-17](#)
- [Deuteronomy 29:14-16](#)
- [Ezra 03:1-2](#)

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

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.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- Esra 1:1-2
- Esra 1:3-4
- Esra 3:1-2
- Esra 4:1-2
- Esra 5:1-2
- Esra 6:11-12
- Esra 6:13-15
- Esra 6:21-22
- Esra 7:6-7
- Esra 7:21-23
- Esra 7:25-26
- Esra 8:18-20
- Esra 8:35-36
- Esra 9:3-4
- Esra 9:8-9
- Esra 9:15
- Esra 10:3-4
- Esra 10:11

god, false god, gods, goddess, idol, idols, idolater, idolaters, idolatrous, idolatry

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.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

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, Baal, Molech, demon, image, **kingdom**, worship)

Bible References:

- Genesis 35:1-3

- Exodus 32:1-2
- Psalms 031:5-7
- Psalms 081:8-10
- Isaiah 44:20
- Acts 07:41-42
- Acts 07:43
- Acts 15:19-21
- Acts 19:26-27
- Romans 02:21-22
- Galatians 04:8-9
- Galatians 05:19-21
- Colossians 03:5-8
- 1 Thessalonians 01:8-10

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**.

Word Data:

- Strong's: H205, H367, H410, H426, H430, H457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G1493, G1494, G1495, G1496, G1497, G2299, G2712

Uses:

- Introduction to Ezra
- Ezra 09 General Notes

gold, golden

Definition:

Gold is a yellow, 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 earrings and other jewelry, and 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, [false god](#), [silver](#), tabernacle, [temple](#))

Bible References:

- [1 Peter 01:6-7](#)
- [1 Timothy 02:8-10](#)
- [2 Chronicles 01:14-15](#)
- [Acts 03:4-6](#)
- [Daniel 02:31-33](#)

Word Data:

- Strong's: H1220, H1222, H1722, H2091, H2742, H3800, H4062, H5458, H6884, H6885, G5552, G5553, G5554, G5557

Uses:

- [Esra 1:3-4](#)
- [Esra 1:9-11](#)
- [Esra 2:68-69](#)
- [Esra 5:14-15](#)
- [Esra 6:3-5](#)
- [Esra 7:14-16](#)

- [Esra 8:24-25](#)
- [Esra 8:26-27](#)
- [Esra 8:33-34](#)

govern, government, governments, governor, governors, proconsul, proconsuls

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- 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” consists 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](#), [province](#), Rome, ruler)

Bible References:

- [Acts 07:9-10](#)
- [Acts 23:22-24](#)
- [Acts 26:30-32](#)
- [Mark 13:9-10](#)
- [Matthew 10:16-18](#)
- [Matthew 27:1-2](#)

Word Data:

- Strong’s: H324, H1777, H2142, H2280, H2710, H4951, H5148, H5460, H6346, H6347, H6486, H6664, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

translationWords *govern, government, governments, governor, governors, proconsul, proconsuls*

Uses:

- [Esra 2:61-63](#)
- [Esra 5:14-15](#)
- [Esra 6:6-7](#)
- [Esra 8:35-36](#)

grain, grains, grainfields

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.
- A head of grain is 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:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- [Luke 06:1-2](#)
- [Mark 02:23-24](#)
- [Matthew 13:7-9](#)
- Ruth 01:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G3450, G4621, G4719

Uses:

- [Esra 7:17-18](#)

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.”

(See also: innocent, [iniquity](#), [punish](#), [sin](#))

Bible References:

- Exodus 28:36-38
- [Isaiah 06:6-7](#)
- [James 02:10-11](#)
- [John 19:4-6](#)
- [Jonah 01:14-16](#)

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.

Word Data:

- Strong’s: H816, H817, H818, H5352, H5355, G338, G1777, G3784, G5267

Uses:

- [Esra 9:5-6](#)
- [Esra 9:13-14](#)
- [Esra 9:15](#)
- [Esra 10:18-19](#)

Haggai

Facts:

Haggai was a prophet of Judah after the Jews returned home from being captives in Babylon.

- During the period when Haggai was prophesying, King Uzziah was reigning over Judah.
- The prophet Zechariah was also prophesying during this period.
- Haggai and Zechariah exhorted the Jews to rebuild the temple, which had been destroyed by the Babylonians under King Nebuchadnezzar.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Judah](#), [Nebuchadnezzar](#), [Uzziah](#), [Zechariah \(OT\)](#))

Bible References:

- [Ezra 05:1-2](#)
- [Ezra 06:13-15](#)

Word Data:

- Strong's: H2292

Uses:

- [Esra 5:1-2](#)
- [Esra 6:13-15](#)

hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of

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.
- 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.
 - 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.
- 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.
- 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

translation *Word* *hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right h*

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, bless, **captive**, honor, **power**)

Bible References:

- **Acts 07:22-25**
- **Acts 08:14-17**
- **Acts 11:19-21**
- Genesis 09:5-7
- Genesis 14:19-20
- **John 03:34-36**
- **Mark 07:31-32**
- **Matthew 06:3-4**

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- **Esra 8:31-32**

head, heads, forehead, foreheads, baldhead, headfirst, headbands, headscarves, beheaded

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 parts 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 as in “the head of Joseph,” which refers 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 also: [grain](#))

Bible References:

- 1 Chronicles 01:51-54

translation *Wordshead, heads, forehead, foreheads, baldhead, headfirst, headbands, headscarves, beheaded*

- 1 Kings 08:1-2
- 1 Samuel 09:22
- Colossians 02:10-12
- Colossians 02:18-19
- Numbers 01:4-6

Word Data:

- Strong's: H441, H1270, H1538, H1627, H3852, H4425, H4761, H4763, H5110, H5324, H6285, H6287, H6797, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

Uses:

- Esra 1:5-6

heart, hearts

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. That person has 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 literally 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)

Bible References:

- [1 John 03:16-18](#)
- [1 Thessalonians 02:3-4](#)
- [2 Thessalonians 03:13-15](#)
- [Acts 08:20-23](#)
- [Acts 15:7-9](#)
- [Luke 08:14-15](#)
- [Mark 02:5-7](#)
- [Matthew 05:5-8](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G674, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

Uses:

- [Esra 6:21-22](#)
- [Esra 7:27-28](#)

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually 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 also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- [1 Thessalonians 01:8-10](#)
- [1 Thessalonians 04:16-18](#)
- Deuteronomy 09:1-2
- [Ephesians 06:9](#)
- Genesis 01:1-2
- Genesis 07:11-12
- [John 03:12-13](#)
- [John 03:27-28](#)
- [Matthew 05:17-18](#)
- [Matthew 05:46-48](#)

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.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- **Esra 1:1-2**
- **Esra 5:11**
- **Esra 6:8-10**
- **Esra 7:11-13**
- **Esra 7:21-23**
- **Esra 9:5-6**

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, [Assyria](#), [false god](#), [Judah](#), Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- [Hosea 01:1-2](#)
- [Matthew 01:9-11](#)
- [Proverbs 25:1-3](#)

Word Data:

- Strong's: H2396, H3169, G1478

Uses:

- [Esra 2:15-18](#)

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, [priest](#), [temple](#))

Bible References:

- [Acts 05:26-28](#)
- [Acts 07:1-3](#)
- [Acts 09:1-2](#)
- Exodus 30:10
- [Hebrews 06:19-20](#)
- Leviticus 16:32-33
- [Luke 03:1-2](#)
- [Mark 02:25-26](#)
- [Matthew 26:3-5](#)
- [Matthew 26:51-54](#)

Examples from the Bible stories:

- **13:08** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:07** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:03** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:01** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.

- **39:03** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:07** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:02** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:01** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:06** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G748, G749

Uses:

- **Esra 7:1-5**

Hittite, Hittites

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: [descendant](#), Esau, [foreigner](#), Ham, mighty, [Solomon](#), [Uriah](#))

Bible References:

- 1 Kings 09:20-21
- Exodus 03:7-8
- Genesis 23:10-11
- Genesis 25:9-11
- Joshua 01:4-5
- [Nehemiah 09:7-8](#)
- Numbers 13:27-29

Word Data:

- Strong's: H2850

Uses:

- [Esra 9:1-2](#)

holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: altar of incense, ark of the covenant, bread, **consecrate**, courtyard, curtain, **holy**, set apart, tabernacle, **temple**)

Bible References:

- 1 Kings 06:16-18
- **Acts 06:12-15**
- Exodus 26:31-33
- Exodus 31:10-11
- **Ezekiel 41:1-2**
- **Ezra 09:8-9**
- **Hebrews 09:1-2**
- Leviticus 16:17-19
- **Matthew 24:15-18**
- **Revelation 15:5-6**

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Uses:

- [Esra 9:8-9](#)

holy, holiness, unholy, sacred

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.
- People cannot approach him unless he allows them to, because he is holy and they are merely 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.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

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.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”

- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, **consecrate**, sanctify, set apart)

Bible References:

- Genesis 28:20-22
- 2 Kings 03:1-3
- **Lamentations 04:1-2**
- **Ezekiel 20:18-20**
- **Matthew 07:6**
- **Mark 08:38**
- **Acts 07:33-34**
- **Acts 11:7-10**
- **Romans 01:1-3**
- **2 Corinthians 12:3-5**
- **Colossians 01:21-23**
- **1 Thessalonians 03:11-13**
- **1 Thessalonians 04:7-8**
- **2 Timothy 03:14-15**

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.”
- **13:01** “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.

Word Data:

- Strong’s: H430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G1859, G2150, G2412, G2413, G2839, G3741, G3742

Uses:

- **Esra 2:61-63**
- **Esra 9:1-2**

hope, hoped, hopes

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- 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 in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- 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 a, “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, confidence, good, obey, [trust](#), word of God)

Bible References:

- 1 Chronicles 29:14-15
- [1 Thessalonians 02:17-20](#)
- [Acts 24:14-16](#)
- [Acts 26:6-8](#)
- [Acts 27:19-20](#)
- [Colossians 01:4-6](#)
- [Job 11:20](#)

Word Data:

- Strong's: H982, H983, H986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G91, G560, G1679, G1680, G2070

Uses:

- [Esra 10:1-2](#)

horse, horses, warhorse, warhorses, horseback

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](#), [Solomon](#))

Bible References:

- 1 Chronicles 18:3-4
- 2 Kings 02:11-12
- Exodus 14:23-25
- [Ezekiel 23:5-7](#)
- [Zechariah 06:7-8](#)

Word Data:

- Strong's: H47, H5483, H5484, H6571, H7409, G2462

Uses:

- [Esra 2:66-67](#)

house of God, Yahweh's house

Definition:

In the Bible, the phrases “house of God” (God’s house) and “house of Yahweh (Yahweh’s house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes “God’s house” is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as “a house for worshipping God” or “a place for worshipping God.”
- If it is referring to the temple or tabernacle, this could be translated as “the temple (or tabernacle) where God is worshiped (or “where God is present” or “where God meets with his people.”)
- The word “house” may be important to use in the translation in order to communicate that God “dwells” there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, [temple](#))

Bible References:

- [1 Timothy 03:14-15](#)
- [2 Chronicles 23:8-9](#)
- [Ezra 05:12-13](#)
- [Genesis 28:16-17](#)
- [Judges 18:30-31](#)
- [Mark 02:25-26](#)
- [Matthew 12:3-4](#)

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Uses:

- [Esra 1:1-2](#)
- [Esra 1:3-4](#)
- [Esra 1:5-6](#)
- [Esra 2:68-69](#)

- [Esra 3:8-9](#)
- [Esra 4:23-24](#)
- [Esra 5:8-10](#)
- [Esra 5:12-13](#)
- [Esra 5:14-15](#)
- [Esra 5:16](#)
- [Esra 6:3-5](#)
- [Esra 6:13-15](#)
- [Esra 6:16-18](#)
- [Esra 7:14-16](#)
- [Esra 7:17-18](#)
- [Esra 8:17](#)
- [Esra 8:24-25](#)
- [Esra 8:28-30](#)
- [Esra 8:35-36](#)
- [Esra 9:8-9](#)

humble, humbles, humbled, 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 one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When 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:

- [James 01:19-21](#)
- [James 03:13-14](#)
- [James 04:8-10](#)
- [Luke 14:10-11](#)
- [Luke 18:13-14](#)
- [Matthew 18:4-6](#)
- [Matthew 23:11-12](#)

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.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G858, G4236, G4239, G4240, G5011, G5012, G5013, G5391

Uses:

- [Esra 8:21-23](#)

humiliate, humiliated, humiliation

Facts:

The term “humiliate” means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called “humiliation.”

