



Genesis

translationNotes

v8

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translationNotes

Introduction to Genesis

Part 1: General Introduction

Outline of Genesis

1. From the Creation to the Tower of Babel
 - The account of the creation of the heavens and the earth (1:1–4:26)
 - The account of Adam (5:1–6:8)
 - The account of Noah (6:9–11:9)
 - The account of Shem (11:10–11:26)
 - The account of Terah (11:27–11:32)
2. The accounts of the Patriarchs
 - The account of Abraham (12:1–25:11)
 - The account of Ishmael (25:12–25:18)
 - The account of Isaac (25:19–35:29)
 - The account of Esau (36:1–37:1)
 - The account of Jacob (37:2–50:26)

What is Genesis about?

Genesis is a record of God’s mighty acts, the beginning of human life, and how sin brought death and separation between people and God. Yet Genesis gives us hope and tells us about God’s ultimate promise to save us. (See: [sin, sins, sinned, sinful, sinner, sinning, death, die, dead and save, saves, saved, safe](#))

How should the title of this book be translated?

“Genesis” means “in the beginning,” so translators should express in their title this idea. Titles such as “The Beginning of Things” may be suitable. (See: [How to Translate Names](#))

Who wrote Genesis?

The writers of both the Old and New Testament present Moses as being very involved with writing the book of Genesis.

What are the different parts of Genesis?

Genesis 1–11 is an account of the early years of creation. It very briefly records significant events occurring over a period of several thousand years. Genesis 12–50 focuses on the special relationship God began with Abraham and his descendants. Abraham’s descendants, who came to be

known as the Hebrews and later as Israelites, would come to worship Yahweh. Genesis ends with Abraham's descendants living in Egypt with the hope of returning one day to the Promised Land. (See: [Promised Land](#))

Part 2: Important Religious and Cultural Concepts

What are the covenants mentioned in Genesis?

There are three covenants mentioned in Genesis. The covenant with Adam involved God's instruction not to eat fruit from the tree of the knowledge of good and evil. The punishment for disobedience would be death. The covenant that God made with Noah was a promise to never again destroy the world with a flood. God made yet another covenant with Abraham. In it, God promised to make his descendants into a great nation. He also promised to protect them and to give them land of their own.

What was God's purpose for the book of Genesis?

The book of Genesis says that a perfect God created a perfect world. However, the world became imperfect because human beings began to sin. But Genesis shows that God continues to have complete control over the world.

Genesis also describes the start of God's plan to bring the sinful world back to himself. An important event in this process occurred when God began a special relationship with Abraham and his descendants. He expressed this relationship in a covenant with Abraham.

What was the custom for inheritance as described by Genesis?

The cultural concepts of inheritance and of the passing on of a father's blessing are very significant in Genesis. The blessing that Abraham passed on to his son Isaac placed him as an ancestor of the people of Israel. This is unlike the experience of Ishmael, Abraham's other son, who did not receive that same divine blessing. Likewise, Isaac's older son Esau foolishly gave up the same blessing, which his younger brother Jacob received instead. (See: [inherit](#), [inheritance](#), [heritage](#), [heir](#) and [bless](#), [blessed](#), [blessing](#))

Additionally, it was customary for a man to divide among his sons his material wealth and land. All his sons received equal portions, except that the oldest son received twice as much. The oldest son's portion was called a double portion. It was this double portion that Esau also gave up.

How does Genesis present sin and evil?

Ancient Near Eastern societies, like many societies today, view sin and disasters of all kinds as if they were physical dirt or rottenness that could spread among people, throughout their communities, and even their land. As a result, many societies have very little trouble understanding the Genesis account of how sin was introduced into the world.

These societies also assume that the way to stop the spread of evil is to perform sacrifices. For this reason, many societies still today easily understand the reason for the animal sacrifices of which Genesis speaks.

Part 3: Important Translation Issues

What is one way in which Genesis marks the beginning of important sections?

Genesis uses one Hebrew phrase that the ULB translates as either, “this is the record of,” “these were the events concerning,” or “these were the descendants of.” The information in these sections may have come from sources much older than Moses himself. These passages are 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; and 37:2.

If the translator wants to translate in only two ways, we recommend for most passages a phrase such as, “this is the record about” or “this is information about.” Some passages will be better translated, however, as “These were the descendants of.”

Why are the beginnings of some narrative sections in Genesis difficult to translate?