- When God in humbling someone it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”

(See also: disgrace · [humble](#) · [shame](#))

Bible References:

- Deuteronomy 21:13-14
- [Ezra 09:5-6](#)
- [Proverbs 25:7-8](#)
- [Psalms 006:8-10](#)
- [Psalms 123:3-4](#)

Word Data:

- Strong's: H937, H954, H1421, H2778, H2781, H3001, H3637, H3639, H6030, H6031, H6256, H7034, H7043, H7511, H7817, H8216, H8213, H8217, H8589, G2617, G5014

Uses:

- [Esra 9:5-6](#)

iniquity, iniquities

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](#), [transgress](#), trespass)

Bible References:

- [Daniel 09:12-14](#)
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16-17
- [Habakkuk 02:12-14](#)
- [Matthew 13:40-43](#)
- [Matthew 23:27-28](#)
- [Micah 03:9-11](#)

Word Data:

- Strong's: H205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G92, G93, G458, G3892, G4189

Uses:

- [Esra 9:5-6](#)

inquire, inquires, inquired, inquiries

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:

- Deuteronomy 19:17-19
- [Ezekiel 20:1](#)
- [Ezekiel 20:30-32](#)
- [Ezra 07:14-16](#)
- [Job 10:4-7](#)

Word Data:

- Strong's: H1240, H1245, H1875, G1830

Uses:

- [Esra 7:14-16](#)

Ishmael, Ishmaelite, Ishmaelites

Facts:

Ishmael was the son of Abraham and the Egyptian slave Hagar. There were several other men in the Old Testament named Ishmael.

- The name “Ishmael” means “God hears.”
- God promised to bless Abraham’s son Ishmael, but he was not the son God had promised to establish his covenant with.
- God protected Hagar and Ishmael when they were sent into the desert.
- While Ishmael was living in the desert of Paran, he married an Egyptian woman.
- Ishmael son of Nethaniah was an army officer from Judah who led a group of men to kill a governor who had been appointed by the Babylonian king, Nebuchadnezzar.
- There were also four other men named Ishmael in the Old Testament.

(Translation suggestions: [How to Translate Names](#))

(See also: Abraham, [Babylon](#), [covenant](#), desert, [Egypt](#), Hagar, Isaac, [Nebuchadnezzar](#), Paran, Sarah)

Bible References:

- 1 Chronicles 01:28-31
- 2 Chronicles 23:1-3
- Genesis 16:11-12
- Genesis 25:9-11
- Genesis 25:13-16
- Genesis 37:25-26

Examples from the Bible stories:

- **05:02** So Abram married Hagar. Hagar had a baby boy, and Abram named him **Ishmael**.
- **05:04** ”I will make **Ishmael** a great nation, too, but my covenant will be with Isaac.”

Word Data:

- Strong’s: H3458, H3459

Uses:

- [Esra 10:20-22](#)

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. It means “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- Acts 02:34-36
- Acts 07:22-25
- Acts 13:23-25
- John 01:49-51
- Luke 24:21
- Mark 12:28-31
- Matthew 02:4-6
- Matthew 27:9-10
- Philippians 03:4-5

Examples from the Bible stories:

***08:15** The descendants of the twelve sons became the twelve tribes of **Israel**. ***09:03** The Egyptians forced the **Israelites** to build many buildings and even whole cities. ***09:05** A certain **Israelite** woman gave birth to a baby boy. ***10:01** They said, “This is what the God of **Israel** says, ‘Let my people go!’” ***14:12** But despite all this, the people of **Israel** complained and grumbled against God and against Moses. ***15:09** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites. ***15:12** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders. ***16:16** So God punished **Israel** again for worshiping idols. ***43:06** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Uses:

- Introduction to Ezra
- Esra 1:3-4
- Esra 2:1-2
- Esra 2:70
- Esra 3:1-2
- Esra 3:10-11
- Esra 4:1-2
- Esra 5:1-2
- Esra 5:11
- Esra 6:13-15
- Esra 6:16-18
- Esra 6:21-22
- Esra 7:6-7
- Esra 7:27-28
- Esra 8:18-20
- Esra 8:24-25
- Esra 8:35-36
- Esra 9:1-2
- Esra 9:15
- Esra 10:1-2

Jebus, Jebusite, Jebusites

Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), Ham, [Jerusalem](#), Melchizedek)

Bible References:

- 1 Chronicles 01:13-16
- 1 Kings 09:20-21
- Exodus 03:7-8
- Genesis 10:15-18
- Joshua 03:9-11
- Judges 01:20-21

Word Data:

- Strong's: H2982, H2983

Uses:

- [Esra 9:1-2](#)

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a “fountain of tears,” to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), Judah, [prophet](#), [rebel](#), suffer, well)

Bible References:

- 2 Chronicles 35:25
- [Jeremiah 01:1-3](#)
- [Jeremiah 11:1-2](#)
- [Matthew 02:17-18](#)
- [Matthew 16:13-16](#)
- [Matthew 27:9-10](#)

Examples from the Bible stories:

***19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He 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. ***21:05** Through the prophet **Jeremiah**, God promised that he would make a New Covenant, but not like the covenant God made with Israel at Sinai.

Word Data:

- Strong's: H3414, G2408

Uses:

- [Esra 1:1-2](#)

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: [Canaan](#), [Jordan River](#), [Joshua](#), [miracle](#), [Salt Sea](#))

Bible References:

- 1 Chronicles 06:77-79
- Joshua 02:1-3
- Joshua 07:2-3
- [Luke 18:35-37](#)
- [Mark 10:46-48](#)
- [Matthew 20:29-31](#)
- Numbers 22:1

Examples from the Bible stories:

***15:01** Joshua sent two spies to the Canaanite city of **Jericho**. ***15:03** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**. ***15:05** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G2410

Uses:

- [Esra 2:34-35](#)

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem” “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem,” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- It was in Jerusalem that David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it is located in the mountains.

(See also: [Babylon](#), [Christ](#), [David](#), [Jebusites](#), [Jesus](#), [Solomon](#), [temple](#), [Zion](#))

Bible References:

- [Galatians 04:26-27](#)
- [John 02:13-14](#)
- [Luke 04:9-11](#)
- [Luke 13:4-5](#)
- [Mark 03:7-8](#)
- [Mark 03:20-22](#)
- [Matthew 03:4-6](#)
- [Matthew 04:23-25](#)
- [Matthew 20:17-19](#)

Examples from the Bible stories:

- **17:05** David conquered **Jerusalem** and made it his capital city.
- **18:02** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:07** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.

- **38:01** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **38:02** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **42:08** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

Uses:

- [Esra 1:1-2](#)
- [Esra 1:3-4](#)
- [Esra 1:9-11](#)
- [Esra 2:1-2](#)
- [Esra 2:68-69](#)
- [Esra 3:1-2](#)
- [Esra 3:8-9](#)
- [Esra 4:4-6](#)
- [Esra 4:11-12](#)
- [Esra 4:20-22](#)
- [Esra 5:1-2](#)
- [Esra 5:14-15](#)
- [Esra 6:3-5](#)
- [Esra 7:6-7](#)
- [Esra 7:8-10](#)
- [Esra 7:14-16](#)
- [Esra 7:27-28](#)
- [Esra 8:28-30](#)
- [Esra 8:31-32](#)
- [Esra 9:8-9](#)
- [Esra 10:7-8](#)

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, [Israel](#), [Babylon](#), Jewish leaders)

Bible References:

- [Acts 02:5-7](#)
- [Acts 10:27-29](#)
- [Acts 14:5-7](#)
- [Colossians 03:9-11](#)
- [John 02:13-14](#)
- [Matthew 28:14-15](#)

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:02** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:06** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453, G2454

Uses:

- [Esra 4:11-12](#)
- [Esra 4:23-24](#)
- [Esra 5:1-2](#)
- [Esra 6:6-7](#)
- [Esra 6:13-15](#)

Joab

Definition:

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, [David](#))

Bible References:

- 1 Chronicles 02:16-17
- 1 Kings 01:7-8
- 1 Samuel 26:6-8
- 2 Samuel 02:18-19
- [Nehemiah 07:11-14](#)

Word Data:

- Strong's: H3097

Uses:

- [Esra 2:3-6](#)
- [Esra 8:8-11](#)

Jonathan

Facts:

Jonathan was the name of at least ten men in the Old Testament. The name means “Yahweh has given.”

- David’s best friend, Jonathan, is the most well-known Jonathan in the Bible with this name. This Jonathan was King Saul’s oldest son.
- Other Jonathans mentioned in the Old Testament include a descendant of Moses; a nephew of King David; several priests, including a son of Abiathar; and an Old Testament scribe in whose house the prophet Jeremiah was imprisoned.

(See also: [How to Translate Names](#))

(See also: [Abiathar](#), [David](#), [Moses](#), [Jeremiah](#), [priest](#), [Saul \(OT\)](#), [scribe](#))

Bible References:

- 1 Kings 01:41-42
- 1 Samuel 14:1
- 1 Samuel 20:1-2
- 2 Samuel 01:3-5

Word Data:

- Strong’s: H3083, H3129

Uses:

- [Esra 8:4-7](#)
- [Esra 10:14-15](#)

Joppa

Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa is the location of the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter brought her back to life.

(Translation suggestions: [How to Translate Names](#))

(See also: the sea, [Jerusalem](#), Sharon, Tarshish)

Bible References:

- [Acts 09:36-37](#)
- [Acts 10:7-8](#)
- [Acts 11:4-6](#)
- [Acts 11:11-14](#)
- [Jonah 01:1-3](#)

Word Data:

- Strong's: H3305, G2445

Uses:

- [Esra 3:6-7](#)

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Haggai](#), [Jericho](#), [Moses](#), [Promised Land](#), [Zechariah \(OT\)](#))

Bible References:

- 1 Chronicles 07:25-27
- Deuteronomy 03:21-22
- Exodus 17:8-10
- Joshua 01:1-3
- Numbers 27:18-19

Examples from the Bible stories:

***14:04** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.

***14:06** Immediately Caleb and **Joshua**, the other two spies, said, "It is true that the people of Canaan are tall and strong, but we can certainly defeat them!" ***14:08** Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land."

***14:14** Moses was now very old, so God chose **Joshua** to help him lead the people.

***14:15** **Joshua** was a good leader because he trusted and obeyed God. ***15:03** After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong's: H3091, G2424

Uses:

- [Esra 2:1-2](#)

joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

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 is 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.

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.”