This is because Hebrew style often makes an opening statement that summarizes the following narrative. Probable examples of this style occur in Gen. 1:1, 6:22, 18:1, 21:1 and 22:1.

Many languages, however, do not prefer to summarize a narrative until the end. In this case, translators may choose a different approach. For example, in Gen. 1:1 (“In the beginning God created the heavens and the earth”), translators may decide to translate like this: “This is about how God made the heavens and the earth in the beginning.”

What is the difference between “people,” “peoples,” and “people groups”?

The word “people” refers to all the individuals who belong to a group, such as “the people of Israel.” The word “peoples” (used in the ULB) refers to groups that speak the same languages, have the same customs, and worship the same gods, such as the peoples of Edom, Moab, and Ammon. The expression “people groups” (used in the UDB) is equivalent to “peoples” in the ULB. The translator should use the most equivalent term that is common in the project language.

What is the relationship between individuals and peoples that have similar names?

Many individually named persons in Genesis eventually had large numbers of descendants who were called after their ancestor’s name. For example, Cush was the name of such an individual, but it also became the name of the nation that his descendants formed (the Cushites), as well as the name of the region in which they lived. If possible, when translating these names, the translator should make a strong resemblance between them, as, for example, “Cush” and “Cushite” or “Moab” and “Moabite.” Otherwise, the translator may say, “the descendants of Cush.”

What does the phrase “to this day” mean?

This phrase was used by the narrator to refer to the time when he was writing. The translator should be aware that “to this day” refers to a time which has already passed. The translator might decide to say, “to this day, at the time when this is being written,” or, “to this day, at the time of writing.” This Hebrew phrase occurs in Gen. 19:37, 19:38, 22:14, 26:33, 32:32, 35:20, 47:26, 48:18.

Genesis 01 General Notes

Structure and formatting

This chapter presents the first account of God creating the world. There is a pattern to this account: “God said ... God saw that it was good ... This was evening and morning, the first day.” Translators should preserve this pattern in their versions.

Special concepts in this chapter

The universe

This account of creation is told within the framework of ancient Hebrew ideas about the universe: the earth was resting with water around it and below it. Over the earth was something like a vast dome, called “an expanse between the waters” (1:6), on top of which was more water. Translators should try to keep these original images in their work, even though readers in their project language might have a completely different idea of what the universe is like.

Evening and morning

Genesis 1 presents the ancient Hebrew idea of a day: it begins with sunset, lasts through the night and continues through the daylight hours until the next sunset. This pattern should be preserved in translation, even if readers in the project language define “day” differently.

Other possible translation difficulties in this chapter

“God said, ‘Let there be’”

This expression occurs often in this chapter. It can be difficult to translate, because God is not shown as talking to a particular person. If God is talking to a thing, it is something not yet in existence. Translators should find the most natural way in the project language to signal the idea that God spoke things into existence; he created the world and the things in it by simply commanding that they should exist.

Links:

- [Genesis 01:01 Notes](#)
- [Genesis intro](#)

Genesis 1:1-2**UDB:**

¹ In the beginning, God created the heavens and the earth. ² When he began to create the earth, it was shapeless and completely desolate. Darkness covered the surface of the deep water. And the Spirit of God was hovering over the water.

ULB:

¹ In the beginning, God created the heavens and the earth. ² The earth was without form and empty. Darkness was upon the surface of the deep. The Spirit of God was moving above the surface of the waters.

translationNotes**In the beginning, God created the heavens and the earth**

“This is about how God made the heavens and the earth in the beginning.” This statement summarizes the rest of the chapter. Some languages translate it as “A very long time ago God created the heavens and the earth.” Translate it in a way that shows this actually happened and is not just a folk story.

In the beginning

This refers to the start of the world and everything in it.

the heavens and the earth

“the sky, the ground, and everything in them”

heavens

This refers here to the sky.

without form and empty

God had not yet put the world in order.

the deep

“the water” or “the deep water” or “the vast water”

the waters

“the water” or “the surface of the water”

translationWords

- [God](#)
- [create, creation, Creator](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)

Links:

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

Genesis 1:3-5

UDB:

³ God said, “I command there to be light,” and there was light. ⁴ God was pleased with the light. Then he made the light shine in some places at certain times, while in other places there was still darkness. ⁵ He named the light “day,” and he named the darkness “night.” This was an evening and morning, the first day.