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 it could be translated “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.” (See: [metonymy](#))

Bible References:

- [Nehemiah 08:9-10](#)
- [Psalm 048:1-3](#)
- [Isaiah 56:6-7](#)
- [Jeremiah 15:15-16](#)
- [Matthew 02:9-10](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)
- [John 03:29-30](#)
- [Acts 16:32-34](#)

- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:22-24
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
- 1 Thessalonians 05:15-18
- Philemon 01:4-7
- James 01:1-3
- 3 John 01:1-4

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.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5938, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G20, G21, G2165, G2167, G2620, G2744, G2745, G3685, G4640, G4796, G4913, G5463, G5479

Uses:

- Esra 3:12-13
- Esra 6:16-18

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: [How to Translate Names](#))

(See also: Jacob, [Jew](#), Judah, [Judea](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:9-10
- Genesis 29:35
- Genesis 38:1-2
- [Luke 03:33-35](#)
- Ruth 01:1-2

Word Data:

- Strong's: H3063

Uses:

- [Esra 1:5-6](#)
- [Esra 3:8-9](#)
- [Esra 4:1-2](#)
- [Esra 4:4-6](#)
- [Esra 5:1-2](#)
- [Esra 5:8-10](#)
- [Esra 7:14-16](#)
- [Esra 9:8-9](#)
- [Esra 10:7-8](#)

- [Esra 10:9-10](#)
- [Esra 10:23-25](#)

Judea

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: Galilee, Edom, [Judah](#), Judah, [Samaria](#))

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 02:8-11](#)
- [Acts 09:31-32](#)
- [Acts 12:18-19](#)
- [John 03:22-24](#)
- [Luke 01:5-7](#)
- [Luke 04:42-44](#)
- [Luke 05:17](#)
- [Mark 10:1-4](#)
- [Matthew 02:1-3](#)
- [Matthew 02:4-6](#)
- [Matthew 02:22-23](#)
- [Matthew 03:1-3](#)
- [Matthew 19:1-2](#)

Word Data:

- Strong's: H3061, G2453

Uses:

- [Esra 1:1-2](#)

- [Esra 1:7-8](#)
- [Esra 2:1-2](#)

judge, judges

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](#), [judge](#), [law](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:26-28](#)
- [Luke 11:18-20](#)
- [Luke 12:13-15](#)
- [Luke 18:1-2](#)
- [Matthew 05:25-26](#)
- [Ruth 01:1-2](#)

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H6414, H6415, H6416, H6417, H6419, H8196, H8199, H8201, G350, G1252, G1348, G2919, G2922, G2923

Uses:

- [Esra 7:25-26](#)
- [Esra 10:14-15](#)

judge, judges, judgment, judgments

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, law, [law](#))

Bible References:

- [1 John 04:17-18](#)
- [1 Kings 03:7-9](#)
- [Acts 10:42-43](#)
- [Isaiah 03:13-15](#)
- [James 02:1-4](#)
- [Luke 06:37](#)
- [Micah 03:9-11](#)
- [Psalm 054:1-3](#)

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.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- **Esra 5:17**

king, kings, kingdom, kingdoms, kingship, kingly

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” was used to refer to someone who was 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)

Bible References:

- [1 Timothy 06:15-16](#)
- [2 Kings 05:17-19](#)
- [2 Samuel 05:3-5](#)
- [Acts 07:9-10](#)
- [Acts 13:21-22](#)
- [John 01:49-51](#)
- [Luke 01:5-7](#)
- [Luke 22:24-25](#)
- [Matthew 05:33-35](#)
- [Matthew 14:8-9](#)

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!

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936

Uses:

- [Esra 1:1-2](#)
- [Esra 1:7-8](#)
- [Esra 2:1-2](#)
- [Esra 3:6-7](#)
- [Esra 3:10-11](#)
- [Esra 4:3](#)
- [Esra 4:4-6](#)
- [Esra 4:13](#)
- [Esra 4:14-16](#)
- [Esra 4:23-24](#)
- [Esra 5:6-7](#)
- [Esra 5:11](#)
- [Esra 6:1-2](#)
- [Esra 6:3-5](#)
- [Esra 6:8-10](#)
- [Esra 6:13-15](#)
- [Esra 7:1-5](#)
- [Esra 7:21-23](#)
- [Esra 7:27-28](#)
- [Esra 8:1-3](#)
- [Esra 8:35-36](#)
- [Esra 9:7](#)
- [Esra 9:8-9](#)

kingdom, kingdoms

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, [king](#), kingdom of God, kingdom of Israel, [Judah](#), Judah, [priest](#))

Bible References:

- [1 Thessalonians 02:10-12](#)
- [2 Timothy 04:17-18](#)
- [Colossians 01:13-14](#)
- [John 18:36-37](#)
- [Mark 03:23-25](#)
- [Matthew 04:7-9](#)
- [Matthew 13:18-19](#)
- [Matthew 16:27-28](#)
- [Revelation 01:9-11](#)

Examples from the Bible stories:

- **13:02** God said to Moses and the people of Israel, "If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation."
- **18:04** God was angry with Solomon and, as a punishment for Solomon's unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon's death.
- **18:07** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:08** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:08** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Uses:

- **Esra 1:1-2**
- **Esra 1:3-4**
- **Esra 7:11-13**

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: [How to Translate Unknowns](#))

(See also: [sheep](#), shepherd)

Bible References:

- 2 Samuel 12:1-3
- [Ezra 08:35-36](#)
- [Isaiah 66:3](#)
- [Jeremiah 11:18-20](#)
- [John 01:29-31](#)
- [John 01:35-36](#)
- Leviticus 14:21-23
- Leviticus 17:1-4
- [Luke 10:3-4](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

***05:07** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, "Father, we have wood for the sacrifice, but where is the **lamb**?" ***11:02** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it. ***24:06** The next day, Jesus came to be baptized by John. When John saw him, he said, "Look! There is the **Lamb of God** who will take away the sin of the world." ***45:08** He read, "They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word." ***48:08** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place. ***48:09** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong's: H7716, G721, G2316

Uses:

- **Esra 6:8-10**
- **Esra 7:17-18**
- **Esra 8:35-36**

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, [Moses](#), Ten Commandments, lawful, [Yahweh](#))

Bible References:

- [Acts 15:5-6](#)
- [Daniel 09:12-14](#)
- [Exodus 28:42-43](#)
- [Ezra 07:25-26](#)
- [Galatians 02:15-16](#)
- [Luke 24:44](#)
- [Matthew 05:17-18](#)
- [Nehemiah 10:28-29](#)

- [Romans 03:19-20](#)

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**."\<

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- [Esra 3:1-2](#)
- [Ezra 07 General Notes](#)
- [Esra 7:6-7](#)
- [Esra 7:8-10](#)
- [Esra 7:11-13](#)
- [Esra 7:25-26](#)
- [Esra 10:3-4](#)

Lebanon

Facts:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: [How to Translate Names](#))

(See also: [cedar](#), cypress, fir, Phoenicia)

Bible References:

- 1 Kings 04:32-34
- 2 Chronicles 02:8-10
- Deuteronomy 01:7-8
- [Psalms 029:3-5](#)
- [Zechariah 10:8-10](#)

Word Data:

- Strong's: H3844

Uses:

- [Esra 3:6-7](#)

Levi, Levite, Levites, Levitical

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple Matthew was also called Levi.

(See also: Matthew, [priest](#), [sacrifice](#), [temple](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- [Acts 04:36-37](#)
- Genesis 29:33-34
- [John 01:19-21](#)
- [Luke 10:31-32](#)

Word Data:

- Strong’s: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Uses:

- [Esra 1:5-6](#)
- [Esra 2:40-42](#)
- [Esra 2:70](#)
- [Esra 3:8-9](#)
- [Esra 3:10-11](#)
- [Esra 6:16-18](#)
- [Esra 7:6-7](#)
- [Esra 7:24](#)
- [Esra 8:15-16](#)

- [Esra 8:18-20](#)
- [Esra 8:33-34](#)
- [Esra 9:1-2](#)
- [Esra 10:5-6](#)
- [Esra 10:14-15](#)
- [Esra 10:23-25](#)

Medes, Media

Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Babylon](#), [Cyrus](#), [Daniel](#), [Darius](#), [Elam](#), [Persia](#))

Bible References:

- 2 Kings 17:4-6
- [Acts 02:8-11](#)
- [Daniel 05:25-28](#)
- [Esther 01:3-4](#)
- [Ezra 06:1-2](#)

Word Data:

- Strong's: H4074, H4075, H4076, H4077, G3370

Uses:

- [Esra 6:1-2](#)

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 also: compassion, forgive)

Bible References:

- [1 Peter 01:3-5](#)
- [1 Timothy 01:12-14](#)
- [Daniel 09:17-19](#)
- Exodus 34:5-7
- Genesis 19:16-17
- [Hebrews 10:28-29](#)
- [James 02:12-13](#)
- [Luke 06:35-36](#)
- [Matthew 09:27-28](#)
- [Philippians 02:25-27](#)
- [Psalms 041:4-6](#)
- [Romans 12:1-2](#)

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.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G3741, G4698

Uses:

- **Esra 9:8-9**

Michael

Facts:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

- The term "archangel" literally means "chief angel" or "ruling angel."
- Michael is a warrior who fights against God's enemies and protects God's people.
- He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
- There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(Translation suggestions: [Translate Names](#))

(See also: angel, Daniel, messenger, [Persia](#))

Bible References:

- [Daniel 10:12-13](#)
- [Daniel 10:20-21](#)
- [Ezra 08:8-11](#)
- [Revelation 12:7-9](#)

Word Data:

- Strong's: H4317, G3413

Uses:

- [Esra 8:8-11](#)

Moab, Moabite, Moabites

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabites" because she was a woman from the country of Moab. This term could also be translated as "Moabite woman" or "woman from Moab."

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Judea](#), Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:36-38
- Genesis 36:34-36
- Ruth 01:1-2
- Ruth 01:22

Word Data:

- Strong's: H4124, H4125

Uses:

- [Esra 2:3-6](#)
- [Esra 9:1-2](#)

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: Miriam, [Promised Land](#), Ten Commandments)

Bible References:

- [Acts 07:20-21](#)
- [Acts 07:29-30](#)
- Exodus 02:9-10
- Exodus 09:1-4
- [Matthew 17:3-4](#)
- [Romans 05:14-15](#)

Examples from the Bible stories:

***09:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire. ***12:05** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you." ***12:07** God told **Moses** to raise his hand over the sea and divide the waters. ***12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God. ***13:07** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G3475

Uses:

- [Esra 6:16-18](#)

mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully

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](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11-13
- Genesis 23:1-2
- [Luke 07:31-32](#)
- [Matthew 11:16-17](#)

Word Data:

- Strong's: H56, H57, H60, H205, H578, H584, H585, H1058, H1065, H1068, H1669, H1671, H1897, H1899, H1993, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H6969, H7300, H8386, G2354, G2875, G3602, G3996, G3997

Uses:

- [Esra 10:5-6](#)

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could 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” meant speaking with his power and authority, or as his representative.
- The “name” of someone could 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 also: [call](#))

Bible References:

- [1 John 02:12-14](#)
- [2 Timothy 02:19-21](#)
- [Acts 04:5-7](#)
- [Acts 04:11-12](#)
- [Acts 09:26-27](#)
- [Genesis 12:1-3](#)
- [Genesis 35:9-10](#)
- [Matthew 18:4-6](#)

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- [Esra 2:61-63](#)
- [Esra 5:8-10](#)
- [Esra 8:18-20](#)
- [Esra 10:16-17](#)

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: [How to Translate Names](#))

(See also: arrogant, Azariah, [Babylon](#), Hananiah, Mishael)

Bible References:

- 1 Chronicles 06:13-15
- 2 Kings 25:1-3
- [Daniel 01:1-2](#)
- [Daniel 04:4-6](#)
- [Ezekiel 26:7-8](#)

Examples from the Bible stories:

***20:06** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent **Nebuchadnezzar**, king of the Babylonians, to attack the kingdom of Judah. ***20:06** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year. ***20:08** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind. ***20:09** **Nebuchadnezzar** and his army took almost all of the people of the kingdom of Judah to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H5019, H5020

Uses:

- [Esra 1:7-8](#)
- [Esra 2:1-2](#)
- [Esra 5:12-13](#)
- [Esra 6:3-5](#)

Nehemiah

Facts:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

- While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
- Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
- For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
- The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
- There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(Translation suggestions: [How to Translate Names](#))

(See also: [Artaxerxes](#), [Babylon](#), [Jerusalem](#), [son](#))

Bible References:

- [Ezra 02:1-2](#)
- [Nehemiah 01:1-2](#)
- [Nehemiah 10:1-3](#)
- [Nehemiah 12:46-47](#)

Word Data:

- Strong's: H5166

Uses:

- [Esra 2:1-2](#)

Obadiah

Facts:

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

- The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
- It is not clear when Obadiah lived and prophesied. It may have been during the periods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
- Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
- Other men named Obadiah included a descendant of Esau; a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
- It could be that the writer of the book of Obadiah was one of these men.