ULB:

³ God said, “Let there be light,” and there was light. ⁴ God saw the light, that it was good. He divided the light from the darkness. ⁵ God called the light “day,” and the darkness he called “night.” This was evening and morning, the first day.

translationNotes

Let there be light

This is a command. By commanding that light should exist, God made it exist. (See: [Imperatives - Other Uses](#))

God saw the light, that it was good

“God considered the light and was pleased with it.” “Good” here means “pleasing” or “suitable.”

divided the light from the darkness

“separated the light and the darkness” or “made it light at one time and dark at another.” This refers to God creating the daytime and the night time.

This was evening and morning, the first day

God did these things on the first day that the universe existed.

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. (See: [Merism](#))

translationWords

- [good, goodness](#)

Links:

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

Genesis 1:6-8**UDB:**

⁶ Then God said, “I command that there be an empty space like a huge dome to separate the water into two parts.” ⁷ And that is what happened. God made the empty space like a huge dome and it separated the water that is above it from the water on the earth that is below it. ⁸ God named the space like a huge dome “sky.” This was an evening and morning, the second day.

ULB:

⁶ God said, “Let there be an expanse between the waters, and let it divide the waters from the waters.” ⁷ God made the expanse and divided the waters which were under the expanse from the waters which were above the expanse. It was so. ⁸ God called the expanse “sky.” This was evening and morning, the second day.

translationNotes**Let there be an expanse ... let it divide**

These are commands. By commanding that the expanse should exist and that it divide the waters, God made it exist and divide the waters. (See: [Imperatives - Other Uses](#))

expanse

“large empty space.” The Jewish people thought of this space as being shaped like the inside of a dome or the inside of a bowl that is turned upside down.

between the waters

“in the water”

God made the expanse and divided the waters

“In this way God made the expanse and divided the waters.” When God spoke, it happened. This sentence explains what God did when he spoke.

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears.

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5](#). (See: [Merism](#))

the second day

This refers to the second day that the universe existed. See how you translated “the first day” in [Genesis 1:5](#) and decide if you should translate this the same way.

translationWords

- [God](#)

Links:

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

Genesis 1:9-10

UDB:

⁹ Then God said, “I command the water that is below the sky to come together, and dry ground to appear and rise above it.” And that is what happened. ¹⁰ God gave to the ground the name “earth,” and he gave to the water that came together the name “oceans.” God was pleased with the earth and the oceans.

ULB:

⁹ God said, “Let the waters under the sky be gathered together to one place, and let the dry land appear.” It was so. ¹⁰ God called the dry land “earth,” and the gathered waters he called “seas.” He saw that it was good.

translationNotes

Let the waters ... be gathered

This can be translated with an active verb. This is a command. By commanding that the waters gather together, God made them gather together. AT: “Let the waters ... gather” or “Let the waters ... come together” (See: [Active or Passive](#) and [Imperatives - Other Uses](#))

let the dry land appear

The water had covered the land. Now the water would move aside and some of the land would be uncovered. This is a command. By commanding that dry land should appear, God made it appear. AT: “let dry land become visible” or “let the dry land become clear” or “let the land be uncovered” (See: [Imperatives - Other Uses](#))

dry land

This refers to land that is not covered with water. It does not refer to land that is too dry for farming.

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated it in [Genesis 1:7](#).

earth

“land” or “ground”

He saw that it was good

Here “it” refers to the land and the sea. See how you translated this in [Genesis 1:4](#).

translationWords

- [God](#)
- [good, goodness](#)

Links:

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

Genesis 1:11-13**UDB:**

¹¹ Then God said, “I command the earth to produce many kinds of plants that reproduce themselves—plants that will produce seeds and trees that will produce fruit with their seed in it.” And that is what happened. ¹² Then plants grew on the earth. Each kind of plant began to produce its own kind of seed, and each kind of tree produced fruit with its seed in it. God was pleased with the plants and trees. ¹³ This was an evening and morning, the third day.

ULB:

¹¹ God said, “Let the earth sprout vegetation: plants yielding seed and fruit trees bearing fruit whose seed is in the fruit, each according to its own kind.” It was so. ¹² The earth produced vegetation, plants producing seed after their kind, and trees bearing fruit whose seed was in it, after their kind. God saw that it was good. ¹³ This was evening and morning, the third day.

translationNotes**Let the earth sprout vegetation**

This is a command. By commanding that vegetation should sprout on the earth, God made it sprout. AT: “Let vegetation sprout up on the earth” or “Let vegetation grow on the earth” (See: [Imperatives - Other Uses](#))

vegetation: plants yielding seed and fruit trees bearing fruit

“vegetation, each plant that bears seed and each tree that bears fruit” or “vegetation. Let them be plants that produce seeds and fruit trees that produce fruit.” Here “vegetation” is used here as a general term that includes all plants and trees.

plants

These are kinds of vegetation that have soft stems, rather than woody stems.

fruit trees bearing fruit whose seed is in the fruit

“trees that bear fruit with seeds in them”

each according to its own kind

The seeds would produce plants and trees that would be like the ones they came from. In this way, the plants and trees would “reproduce themselves” .

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated this in [Genesis 1:7](#).

God saw that it was good

Here “it” refers to the vegetation, plants, and trees. See how you translated this in [Genesis 1:10](#).

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5](#). (See: [Merism](#))

the third day

This refers to the third day that the universe existed. See how you translated “the first day” in [Genesis 1:5](#) and decide if you should translate this the same way.

translationWords

- [God](#)
- [seed, semen](#)
- [fruit, fruitful](#)
- [good, goodness](#)

Links:

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

Genesis 1:14-15**UDB:**

¹⁴ Then God said, "I command many lights to shine in the sky. They will distinguish day from night. By the changes in their appearance they will indicate the time for various festivals and other things that people do at certain times and in certain years. ¹⁵ I also want these lights in the sky to shine down on the earth." And that is what happened.

ULB:

¹⁴ God said, "Let there be lights in the sky to divide the day from the night and let them be as signs, for seasons, for days and years. ¹⁵ Let them be lights in the sky to give light upon the earth." It was so.

translationNotes**Let there be lights in the sky**

This is a command. By commanding that lights should exist, God made them exist. (See: [Imperatives - Other Uses](#))

lights in the sky

"things that shine in the sky" or "things that give light in the sky." This refers to the sun, moon, and stars.

in the sky

"in the expanse of the sky" or "in the large space of the sky"

to divide the day from the night

"to separate the day from the night." This means "to help us tell the difference between day and night." The sun means it is daytime, and the moon and stars mean it is nighttime.

let them be as signs

This is a command. By commanding that they should serve as signs, God made them serve as signs. AT: "Let them serve as signs" or "let them show" (See: [Imperatives - Other Uses](#))

signs

Here this means something that reveals or points to something.

seasons

“Seasons” refers to times that are set aside for festivals and other things that people do.

for seasons, for days and years

The sun, moon, and stars show the passing of time. This enables us to know when it is time for events that happen each week, month, or year.

Let them be lights in the sky to give light upon the earth

This is a command. By commanding that they should light the earth, God made them light the earth. (See: [Imperatives - Other Uses](#))

to give light upon the earth

“to shine light on the earth” or “to brighten the earth.” The earth does not self-shine but it is lit and so reflects light.

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in [Genesis 1:7](#).

translationWords

- [sign, signs, proof, reminder](#)

Links:

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

Genesis 1:16-19**UDB:**

¹⁶ God made two of them to be very big lights. The biggest one, the sun, he made to govern the day and the smaller one, the moon, he made to govern the night. He also made the stars. ¹⁷ God set all of them in the sky to shine on the earth, ¹⁸ to govern the day and the night, and to separate the light of the daytime from the darkness of the nighttime. God was pleased with the lights. ¹⁹ This was an evening and morning, the fourth day.

ULB:

¹⁶ God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also. ¹⁷ God set them in the sky to give light upon the earth, ¹⁸ to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. ¹⁹ This was evening and morning, the fourth day.

translationNotes**God made the two great lights**

“In this way God made the two great lights.” This sentence explains what God did when he spoke.

the two great lights

“the two large lights” or “the two bright lights.” The two great lights are the sun and the moon.

to rule the day

The lights that controlled the day are spoken of as if they were a human ruler that controlled what people do. AT: “to direct the daytime as a ruler directs a group of people” or “to mark the times of the day” (See: [Personification](#) and [Metaphor](#))

day

This refers only to the daylight hours.

the lesser light

“the smaller light” or “the dimmer light”

in the sky

“in the heavens” or “in the open space of the sky”

to divide the light from the darkness

“to separate the light from the darkness” or “to make it light at one time and dark at another.” See how you translated this in [Genesis 1:4](#).