(Translation suggestions: [Translate Names](#))

(See also: Ahab, [Babylon](#), [David](#), Edom, Esau, Ezekiel, Daniel, Gad, Jehoshaphat, Josiah, [Levite](#), Saul (OT), Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- 1 Chronicles 08:38-40
- [Ezra 08:8-11](#)
- [Obadiah 01:1-2](#)

Word Data:

- Strong's: H5662

Uses:

- [Ezra 8:8-11](#)

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- [1 Corinthians 05:6-8](#)
- 2 Chronicles 30:13-15
- 2 Kings 23:21-23
- Deuteronomy 16:1-2
- Exodus 12:26-28
- [Ezra 06:21-22](#)
- [John 13:1-2](#)
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:1-3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:01** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:04** Jesus celebrated the **Passover** with his disciples.

- **48:09** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G3957

Uses:

- **Esra 6:19-20**
- **Esra 6:21-22**

patriarch, patriarchs

Definition:

The term “patriarch” in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 tribes of Israel.
- The term “patriarch” has a similar meaning to “forefather,” but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: [ancestor](#), [father](#), [forefather](#))

Bible References:

- [Acts 02:29-31](#)
- [Acts 07:6-8](#)
- [Acts 07:9-10](#)
- [Ezra 03:12-13](#)

Word Data:

- Strong's: H1, H7218, G3966

Uses:

- [Esra 3:12-13](#)

peace, peaceful, peacefully, peaceable, peacemakers

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:

- [1 Thessalonians 05:1-3](#)
- [Acts 07:26-28](#)
- [Colossians 01:18-20](#)
- [Colossians 03:15-17](#)
- [Galatians 05:22-24](#)
- [Luke 07:48-50](#)
- [Luke 12:51-53](#)
- [Mark 04:38-39](#)
- [Matthew 05:9-10](#)
- [Matthew 10:11-13](#)

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.

Word Data:

- Strong's: H5117, H7521, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G269, G425, G31514, G1515, G1516, G1517, G1518, G2272

Uses:

- [Esra 4:17-19](#)
- [Esra 5:6-7](#)
- [Esra 9:10-12](#)

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](#), nation, [tribe](#), world)

Bible References:

- 1 Kings 08:51-53
- 1 Samuel 08:6-7
- Deuteronomy 28:9-10

- Genesis 49:16-18
- Ruth 01:16-18

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!"

Word Data:

- Strong's: H249, H523, H524, H776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G246, G1074, G1085, G1218, G1484, G2560, G2992, G3793

Uses:

- **Esra 2:70**
- **Esra 3:1-2**
- **Esra 4:4-6**
- **Esra 7:14-16**
- **Esra 8:15-16**
- **Esra 9:1-2**
- **Esra 10:7-8**
- **Esra 10:9-10**

Perizzite

Facts:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the “Perezites,” was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan, false god](#))

Bible References:

- 1 Kings 09:20-21
- 2 Chronicles 08:7-8
- Exodus 03:16-18
- Genesis 13:5-7
- Joshua 03:9-11

Word Data:

- Strong's: H6522

Uses:

- [Esra 9:1-2](#)

Persia, Persians

Definition:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called “Persians.”
- Under King Cyrus’ decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Ahasuerus.

(See also: [Ahasuerus](#), [Artaxerxes](#), [Assyria](#), [Babylon](#), [Cyrus](#), [Esther](#), [Ezra](#), [Nehemiah](#))

Bible References:

- 2 Chronicles 36:20-21
- [Daniel 10:12-13](#)
- [Esther 01:3-4](#)
- [Ezekiel 27:10-11](#)

Word Data:

- Strong’s: H6539, H6540, H6542, H6543

Uses:

- [Esra 1:1-2](#)
- [Esra 3:6-7](#)
- [Esra 4:3](#)
- [Esra 4:23-24](#)
- [Esra 6:13-15](#)
- [Esra 9:8-9](#)

Phinehas

Facts:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshipping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: [Translate Names](#))

(See also: ark of the covenant, Jordan River, Midian, Philistines, Samuel)

Bible References:

- 1 Samuel 04:3-4
- [Ezra 08:1-3](#)
- Joshua 22:13-14
- Numbers 25:6-7

Word Data:

- Strong's: H6372

Uses:

- [Esra 7:1-5](#)
- [Esra 8:1-3](#)
- [Esra 8:33-34](#)

possess, possesses, possessed, possessing, possession, possessions, dispossess

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 term “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](#), worship)

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- [Acts 02:43-45](#)
- Deuteronomy 04:5-6
- Genesis 31:36-37

translationWords *possess, possesses, possessed, possessing, possession, possessions, dispossess*

- [Matthew 13:44-46](#)

Word Data:

- Strong's: H270, H272, H834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G1139, G2192, G2697, G2722, G2932, G2933, G2935, G4047, G5224, G5564

Uses:

- [Esra 1:3-4](#)
- [Esra 8:21-23](#)
- [Esra 9:10-12](#)
- [Esra 10:7-8](#)

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, Jesus, miracle)

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Colossians 01:11-12](#)
- [Genesis 31:29-30](#)
- [Jeremiah 18:21-23](#)
- [Jude 01:24-25](#)
- [Judges 02:18-19](#)
- [Luke 01:16-17](#)
- [Luke 04:14-15](#)
- [Matthew 26:62-64](#)
- [Philippians 03:20-21](#)
- [Psalm 080:1-3](#)

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."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- **Esra 4:20-22**

praise, praises, praised, praising, praiseworthy

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:

- [2 Corinthians 01:3-4](#)
- [Acts 02:46-47](#)
- [Acts 13:48-49](#)
- [Daniel 03:28](#)
- [Ephesians 01:3-4](#)
- [Genesis 49:8](#)
- [James 03:9-10](#)
- [John 05:41-42](#)
- [Luke 01:46-47](#)
- [Luke 01:64-66](#)
- [Luke 19:37-38](#)
- [Matthew 11:25-27](#)
- [Matthew 15:29-31](#)

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.

Word Data:

- Strong's: H1319, H6953, H7121, H7150, G1229, G1256, G2097, G2605, G2782, G2783, G2784, G2980, G3853, G3955, G4283, G4296

Uses:

- [Esra 3:10-11](#)
- [Esra 7:27-28](#)
- [Esra 10:11](#)

pray, prayer, prayers, prayed

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are 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, and 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 also: [false god](#), forgive, [praise](#))

Bible References:

- [1 Thessalonians 03:8-10](#)
- [Acts 08:24](#)
- [Acts 14:23-26](#)
- [Colossians 04:2-4](#)
- [John 17:9-11](#)
- [Luke 11:1](#)
- [Matthew 05:43-45](#)
- [Matthew 14:22-24](#)

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.

Word Data:

- Strong's: H559, H577, H1156, H2470, H3863, H3908, H4994, H6279, H5315, H5375, H6293, H6419, H6739, H6963, H7121, H7592, H7878, H7879, H7881, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Uses:

- [Esra 6:8-10](#)
- [Esra 10:1-2](#)

priest, priests, 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](#))

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- John 01:19-21
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:4-6

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.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- Esra 1:5-6
- Esra 02 General Notes
- Esra 2:36-39
- Esra 2:61-63
- Esra 2:70
- Esra 3:1-2
- Esra 3:8-9
- Esra 3:10-11
- Esra 6:8-10
- Esra 6:16-18
- Esra 7:11-13
- Esra 7:14-16
- Esra 7:24
- Esra 8:15-16

- [Esra 8:33-34](#)
- [Esra 9:1-2](#)
- [Esra 9:7](#)
- [Esra 10:5-6](#)
- [Esra 10:9-10](#)
- [Esra 10:16-17](#)

proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: preach)

Bible References:

- [Acts 09:20-22](#)
- [Acts 13:38-39](#)
- [Jonah 03:1-3](#)
- [Luke 04:18-19](#)
- [Mark 01:14-15](#)
- [Matthew 10:26-27](#)

Word Data:

- Strong's: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G518, G591, G1229, G1861, G2097, G2605, G2782, G2784, G2980, G3142, G3853, G4135

Uses:

- [Esra 8:21-23](#)

promise, promises, promised

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), oath, vow)

Bible References:

- [Galatians 03:15-16](#)
- [Genesis 25:31-34](#)
- [Hebrews 11:8-10](#)
- [James 01:12-13](#)
- [Numbers 30:1-2](#)

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.”¹
- **03:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **04:08** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **05:04** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **08:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:01** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- [Esra 10:5-6](#)

Promised Land

Facts:

The term “Promised Land” only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of “the land God promised.”

(See also: [Canaan](#), [promise](#))

Bible References:

- Deuteronomy 08:1-2
- [Ezekiel 07:26-27](#)

Examples from the Bible stories:

- **12:01** They (Israelites) were no longer slaves, and they were going to the **Promised Land!**
- **14:01** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:02** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:02** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:09** This period of time when God’s people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong’s: H776, H3068, H3423, H5159, H5414, H7650

Uses:

- [Introduction to Ezra](#)

prophet, prophets, 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, [false god](#), false prophet, [fulfill](#), [law](#), vision)

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 03:24-26](#)
- [John 01:43-45](#)
- [Malachi 04:4-6](#)
- [Matthew 01:22-23](#)

- [Matthew 02:17-18](#)
- [Matthew 05:17-18](#)
- [Psalm 051:1-2](#)

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. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- [Ezra 05 General Notes](#)
- [Esra 5:1-2](#)
- [Esra 6:13-15](#)
- [Esra 9:10-12](#)

province, provinces, provincial

Facts:

A province is a division or part of a nation or empire. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, [Egypt](#), Esther, Galatia, Galilee, [Judea](#), Macedonia, [Medes](#), Rome, [Samaria](#), Syria)

Bible References:

- [Acts 19:30-32](#)
- [Daniel 03:1-2](#)
- [Daniel 06:1-3](#)
- [Ecclesiastes 02:7-8](#)

Word Data:

- Strong's: H4082, H4083, H5675, H5676, G1885

Uses:

- [Esra 4:14-16](#)

punish, punishes, punished, punishing, punishment, unpunished

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, repent, [righteous](#), [sin](#))

Bible References:

- [1 John 04:17-18](#)
- [2 Thessalonians 01:9-10](#)
- [Acts 04:21-22](#)
- [Acts 07:59-60](#)
- [Genesis 04:13-15](#)
- [Luke 23:15-17](#)
- [Matthew 25:44-46](#)

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.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8199, G1349, G1556, G1557, G2849, G3811, G5097

Uses:

- [Esra 7:25-26](#)

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 also: atonement, [clean](#), [spirit](#))

Bible References:

- [1 Timothy 01:5-8](#)
- Exodus 31:6-9
- [Hebrews 09:13-15](#)
- [James 04:8-10](#)
- [Luke 02:22-24](#)
- [Revelation 14:3-5](#)

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- [Esra 6:19-20](#)

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Benjamin](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:25-27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- [Jeremiah 31:15](#)
- Joshua 18:25-28
- [Matthew 02:17-18](#)

Word Data:

- Strong's: H7414, G4471

Uses:

- [Esra 2:23-26](#)

rebel, rebels, rebelled, rebelling, rebellion, rebellious, rebelliousness

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, [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14-15
- [1 Timothy 01:9-11](#)
- 2 Chronicles 10:17-19
- [Acts 21:37-38](#)
- [Luke 23:18-19](#)

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.