God saw that it was good

Here “it” refers to the sun, moon, and stars. See how you translated this in [Genesis 1:4](#).

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5](#). (See: [Merism](#))

the fourth day

This refers to the fourth day that the universe existed. See how you translated “the first day” in [Genesis 1:5](#) and decide if you should translate this the same way.

translationWords

- [God](#)
- [good, goodness](#)

Links:

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

Genesis 1:20-21**UDB:**

²⁰ Then God said, “Fill the waters with all kinds of living things that I have made, and fill the sky with birds that fly above the earth.” ²¹ So God created the very large creatures that live in the sea, and he created all the other living things that are found, in very great numbers, in the waters. He also created every kind of bird that has wings. All these creatures would be able to produce their own offspring. God looked at all that he had made and he was pleased with them.

ULB:

²⁰ God said, “Let the waters be filled with great numbers of living creatures, and let birds fly above the earth in the expanse of the sky.” ²¹ God created the great sea creatures, as well as every living creature after its kind, creatures that move and which fill the waters everywhere, and every winged bird after its kind. God saw that it was good.

translationNotes**Let the waters be filled with great numbers of living creatures**

This is a command. By commanding that living creatures should fill the waters, God made them exist. Some languages may have one word that refers to all kinds of fish and sea animals. AT: “Let the waters be full of many living things” or “Let many animals that swim live in the oceans” (See: [Imperatives - Other Uses](#))

let birds fly

This is a command. By commanding that birds should fly, God made them fly. (See: [Imperatives - Other Uses](#))

birds

“animals that fly” or “flying things”

the expanse of the sky

“the open space of the sky” or “the sky”

God created

“In this way God created”

great sea creatures

“large animals that live in the sea”

after its kind

Living things of the same “kind” are like the ones they came from. See how you translated “kind” in [Genesis 1:11,12](#).

every winged bird

“every flying thing that has wings.” If the word for birds is used, it may be more natural in some languages to simply say “every bird,” since all birds have wings.

God saw that it was good

Here “it” refers to the birds and the fish. See how you translated this in [Genesis 1:4](#).

translationWords

- [God](#)
- [kind, kinds](#)

Links:

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

Genesis 1:22-23**UDB:**

²² So God blessed them. He said, “Produce offspring and become very numerous. I want the creatures in the water to live throughout all the bodies of water, and the birds also to become very numerous.” ²³ This was an evening and morning, the fifth day.

ULB:

²² God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas. Let birds multiply on the earth.” ²³ This was evening and morning, the fifth day.

translationNotes**blessed them**

“blessed the animals that he had made”

Be fruitful and multiply

This is God’s blessing. He told the sea animals to produce more sea animals like themselves, so that there would be many of them in the seas. The word “multiply” explains how they are to be “fruitful.” (See: [Doublet](#) and [Idiom](#))

multiply

“increase greatly in number” or “become many”

Let birds multiply

This is a command. By commanding that birds should multiply, God made birds multiply. (See: [Imperatives - Other Uses](#))

birds

“animals that fly” or “flying things.” See how you translated this in [Genesis 1:20](#).

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5](#). (See: [Merism](#))

the fifth day

This refers to the fifth day that the universe existed. See how you translated “the first day” in [Genesis 1:5](#) and decide if you should translate this the same way.

translationWords

- [God](#)
- [bless, blessed, blessing](#)
- [fruit, fruitful](#)

Links:

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

Genesis 1:24-25**UDB:**

²⁴ Then God said, “I command the earth to produce various kinds of animals that reproduce themselves to live on the earth. There will be many kinds of domestic animals, creatures that crawl on the ground, and large wild animals.” And that is what happened. ²⁵ God made all kinds of wild animals and domestic animals and all kinds of creatures that crawl on the ground. They could all produce more animals of their same kind. God was pleased with them.