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G3893, G4955

Uses:

- [Esra 4:11-12](#)

reign, reigns, reigned, reigning

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: [kingdom](#))

Bible References:

- [2 Timothy 02:11-13](#)
- [Genesis 36:34-36](#)
- [Luke 01:30-33](#)
- [Luke 19:26-27](#)
- [Matthew 02:22-23](#)

Word Data:

- Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G757, G936, G2231, G4821

Uses:

- [Esra 8:1-3](#)

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” 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 the Bible who were called “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 because of Jesus’ righteousness.

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.

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:

- When it describes 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 it describes 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” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”
- The term “unrighteous” 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.”
- 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: **evil**, **faithful**, good, **holy**, integrity, just, law, **law**, obey, **pure**, **righteous**, **sin**, unlawful)

Bible References:

- Deuteronomy 19:15-16
- **Job 01:6-8**
- **Psalms 037:28-30**
- **Psalms 049:14-15**
- **Psalms 107:41-43**
- **Ecclesiastes 12:10-11**
- **Isaiah 48:1-2**
- **Ezekiel 33:12-13**
- **Malachi 02:5-7**
- **Matthew 06:1-2**
- **Acts 03:13-14**
- **Romans 01:29-31**
- **1 Corinthians 06:9-11**
- **Galatians 03:6-9**
- **Colossians 03:22-25**
- **2 Thessalonians 02:8-10**
- **2 Timothy 03:16-17**
- **1 Peter 03:18-20**
- **1 John 01:8-10**
- **1 John 05:16-17**

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.”

Word Data:

- Strong's: H205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G93, G94, G458, G1341, G1342, G1343, G1344, G1345, G1346, G2118, G3716, G3717

Uses:

- **Esra 9:15**

sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: [altar](#), [burnt offering](#), [drink offering](#), [false god](#), fellowship offering, [freewill offering](#) peace offering, [priest](#), [sin offering](#), worship)

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:41-42](#)
- [Acts 21:25-26](#)
- [Genesis 04:3-5](#)
- [James 02:21-24](#)
- [Mark 01:43-44](#)
- [Mark 14:12-14](#)
- [Matthew 05:23-24](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **05:06** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **05:09** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:09** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:06** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:06** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- **48:08** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H801, H817, H819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4469, H4503, H4504, H5066, H5068, H5069, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G266, G334, G1049, G1435, G1494, G2378, G2380, G3646, G4376, G5485

Uses:

- **Esra 2:61-63**
- **Esra 4:1-2**
- **Esra 6:3-5**
- **Esra 6:19-20**
- **Esra 9:3-4**

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: [Assyria](#), [Galilee](#), [Judea](#), [Sharon](#), [kingdom of Israel](#))

Bible References:

- [Acts 08:1-3](#)
- [Acts 08:4-5](#)
- [John 04:4-5](#)
- [Luke 09:51-53](#)
- [Luke 10:33-35](#)

Examples from the Bible stories:

***20:04** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**. ***27:08** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)" ***27:09** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him." ***45:07** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Uses:

- [Esra 4:9-10](#)
- [Esra 4:17-19](#)

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), Pharisee)

Bible References:

- [Acts 04:5-7](#)
- [Luke 07:29-30](#)
- [Luke 20:45-47](#)
- [Mark 01:21-22](#)
- [Mark 02:15-16](#)
- [Matthew 05:19-20](#)
- [Matthew 07:28-29](#)
- [Matthew 12:38-40](#)
- [Matthew 13:51-53](#)

Word Data:

- Strong's: H5608, H5613, H7083, G1122

Uses:

- [Esra 4:7-8](#)
- [Esra 7:6-7](#)
- [Esra 7:11-13](#)

serve, serves, served, serving, service, services, eyeservice

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a person serving 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” or “hand out” or “give.”
- 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, or more generally, to “distribute food.”
- 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 their actions 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](#), [servant](#))

Bible References:

- [2 Timothy 02:3-5](#)
- [Acts 06:2-4](#)
- [Genesis 25:23](#)
- [Luke 04:8](#)
- [Luke 12:37-38](#)
- [Luke 22:26-27](#)
- [Mark 08:7-10](#)
- [Matthew 04:10-11](#)
- [Matthew 06:22-24](#)

Word Data:

- Strong’s: H327, H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G1247, G1248, G1398, G1402,

G1438, G1983, G2064, G2212, G2323, G2999, G3000, G3009, G4337, G4342, G4754, G5087, G5256### Uses:

- [Esra 2:43-46](#)
- [Esra 2:70](#)
- [Esra 7:6-7](#)
- [Esra 7:25-26](#)
- [Esra 8:18-20](#)

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The “Sidonians” were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), Noah, Phoenicia, the sea, [Tyre](#))

Bible References:

- [Acts 12:20-21](#)
- [Acts 27:3-6](#)
- Genesis 10:15-18
- Genesis 10:19-20
- [Mark 03:7-8](#)
- [Matthew 11:20-22](#)
- [Matthew 15:21-23](#)

Word Data:

- Strong's: H6721, H6722, G4605, G4606

Uses:

- [Esra 3:6-7](#)

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and 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, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- 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:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- [Acts 03:4-6](#)
- [Matthew 26:14-16](#)

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Uses:

- [Esra 1:3-4](#)
- [Esra 1:9-11](#)
- [Esra 2:68-69](#)
- [Esra 5:14-15](#)
- [Esra 6:3-5](#)
- [Esra 7:14-16](#)
- [Esra 8:24-25](#)
- [Esra 8:26-27](#)
- [Esra 8:33-34](#)

sin offering, sin offerings

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: [altar](#), [cow](#), [forgive](#), [sacrifice](#), [sin](#))

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- [Ezekiel 44:25-27](#)
- Leviticus 05:11
- Numbers 07:15-17

Word Data:

- Strong’s: H2401, H2402, H2398, H2403

Uses:

- [Esra 6:16-18](#)
- [Esra 8:35-36](#)

sin, sins, sinned, 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,” a nature that controls them and causes them to sin.
- 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](#), [evil](#), flesh, tax collector)

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

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**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- [Ezra 09 General Notes](#)

slaughter, slaughters, slaughtered, slaughtering

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- [Ezekiel 21:10-11](#)
- [Hebrews 07:1-3](#)
- [Isaiah 34:1-2](#)
- [Jeremiah 25:34-36](#)

Word Data:

- Strong's: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G2871, G4967, G4969, G5408

Uses:

- [Esra 6:19-20](#)

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: [How to Translate Names](#))

(See also: Bathsheba, [David](#), [Israel](#), Judah, kingdom of Israel, [temple](#))

Bible References:

- [Acts 07:47-50](#)
- [Luke 12:27-28](#)
- [Matthew 01:7-8](#)
- [Matthew 06:27-29](#)
- [Matthew 12:42](#)

Examples from the Bible stories:

***17:14** Later, David and Bathsheba had another son, and they named him **Solomon**. ***18:01** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy. ***18:02** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials. ***18:03** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods. ***18:04** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G4672

Uses:

- [Esra 2:55-58](#)

son, sons

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- “Son” was 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 than the speaker.
- Sometimes “sons of God” was used in the New Testament to refer to believers in Christ.
- God called 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 “person 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” by 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” referred to a male descendant who was 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](#), [ancestor](#), firstborn, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

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.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Esra 8:4-7
- Esra 8:18-20
- Esra 9:1-2
- Esra 9:10-12

spirit, spirits, 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, which give nourishment to a person’s spirit, and “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” and “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.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul)

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

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.

Word Data:

- Strong's: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- Esra 1:1-2
- Esra 1:5-6

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- 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.
- In the New Testament, 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 for 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, commit, crime, death, Lystra, testimony)

Bible References:

- [Acts 07:57-58](#)
- [Acts 07:59-60](#)
- [Acts 14:5-7](#)
- [Acts 14:19-20](#)
- [John 08:4-6](#)
- [Luke 13:34-35](#)
- [Luke 20:5-6](#)
- [Matthew 23:37-39](#)

Word Data:

- Strong's: H68, H69, H810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G2642, G2991, G3034, G3035, G3036, G3037, G4074, G4348, G5586

Uses:

- [Esra 5:8-10](#)

sword, swords, swordsmen

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.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. 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 exposed people's innermost thoughts and convicted 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 occurred in the book of Psalms, where the tongue or speech of a person was 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 could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- [Acts 12:1-2](#)
- [Genesis 27:39-40](#)
- [Genesis 34:24-26](#)
- [Luke 02:33-35](#)
- [Luke 21:23-24](#)
- [Matthew 10:34-36](#)
- [Matthew 26:55-56](#)
- [Revelation 01:14-16](#)

Word Data:

- Strong's: H19, H1300, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Uses:

- [Esra 9:7](#)

tax, taxes, taxed, taxation, taxpayers**Definition:**

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as, “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.

(See also: [Bethlehem](#), census, citizen, Rome, tax collector)

Bible References:

- [Luke 20:21-22](#)
- [Mark 02:13-14](#)
- [Matthew 09:7-9](#)
- Numbers 31:28-29
- [Romans 13:6-7](#)

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G583, G5411

Uses:

- [Esra 4:13](#)
- [Esra 7:24](#)

teacher, teachers, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- [Ecclesiastes 01:12-15](#)
- [Ephesians 04:11-13](#)
- [Galatians 06:6-8](#)
- [Habakkuk 02:18-20](#)
- [James 03:1-2](#)
- [John 01:37-39](#)
- [Luke 06:39-40](#)
- [Matthew 12:38-40](#)

Examples from the Bible stories:

- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- **28:01** One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- **37:02** After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- **38:14** Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- **49:03** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Uses:

- [Esra 8:15-16](#)

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- [Acts 03:1-3](#)
- [Acts 03:7-8](#)
- [Ezekiel 45:18-20](#)
- [Luke 19:45-46](#)
- [Nehemiah 10:28-29](#)
- [Psalm 079:1-3](#)

Examples from the Bible stories:

- **17:06** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:02** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered

sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.