ULB:

²⁴ God said, “Let the earth produce living creatures, each according to its own kind, livestock, creeping things, and beasts of the earth, each according to its own kind.” It was so. ²⁵ God made the beasts of the earth after their kind, the livestock after their kinds, and everything that creeps upon the ground after its kind. He saw that it was good.

translationNotes**Let the earth produce living creatures**

“Let the earth produce living things” or “Let many living animals live on the earth.” This is a command. By commanding that the earth should produce living creatures, God made the earth produce living creatures. (See: [Imperatives - Other Uses](#))

each according to its own kind

“so that each kind of animal will produce more of its own kind”

livestock, creeping things, and beasts of the earth

This shows that God created all kinds of animals. If your language has another way of grouping all the animals, you can use that, or you can use these groups.

livestock

“animals that people look after”

creeping things

“small animals”

beasts of the earth

“wild animals” or “dangerous animals”

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in [Genesis 1:7](#).

God made the beasts

“In this way God made the beasts”

He saw that it was good

Here “it” refers to the living creatures on the earth. See how you translated this in [Genesis 1:4](#).

translationWords

- [kind, kinds](#)

Links:

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

Genesis 1:26-27**UDB:**

²⁶ Then God said, “Let us make human beings to be like us. I want them to rule over the fish in the sea, over the birds in the sky, over all the domestic animals, and over all the other creatures that move across the surface of the ground.” ²⁷ So God created human beings that were like him in many ways. He made them to be like himself. He created them as male and female.

ULB:

²⁶ God said, “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over every creeping thing that creeps on the earth.” ^[1]²⁷ God created man in his own image. In his own image he created him. Male and female he created them.

1:26 ^[1]Some ancient copies have: ... *Over the livestock, over all the animals of the earth, and over every creeping thing that creeps on the earth.*

translationNotes**Let us make**

The word “us” here refers to God. God was saying what he intended to do. The pronoun “us” is plural. Possible reasons for the plural use are 1) the plural form suggests that God is discussing something with the angels that make up his heavenly court or 2) the plural form foreshadows the later New Testament implications that God exists in the form of the Holy Trinity. Some translate it as “Let me make” or “I will make.” If you do this, consider adding a footnote to say that the word is plural. (See: [Pronouns](#))

man

“human beings” or “people.” This word here does not mean males only.

in our image, after our likeness

These two phrases mean the same thing and emphasize that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. AT: “to truly be like us” (See: [Doublet](#) and [Pronouns](#))

have dominion over

“rule over” or “have authority over”

God created man ... he created him

These two sentences mean the same thing and emphasize that God created people in his own image. (See: [Parallelism](#))

God created man

The way that God created man was different from the way he created everything else. Do not specify that he created man by simply speaking, as in the preceding verses.

translationWords

- [God](#)
- [image of God, image](#)

Links:

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

Genesis 1:28-29

UDB:

²⁸ God blessed them, saying, “Produce many children, who should live all over the earth and rule over it. I want you to rule over the fish in the sea and the birds in the sky and over all the creatures that move across the surface of the ground.” ²⁹ God said, “Look! I have given you all the plants that produce seeds all over the earth, and all the trees that produce fruit. All these things are for you to eat.

ULB:

²⁸ God blessed them and said to them, “Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” ²⁹ God said, “See, I have given you every plant yielding seed which is upon the surface of all the earth, and every tree with fruit which has seed in it. They will be food to you.

translationNotes

God blessed them

The word “them” refers to the man and woman God had created.

Be fruitful, and multiply

God told the man and the woman to produce more people like themselves so that there would be many of them. The word “multiply” explains how they are to be “fruitful.” See how you translated this in [Genesis 1:22](#). (See: [Doublet](#) and [Idiom](#))

Fill the earth

Fill the earth with people.

translationWords

- [God](#)
- [bless, blessed, blessing](#)
- [fruit, fruitful](#)

Links:

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

Genesis 1:30-31**UDB:**

³⁰ I have given all the green plants to be food for all the wild animals, for the birds, and for all the creatures that move across the surface of the ground, that is, for everything that has life-giving breath in it.” And that is what happened. ³¹ God was pleased with everything that he had made. Truly, it was all very good. This was an evening and morning, the sixth day.

ULB:

³⁰ To every beast of the earth, to every bird of the heavens, and to everything that creeps upon the earth, and to every creature that has the breath of life I have given every green plant for food.” It was so. ³¹ God saw everything that he had made. Behold, it was very good. This was evening and morning, the sixth day.

translationNotes**General Information:**

God continues speaking.

every bird of the heavens

“all the birds that fly in the sky”

that has the breath of life

“that breathes.” This phrase emphasizes that these animals had a different kind of life than the plants. Plants do not breathe, and were to be used as food for the animals. Here “life” means physical life.