- **20:07** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:04** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **40:07** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong's: H1004, H1964, H1965, H7541, G1493, G2411, G3485

Uses:

- [Introduction to Ezra](#)
- [Ezra 01 General Notes](#)
- [Ezra 2:40-42](#)
- [Ezra 2:43-46](#)
- [Ezra 2:64-65](#)
- [Ezra 2:70](#)
- [Ezra 03 General Notes](#)
- [Ezra 3:6-7](#)
- [Ezra 3:10-11](#)
- [Ezra 04 General Notes](#)
- [Ezra 4:1-2](#)
- [Ezra 05 General Notes](#)
- [Ezra 5:14-15](#)
- [Ezra 06 General Notes](#)
- [Ezra 6:3-5](#)
- [Ezra 7:6-7](#)
- [Ezra 7:24](#)
- [Ezra 8:17](#)
- [Ezra 8:18-20](#)

transgress, transgresses, transgression

Definition:

The term “transgression” refers to the breaking of a command, rule, or moral code. To “transgress” is to commit a “transgression.”

- Figuratively, to “transgress” can also be described as to “cross a line,” that is, to go 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 also: [sin](#), [trespass](#), [iniquity](#))

Bible References:

- [1 Thessalonians 04:3-6](#)
- [Daniel 09:24-25](#)
- [Galatians 03:19-20](#)
- [Galatians 06:1-2](#)
- [Numbers 14:17-19](#)
- [Psalm 032:1-2](#)

Word Data:

- Strong’s: H898, H4603, H4604, H6586, H6588, G458, G459, G3845, G3847, G3848, G3928

Uses:

- [Esra 10:12-13](#)

tribe, tribes, tribal, tribesmen**Definition:**

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), nation, [people group](#), twelve tribes of Israel)

Bible References:

- 1 Samuel 10:17-19
- 2 Kings 17:16-18
- Genesis 25:13-16
- Genesis 49:16-18
- [Luke 02:36-38](#)

Word Data:

- Strong's: H523, H4294, H7625, H7626, G1429, G5443

Uses:

- [Esra 6:16-18](#)

tribute

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: [gold](#), [king](#), ruler, [tax](#))

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 09:22-24
- 2 Kings 17:1-3
- [Luke 23:1-2](#)

Word Data:

- Strong's: H1093, H4060, H4061, H4371, H4503, H4522, H4530, H4853, H6066, H7862, G1323, G2778, G5411

Uses:

- [Esra 6:8-10](#)

trumpet, trumpets, trumpeters

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, [assembly](#), [earth](#), horn, [Israel](#), [wrath](#))

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:11-13
- Exodus 19:12-13
- [Hebrews 12:18-21](#)
- [Matthew 06:1-2](#)
- [Matthew 24:30-31](#)

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G4536, G4537, G4538

Uses:

- [Esra 3:10-11](#)

trust, trusts, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- 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, to believe 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](#), confidence, faith, [faithful](#), true)

Bible References:

- 1 Chronicles 09:22-24
- [1 Timothy 04:9-10](#)
- [Hosea 10:12-13](#)
- [Isaiah 31:1-2](#)
- [Nehemiah 13:12-14](#)
- [Psalm 031:5-7](#)
- [Titus 03:8](#)

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.

Word Data:

- Strong's: H539, H982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G1679, G3872, G3982, G4006, G4100, G4276

Uses:

- [Ezra 08 General Notes](#)

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [cedar](#), [Israel](#), the sea, Phoenicia, [Sidon](#))

Bible References:

- [Acts 12:20-21](#)
- [Mark 03:7-8](#)
- [Matthew 11:20-22](#)
- [Matthew 15:21-23](#)

Word Data:

- Strong's: H6865, H6876, G5183, G5184

Uses:

- [Esra 3:6-7](#)

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), yeast)

Bible References:

- [1 Corinthians 05:6-8](#)
- [2 Chronicles 30:13-15](#)
- [Acts 12:3-4](#)
- [Exodus 23:14-15](#)
- [Ezra 06:21-22](#)
- [Genesis 19:1-3](#)
- [Judges 06:21](#)
- [Leviticus 08:1-3](#)
- [Luke 22:1-2](#)

Word Data:

- Strong’s: H4682, G106

Uses:

- [Ezra 6:21-22](#)

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: [How to Translate Names](#))

(See also: Ahaz, Bathsheba, [David](#), [Hittite](#))

Bible References:

- 1 Kings 15:4-6
- 2 Samuel 11:2-3
- 2 Samuel 11:26-27
- [Nehemiah 03:3-5](#)

Examples from the Bible stories:

***17:12** Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed. ***17:13** After **Uriah** was killed, David married Bathsheba.

Word Data:

- Strong's: H223, G3774

Uses:

- [Esra 8:33-34](#)

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:

- [1 John 02:15-17](#)
- [1 Thessalonians 04:3-6](#)
- [Colossians 04:12-14](#)
- [Ephesians 01:1-2](#)
- [John 05:30-32](#)
- [Mark 03:33-35](#)
- [Matthew 06:8-10](#)
- [Psalms 103:20-22](#)

Word Data:

- Strong’s: H6310, H6634, H7522, G1012, G1013, G2307, G2308, G2309, G2596

Uses:

- [Esra 10:11](#)

wine, winepress, winepresses, wines, wineskin, wineskins, 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 referred 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:

- [1 Timothy 05:23-25](#)
- [Genesis 09:20-21](#)
- [Genesis 49:11-12](#)
- [John 02:3-5](#)
- [John 02:9-10](#)
- [Matthew 09:17](#)
- [Matthew 11:18-19](#)

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Uses:

- [Esra 7:21-23](#)

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 also: obey, fruit)

Bible References:

- [Acts 06:2-4](#)
- [Colossians 03:15-17](#)
- Exodus 31:6-9
- Genesis 03:4-6
- [Isaiah 19:11-12](#)
- [Jeremiah 18:18-20](#)
- [Matthew 07:24-25](#)

Examples from the Bible stories:

- **02:05** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:01** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:09** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:01** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429, G5430

Uses:

- [Esra 7:25-26](#)

word, words

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.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- 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.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see word of God

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: word of God)

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Colossians 04:2-4](#)
- [James 01:17-18](#)
- [Jeremiah 27:1-4](#)
- [John 01:1-3](#)
- [John 01:14-15](#)
- [Luke 08:14-15](#)
- [Matthew 02:7-8](#)
- [Matthew 07:26-27](#)

Word Data:

- Strong’s: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- [Esra 1:1-2](#)

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 also: [judge](#), [sin](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [1 Timothy 02:8-10](#)
- [Luke 03:7](#)
- [Luke 21:23-24](#)
- [Matthew 03:7-9](#)
- [Revelation 14:9-10](#)
- [Romans 01:18-19](#)
- [Romans 05:8-9](#)

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- [Esra 7:21-23](#)
- [Esra 10:14-15](#)

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](#), [law](#), [prophet](#), word of God)

Bible References:

- [1 John 05:13-15](#)
- [Acts 13:28-29](#)
- Exodus 32:15-16
- [John 21:24-25](#)
- [Luke 03:4](#)
- [Mark 09:11-13](#)
- [Matthew 04:5-6](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong’s: H3789, H7559, G1125

Uses:

- [Esra 4:7-8](#)

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 translates 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.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

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.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Moses](#), [reveal](#))

Bible References:

- 1 Kings 21:19-20
- 1 Samuel 16:6-7
- Daniel 09:3-4
- Ezekiel 17:24
- Genesis 02:4-6
- Genesis 04:3-5
- Genesis 28:12-13
- Hosea 11:12
- Isaiah 10:3-4
- Isaiah 38:7-8
- Job 12:9-10
- Joshua 01:8-9
- Lamentations 01:4-5
- Leviticus 25:35-38
- Malachi 03:4-5
- Micah 02:3-5
- Micah 06:3-5
- Numbers 08:9-11
- Psalm 124:1-3
- Ruth 01:19-21
- Zechariah 14:5

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."

Word Data:

- Strong's: H3050, H3068, H3069

Uses:

- Esra 1:1-2

- Esra 1:3-4
- Esra 3:3-5
- Esra 3:10-11
- Esra 4:1-2
- Esra 6:21-22
- Esra 7:6-7
- Esra 7:8-10
- Esra 7:27-28
- Esra 8:28-30
- Esra 9:5-6
- Esra 9:8-9
- Esra 9:15
- Esra 10:11

year, years

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: month)

Bible References:

- 2 Kings 23:31-33
- Acts 19:8-10
- Daniel 08:1-2
- Exodus 12:1-2

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- Esra 3:8-9
- Esra 6:13-15
- Esra 7:8-10

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: [Translate Names](#))

(See also: [Darius](#), [Ezra](#), [Jehoshaphat](#), [Jeroboam](#), [Nehemiah](#), [Zerubbabel](#))

Bible References:

- [Ezra 05:1-2](#)
- [Matthew 23:34-36](#)
- [Zechariah 01:1-3](#)

Word Data:

- Strong's: H2148

Uses:

- [Esra 5:1-2](#)
- [Esra 6:13-15](#)
- [Esra 8:1-3](#)
- [Esra 8:8-11](#)
- [Esra 8:15-16](#)
- [Esra 10:26-29](#)

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [captive](#), [Cyrus](#), [Ezra](#), [high priest](#), [Jehoiakim](#), [Joshua](#), [Judah](#), [Nehemiah](#), [Persia](#), [Zedekiah](#))

Bible References:

- 1 Chronicles 03:19-21
- [Ezra 02:1-2](#)
- [Ezra 03:8-9](#)
- [Luke 03:27-29](#)
- [Matthew 01:12-14](#)

Word Data:

- Strong's: H2216, H2217, G2216

Uses:

- [Esra 2:1-2](#)
- [Esra 3:1-2](#)
- [Esra 3:8-9](#)

translationAcademy

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

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 the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even 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.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

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 use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of 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. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea 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.

Uses:

- [Esra 2:61-63](#)
- [Esra 3:10-11](#)
- [Esra 4:4-6](#)
- [Esra 6:1-2](#)
- [Esra 6:11-12](#)
- [Esra 6:16-18](#)
- [Esra 7:19-20](#)
- [Esra 7:25-26](#)
- [Esra 7:25-26](#)
- [Esra 7:27-28](#)
- [Esra 9:5-6](#)
- [Esra 9:7](#)
- [Esra 9:7](#)
- [Esra 9:8-9](#)
- [Esra 9:13-14](#)
- [Esra 10:9-10](#)

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

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 receives the action. 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 to use the active form.

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.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes 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 enemy's 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. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

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. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

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)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

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. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
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. If you do this, try to keep the focus on the person receiving 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.

Uses:

- [Esra 1:1-2](#)
- [Esra 2:61-63](#)
- [Esra 3:1-2](#)
- [Esra 3:6-7](#)
- [Esra 4:1-2](#)
- [Esra 4:13](#)
- [Esra 4:14-16](#)
- [Esra 4:14-16](#)
- [Esra 4:17-19](#)
- [Esra 4:20-22](#)
- [Esra 4:23-24](#)
- [Esra 5:3-5](#)
- [Esra 5:11](#)
- [Esra 5:14-15](#)
- [Esra 5:16](#)
- [Esra 5:17](#)
- [Esra 6:1-2](#)
- [Esra 6:3-5](#)
- [Esra 6:3-5](#)
- [Esra 6:8-10](#)
- [Esra 6:8-10](#)
- [Esra 6:11-12](#)
- [Esra 6:13-15](#)
- [Esra 7:19-20](#)

- [Esra 7:21-23](#)
- [Esra 8:33-34](#)
- [Esra 9:7](#)
- [Esra 10:14-15](#)

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **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 or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know 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**.

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

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. Also, 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. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

- **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) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
 - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
 - ◇ Or:
 - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
- **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that 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, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
 - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.

2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

- **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 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
 - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

- At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- [Esra 1:1-2](#)
- [Esra 1:1-2](#)
- [Esra 2:19-22](#)
- [Esra 3:1-2](#)
- [Esra 3:3-5](#)
- [Esra 3:3-5](#)
- [Esra 3:8-9](#)
- [Esra 4:4-6](#)
- [Esra 4:14-16](#)
- [Esra 4:23-24](#)
- [Esra 6:1-2](#)
- [Esra 6:1-2](#)
- [Esra 6:3-5](#)
- [Esra 6:3-5](#)
- [Esra 6:8-10](#)
- [Esra 6:13-15](#)
- [Esra 6:16-18](#)
- [Esra 7:1-5](#)
- [Esra 7:6-7](#)
- [Esra 7:11-13](#)
- [Esra 7:14-16](#)
- [Esra 7:14-16](#)
- [Esra 7:14-16](#)
- [Esra 7:17-18](#)
- [Esra 7:21-23](#)
- [Esra 8:17](#)
- [Esra 9:3-4](#)

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
- Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half."
- Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "They are to make an ark of acacia wood. Its length must be one meter; its width will be two thirds of a meter; and its height will be two thirds of a meter."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.
 - "They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter)."

- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.
 - "They are to make an ark of acacia wood. Its length must be one meter¹; its width will be two thirds of a meter²; and its height will be two thirds of a meter." The footnotes would look like:
 - ◇ ^[1] two and a half cubits
 - ◇ ^[2] one cubit and a half

Uses:

- [Esra 6:3-5](#)

Biblical Money

This page answers the question: *How can I translate the values of money in the Bible?*

Description:

In early Old Testament times, people weighed their metals such as silver and gold and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight		—		—		—		daric	gold coin	8.4 grams		shekel	various metals	11 grams		talent	various metals	33 kilograms
------------	-------	--------	--	---	--	---	--	---	--	-------	-----------	-----------	--	--------	----------------	----------	--	--------	----------------	--------------

Unit in NT	Metal	Day's Wage		—		—		—		denarius/denarii	silver coin	1 day		drachma	silver coin	1 day		mite	copper coin	1/64 day		shekel	silver coin	4 days		talent	silver	6,000 days
------------	-------	------------	--	---	--	---	--	---	--	------------------	-------------	-------	--	---------	-------------	-------	--	------	-------------	----------	--	--------	-------------	--------	--	--------	--------	------------

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see [Biblical Weight](#). The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)
- Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
 - "The one owed five hundred denali, and the other owed fifty denali." (Luke 7:41 ULB)
- Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.
 - "The one owed five hundred silver coins, and the other owed fifty silver coins." (Luke 7:41 ULB)
- Describe the value of the money in terms of what people in Bible times could earn in one day of work.
 - "The one owed five hundred days' wages, and the other owed fifty days' wages."
- Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii.²" (Luke 7:41 ULB) The footnotes would look like:
 - ◇ ^[1] five hundred days's wages
 - ◇ ^[2] fifty day's wages
- Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii." (Luke 7:41 ULB)
 - ◇ ^[1] A denarius was the amount of silver that people could earn in one day of work.

Uses:

- [Esra 2:68-69](#)
- [Esra 8:26-27](#)

Biblical Volume

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters		—		—		—		Dry	omer	2 liters		Dry	ephah	22 liters		Dry	homer	220 liters		Dry	cor	220 liters		Dry	seah	7.7 liters		Dry	lethek	114.8 liters		Liquid	metrete	40 liters		Liquid	bath	22 liters		Liquid	hin	3.7 liters		Liquid	kab	1.23 liters		Liquid	log	0.31 liters	
------	------------------	--------	--	---	--	---	--	---	--	-----	------	----------	--	-----	-------	-----------	--	-----	-------	------------	--	-----	-----	------------	--	-----	------	------------	--	-----	--------	--------------	--	--------	---------	-----------	--	--------	------	-----------	--	--------	-----	------------	--	--------	-----	-------------	--	--------	-----	-------------	--

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)
- Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "For four hektares of vineyard will yield only one bat, and one homer of seed will yield only an efa."
- Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "For four hectares of vineyard will yield only twenty-two liters, and ten baskets of seed will yield only one basket."
 - ◇ "For four hectares of vineyard will yield only twenty-two liters and 220 liters of seed will yield only twenty-two liters."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "For four hectares of vineyard will yield only six gallons, and six and a half bushels of seed will yield only twenty quarts."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "For four hectares of vineyard will yield only one bath (six gallons), and one homer (six and a half bushels) of seed will yield only an ephah (twenty quarts)."
- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.
 - "For four hectares of vineyard will yield only twenty-two liters¹, and 220 liters² of seed will yield only twenty-two liters³." The footnotes would look like:
 - ◇ ^[1]one bath

- ◇ ^[2]one homer
- ◇ ^[3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word “measure.”

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like “measure” or “quantity” or “amount.”
3. Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)
- Translate literally by using the number without a unit.
 - whenever anyone came to the grainery for twenty of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty of wine, there were only twenty.
- Use a generic word like “measure” or “quantity” or “amount.”
 - whenever anyone came to the grainery for twenty amounts of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty amounts of wine, there were only twenty.
- Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
 - whenever anyone came to the grainery for twenty baskets of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty jars of wine, there were only twenty.
- Use a unit of measure that you are already using in your translation.
 - whenever anyone came to the grainery for twenty liters of grain, there were only ten liters, and whenever someone came to the wine vat to draw out fifty liters of wine, there were only twenty liters.

Uses:

- [Esra 7:21-23](#)
- [Esra 7:21-23](#)

Biblical Weight

This page answers the question: *How can I translate the values of weight in the Bible?*

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
1 shekel	11 grams	-	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed seventy talents and 2,400 shekels.** (Exodus 38:29 ULB)
 - Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "The bronze from the offering weighed seventy talentes and 2,400 sekeles."
 - Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "The bronze from the offering weighed 2,400 kilograms."
 - Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "The bronze from the offering weighed 5,300 pounds."
 - Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.
 - "The bronze from the offering weighed seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)."
 - Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.
 - "The bronze from the offering weighed seventy talents and 2,400 shekels.¹"
 - ◇ The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.### Uses:
- [Esra 2:68-69](#)
 - [Esra 7:21-23](#)
 - [Esra 8:26-27](#)
 - [Esra 8:26-27](#)
 - [Esra 8:26-27](#)

Hebrew Months

This page answers the question: *What are the Hebrew months?*

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Abib, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons this is a translation issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The scripture may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Abib - (This month is called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part April on western calendars. The Passover celebration started on Abib 10, the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv - This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on western calendars.

Sivan - This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz - This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on western calendars.

Ab - This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on western calendars.

Elul - This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on western calendars.

Ethanim - This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul - This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on western calendars.

Kislev - This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on western calendars.

Tebeth - This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on western calendars.

Shebat - This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rain fall. It is during the last part of January and the first part of February on western calendars.

Adar - This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples from the Bible

You are going out of Egypt on this day, in the month of Abib. (Exodus 13:4 ULB)

You must eat unleavened bread from twilight of the fourteenth day in the first month of the year, until twilight of the twenty-first day of the month. (Exodus 12:18 ULB)

Translation Strategies

You may need to make some information about the months explicit. (see [Assumed Knowledge and Implicit Information](#))

1. Tell the the number of the Hebrew month.
2. Use the months that people know.
3. State clearly what season the month occurred in.
4. Refer to the time in terms of the season rather than in terms of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

- **At that time, you will appear before me in the month of Abib, which is fixed for this purpose. It was in this month that you came out from Egypt.** (Exodus 23:15 ULB)
- **It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work.** (Leviticus 16:29 ULB)
- Tell the number of the Hebrew month.
 - At that time, you will appear before me in the first month of the year, which is fixed for this purpose. It was in this month that you came out from Egypt.
- Use the months that people know.
 - At that time, you will appear before me in the month of March, which is fixed for this purpose. It was in this month that you came out from Egypt.
 - It will always be a statute for you that on the day I choose in late September you must humble yourselves and do no work.”
- State clearly what season the month occurred in.
 - It will always be a statute for you that in the autumn, on the tenth day of the seventh month, you must humble yourselves and do no work.
- Refer to the time in terms of the season rather than in terms of the month.
 - It will always be a statute for you that in the day I choose in early autumn¹ you must humble yourselves and do no work.
 - ◇ The footnote would look like:
 - ^[1]The Hebrew says, “the seventh month, on the tenth day of the month.”

Uses:

- [Esra 3:1-2](#)
- [Esra 3:6-7](#)
- [Esra 3:8-9](#)
- [Esra 6:13-15](#)
- [Esra 6:19-20](#)
- [Esra 7:8-10](#)
- [Esra 7:8-10](#)
- [Esra 7:8-10](#)
- [Esra 8:31-32](#)
- [Esra 10:9-10](#)
- [Esra 10:16-17](#)
- [Esra 10:16-17](#)

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

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.

Meaning of names

Most 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 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

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, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

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. For strategies to address this problem, see Borrow Words.
- 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 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 instead of copying the name.
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 tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

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 instead of copying 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 Living 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 tells about the person or place having more than one name or when it says something about why the person or place was given 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 Paul¹ 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)
 - 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 gives the other name. 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 The footnote would look like:

- ◇ ^[1]This is the same man who is called Paul beginning in Acts 13.
- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - 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** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- [Esra 1:7-8](#)
- [Esra 2:1-2](#)
- [Esra 2:3-6](#)
- [Esra 2:7-10](#)
- [Esra 2:11-14](#)
- [Esra 2:15-18](#)
- [Esra 2:19-22](#)
- [Esra 2:19-22](#)
- [Esra 2:23-26](#)
- [Esra 2:27-30](#)
- [Esra 2:31-33](#)
- [Esra 2:34-35](#)
- [Esra 2:36-39](#)
- [Esra 2:40-42](#)
- [Esra 2:40-42](#)
- [Esra 2:43-46](#)
- [Esra 2:47-50](#)
- [Esra 2:51-54](#)
- [Esra 2:55-58](#)
- [Esra 2:59-60](#)
- [Esra 2:59-60](#)
- [Esra 2:59-60](#)
- [Esra 2:61-63](#)
- [Esra 3:1-2](#)
- [Esra 3:8-9](#)
- [Esra 4:1-2](#)
- [Esra 4:1-2](#)
- [Esra 4:7-8](#)
- [Esra 4:9-10](#)
- [Esra 4:9-10](#)
- [Esra 4:9-10](#)

- Esra 4:11-12
- Esra 4:14-16
- Esra 4:17-19
- Esra 4:20-22
- Esra 5:1-2
- Esra 5:3-5
- Esra 5:3-5
- Esra 5:6-7
- Esra 6:1-2
- Esra 6:6-7
- Esra 6:6-7
- Esra 6:13-15
- Esra 6:13-15
- Esra 7:1-5
- Esra 7:1-5
- Esra 7:1-5
- Esra 7:21-23
- Esra 8:1-3
- Esra 8:4-7
- Esra 8:8-11
- Esra 8:8-11
- Esra 8:12-14
- Esra 8:15-16
- Esra 8:15-16
- Esra 8:17
- Esra 8:17
- Esra 8:18-20
- Esra 8:18-20
- Esra 8:21-23
- Esra 8:24-25
- Esra 8:31-32
- Esra 8:33-34
- Esra 8:35-36
- Esra 10:5-6
- Esra 10:14-15
- Esra 10:18-19
- Esra 10:20-22
- Esra 10:20-22
- Esra 10:20-22
- Esra 10:20-22
- Esra 10:20-22
- Esra 10:20-22
- Esra 10:23-25

- Esra 10:23-25
- Esra 10:23-25
- Esra 10:23-25
- Esra 10:23-25
- Esra 10:23-25
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:26-29
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:30-32
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:33-36
- Esra 10:37-40
- Esra 10:37-40
- Esra 10:37-40
- Esra 10:37-40
- Esra 10:37-40
- Esra 10:41-44
- Esra 10:41-44
- Esra 10:41-44
- Esra 10:41-44
- Esra 10:41-44
- Esra 10:41-44
- Esra 10:41-44

- [Esra 10:41-44](#)
- [Esra 10:41-44](#)
- [Esra 10:41-44](#)

Hyperbole and Generalization

This page answers the question: *What are hyperboles? What are generalizations?*

Description

A speaker or writer can use exactly the same words to say something he means as completely true, as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement.

- It rains here every night.
- The speaker means this as literally true if he means that it really does rain here every night.
- The speaker means this as a generalization if he means that it rains here most nights.
- The speaker means this as a hyperbole if he wants to say it rains more than it actually does, usually in order to express a strong attitude toward the amount of rain, such as being annoyed or being happy.

Hyperbole: This is a figure of speech that uses **exaggeration**. A speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave one stone upon another (Luke 19:44 ULB)

- This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Generalization: This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction will have poverty and shame, but honor will come to him who learns from correction. (Proverbs 13:18)

- These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction.

And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

- This generalization tells about what Gentiles were known for doing. Many Gentiles may have done this.

Even though a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any” or “rarely.”

Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB)

- This generalization means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

1. Readers need to be able to understand whether or not a statement is completely true.
2. If readers realize that a statement is not completely true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

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.

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, not about everything that is possible to know.

Caution

Do not assume that something is an exaggeration 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.

Do not assume that the word “all” is always a generalization that means “most.”

Yahweh is righteous in all his ways and gracious in all he does. (Psalms 145:17 ULB)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the exaggeration or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

1. Express the meaning without the exaggeration.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
4. For a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

1. Express the meaning without the exaggeration.
 - **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.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
 - **The one who ignores instruction will have poverty and shame ...** (Proverbs 13:18 ULB)
 - In general, the one who ignores instruction will have poverty and shame
 - **And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)
 - “And when you pray, do not make useless repetitions as the Gentiles generally do, for they think that they will be heard because of their many words.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
 - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)

- Almost all the country of Judea and almost all the people of Jerusalem went out to him.”
 - Most of the country of Judea and most of the people of Jerusalem went out to him.”
4. For a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.
- **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)
 - The country of Judea and the people of Jerusalem went out to him.

Uses:

- [Esra 1:1-2](#)
- [Esra 4:14-16](#)

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. 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 who use it. Its meaning is different than 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 phrase “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. After a while, it becomes a normal way of talking in that language.

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 produced 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.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

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 children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, "The Israelites went out defiantly."

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 6:7 ULB)
 - I am crying my eyes out

Uses:

- [Esra 2:1-2](#)
- [Esra 3:3-5](#)

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

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 useful.

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 agitated.)

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 with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

- **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."

Uses:

- [Esra 4:20-22](#)
- [Esra 10:12-13](#)

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. 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 in order to shine its rays on the people whom he loves. He also 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.

Here is another example: Jesus said, ‘Go and tell that fox...,’ where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, 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. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes 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 do 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 about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

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 you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has in mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

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 related metaphors. The topics are “we” and “you,” and the images are “clay and ”potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

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 here, 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, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) 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 probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. 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.
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 will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “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.
2. 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.
3. 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.”
4. 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.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them 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 he is the rock under which I can hide 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.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **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.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- [Esra 1:1-2](#)
- [Esra 1:7-8](#)
- [Esra 3:1-2](#)
- [Esra 4:4-6](#)
- [Esra 4:20-22](#)
- [Esra 6:19-20](#)
- [Esra 6:21-22](#)
- [Esra 6:21-22](#)
- [Esra 6:21-22](#)
- [Esra 6:21-22](#)
- [Esra 7:8-10](#)
- [Esra 7:17-18](#)
- [Esra 7:27-28](#)
- [Esra 7:27-28](#)
- [Esra 7:27-28](#)
- [Esra 8:21-23](#)
- [Esra 8:21-23](#)
- [Esra 8:21-23](#)
- [Esra 8:21-23](#)
- [Esra 9:8-9](#)
- [Esra 9:8-9](#)

Metonymy

This page answers the question: *What is a metonymy?*

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

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever 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 that would 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 are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only 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, see Biblical Imagery - Common Metonymies.

Uses:

- [Esra 1:1-2](#)
- [Esra 1:1-2](#)
- [Esra 1:5-6](#)
- [Esra 3:10-11](#)
- [Esra 3:12-13](#)
- [Esra 4:11-12](#)
- [Esra 4:14-16](#)
- [Esra 4:14-16](#)
- [Esra 4:14-16](#)
- [Esra 4:20-22](#)
- [Esra 5:12-13](#)
- [Esra 6:3-5](#)
- [Esra 6:11-12](#)
- [Esra 6:21-22](#)
- [Esra 7:6-7](#)
- [Esra 7:8-10](#)

- [Esra 7:21-23](#)
- [Esra 7:27-28](#)
- [Esra 8:18-20](#)
- [Esra 8:21-23](#)
- [Esra 8:21-23](#)
- [Esra 8:31-32](#)
- [Esra 8:31-32](#)
- [Esra 8:33-34](#)
- [Esra 9:7](#)
- [Esra 9:7](#)
- [Esra 9:8-9](#)

Numbers

This page answers the question: *How do I translate numbers?*

Description

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.

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

We will use the following verse in our examples:

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, 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 *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) 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)### Uses:

- [Esra 1:9-11](#)
- [Esra 1:9-11](#)
- [Esra 2:3-6](#)
- [Esra 2:7-10](#)
- [Esra 2:11-14](#)
- [Esra 2:15-18](#)
- [Esra 2:15-18](#)
- [Esra 2:19-22](#)
- [Esra 2:19-22](#)
- [Esra 2:23-26](#)
- [Esra 2:23-26](#)
- [Esra 2:27-30](#)
- [Esra 2:27-30](#)
- [Esra 2:31-33](#)
- [Esra 2:34-35](#)
- [Esra 2:36-39](#)
- [Esra 2:40-42](#)
- [Esra 2:40-42](#)
- [Esra 2:55-58](#)
- [Esra 2:59-60](#)
- [Esra 2:59-60](#)
- [Esra 2:64-65](#)
- [Esra 2:64-65](#)
- [Esra 2:64-65](#)

- Esra 2:66-67
- Esra 2:68-69
- Esra 3:8-9
- Esra 6:3-5
- Esra 6:3-5
- Esra 6:16-18
- Esra 7:21-23
- Esra 7:21-23
- Esra 7:21-23
- Esra 8:1-3
- Esra 8:4-7
- Esra 8:8-11
- Esra 8:8-11
- Esra 8:8-11
- Esra 8:12-14
- Esra 8:12-14
- Esra 8:18-20
- Esra 8:18-20
- Esra 8:26-27
- Esra 8:26-27
- Esra 8:26-27
- Esra 8:26-27
- Esra 8:35-36
- Esra 10:7-8

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

He gave to the church first apostles, second prophets, third teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 4 | four | fourth | | 10 | ten | tenth | | 100 | one hundred | one hundredth | | 1,000 | one thousand | one thousandth |

Some ordinal numbers in English do not follow that pattern.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 1 | one | first | | 2 | two | second | | 3 | three | third | | 5 | five | fifth | | 12 | twelve | twelfth |

Reason this is a translation issue:

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples from the Bible

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. The second row must have an emerald, a sapphire, and a diamond. The third row must have a jacinth, an agate, and an amethyst. The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.
 - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - There were twenty-four lots. One lot went to Jehoiarib, another to Jedaiah, another to Harim, ... another to Delaiah, and the last went to Maaziah.
 - There were twenty-four lots. One lot went to Jehoiarib, the next to Jedaiah, the next to Harim, ... the next to Delaiah, and the last went to Maaziah.
 - **A river went out of Eden to water the garden. From there it divided and became four rivers. The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the second river is Gihon. This one flows throughout the whole land of Cush. The name of the third river is Tigris, which flows east of Asshur. The fourth river is the Euphrates.** (Genesis 2:10-14 ULB)
 - A river went out of Eden to water the garden. From there it divided and became four rivers. The name of one is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the next river is Gihon. This one flows throughout the whole land of Cush. The name of the next river is Tigris, which flows east of Asshur. The last river is the Euphrates.
2. Tell the total number of items and then list them or the things associated with them.
 - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
 - They cast twenty-four lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah.

Uses:

- [Esra 1:1-2](#)

- Esra 3:1-2
- Esra 3:6-7
- Esra 3:8-9
- Esra 3:8-9
- Esra 6:13-15
- Esra 6:13-15
- Esra 6:19-20
- Esra 7:8-10
- Esra 7:8-10
- Esra 7:8-10
- Esra 8:31-32
- Esra 10:9-10
- Esra 10:16-17
- Esra 10:16-17

Parallelism

This page answers the question: *What is parallelism?*

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. This is also called synonymous parallelism.
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, but adds to the same idea.

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.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term Doublet for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

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.

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.

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.

The second says something that contrasts with the first, but adds to the same idea.

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

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
 - “Yahweh pays attention to everything a person does.”
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - “For Yahweh has a lawsuit with his people, Israel.”
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh truly sees everything a person does.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”
- **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - “All you have done is lie to me.”
 - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
 - “Yahweh sees absolutely everything that a person does.”

Uses:

- **Esra 9:5-6**

Pronouns

This page answers the question: *What are pronouns and what kinds of pronouns are in some languages?*

Description

Pronouns are words that people use in place of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone. The most common type of pronoun is personal.

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. Other types of pronouns may give some of this information, as well.

Person

- First Person - The speaker and possibly others (I, we)
 - Exclusive and Inclusive “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)
 - Singular Pronouns that Refer to Groups
- 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.

- **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. They tell more about a noun in the main part of the sentence: 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 in a generic way to do this: you, they, he or it.

- **He does not want to talk to anyone.**
- **Someone fixed it, but I do not know who.**
- **They say that you should not wake a sleeping dog.**

In the last example, “they” and “you” just refer to people in general.

Uses:

- [Esra 10:1-2](#)

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. 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 surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

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. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. 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 had the power 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 young woman would never forget her jewelry or a bride forget her 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 deep emotion. This rhetorical question expresses 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. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

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 that 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

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, “Does the person asking the question already know the answer to the question?” If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that 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?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

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.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

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, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **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)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

Uses:

- [Esra 4:20-22](#)
- [Esra 7:21-23](#)
- [Esra 9:13-14](#)
- [Esra 9:13-14](#)

Simile

This page answers the question: *What is a simile?*

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)

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)
 - 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!

Uses:

- [Esra 3:1-2](#)

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

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,” which means the inner, emotional part of herself, 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 arms and the rest of the body and the mind were also involved in the person’s accomplishments.

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

Uses:

- [Esra 1:1-2](#)
- [Esra 3:12-13](#)
- [Esra 5:3-5](#)
- [Esra 9:7](#)

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

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 136:7 ULB)

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 what the unknown item is, or what is important about the unknown item for the 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 what the unknown item is, or what is important about the unknown item for the 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.

“Ravenous wolves” is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

- **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

Uses:

- **Esra 3:10-11**