It was so

“It happened like that” or “That is what happened.” What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated it in [Genesis 1:7](#).

Behold

“Indeed.” The word “behold” here adds emphasis to what follows.

it was very good

Now when God looked at everything he had made, it was “very good. ”See how you translated “it was good” in [Genesis 1:10](#).

evening and morning

This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5](#). (See: [Merism](#))

the sixth day

This refers to the sixth day that the universe existed. See how you translated “the first day” in [Genesis 1:5](#) and decide if you should translate this the same way.

translationWords

- [life, live, lived, lives, living, alive](#)
- [God](#)
- [good, goodness](#)

Links:

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

Genesis 02 General Notes

Structure and formatting

Gen. 2:1-3 ends the first creation account, begun in the previous chapter. The second creation account, beginning in 2:4, is very different, using a more natural, story-telling style instead of following a set formula using repeated phrases. Translators should try to imitate this difference in their versions.

Special concepts in this chapter

The second creation account in Gen. 2:4-25

Gen. 2:4-25 presents an account of creation from a different viewpoint than the one given in Gen. 1:1-2:3. This second account should be regarded as filling out the first account, not as conflicting with it.

Yahweh, the name of God

“Yahweh,” the personal name of God in the Old Testament, appears for the first time in this chapter. Translators must decide how to represent it in their versions. For 2,000 years, it has been traditional for many Christians to represent it with the term “the Lord.” Indeed, it is demanded by Roman Catholics for their Bible versions to continue doing this. Of course, the disadvantage of using “the Lord” is that this is a title for God, not a personal name. (See: [Yahweh](#))

Translators who are not producing versions for Roman Catholics can consider transliterating the name “Yahweh,” approximating the name as best as their project languages allow.

Or translators can consider using expressions for the supreme god that might exist in their project languages, such as, “The Great One,” “The Ruler of All,” “The One who Never Sleeps,” etc. Of course, these are descriptive titles, not personal names, so they suffer from the same disadvantages that “the Lord” has.

Translators can also consider pairing a transliteration of “Yahweh” with a meaningful title for the supreme god in the project language. Whatever solution is found should be followed consistently when the name “Yahweh” occurs in the Scriptures.

The Garden of Eden

This was not a vegetable garden or cultivated field. Instead, it was probably a large area of land with fruit trees and other plants bearing leaves, etc., that were good to eat. A river flowed out from the Garden of Eden, giving the impression that the Garden was a holy place; in the ancient Near East, temples had gardens and waterways. In Rev. 22:1-2, the throne of God in the New Jerusalem is pictured with a river flowing out from it. (See: [holy, holiness](#))

Links:

- **Genesis 02:01 Notes**

Genesis 2:1-3**UDB:**

¹ That is the way God created the heavens and the earth and the living things that filled them. ² By the time it was the seventh day, God had finished the work of creating everything, so he did not work anymore on that day. ³ God declared that each seventh day would have his favor. He set those days apart to be special days, because on the seventh day God did not work anymore, after finishing all his work of creating everything.

ULB:

¹ Then the heavens and the earth were finished, and all the living things that filled them. ² On the seventh day God came to the end of his work which he had done, and so he rested on the seventh day from all his work. ³ God blessed the seventh day and sanctified it, because in it he rested from all his work which he had done in his creation.

translationNotes**the heavens**

“the sky” or “the skies”

and all the living things that filled them

“and all the many living things that are in them” or “and all the crowds of living things in them”

were finished

This can be stated in active form. AT: “God had finished creating them” (See: [Active or Passive](#))

On the seventh day God came to the end of his work

God did not work at all on the seventh day.

came to the end of

This is an idiom. AT: “had finished” (See: [Idiom](#))

he rested on the seventh day from all his work

“on that day he did not work”

God blessed the seventh day

Possible meanings are 1) God caused the seventh day to produce good result or 2) God said that the seventh day was good.

sanctified it

“set it apart” or “called it his own”

in it he rested from all his work

“on it he did not work”

translationWords

- [heaven, sky, skies, heavens, heavenly](#)
- [God](#)
- [bless, blessed, blessing](#)
- [sanctify, sanctifies, sanctification](#)
- [rest](#)
- [create, creation, Creator](#)

Links:

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

Genesis 2:4-6**UDB:**

⁴ What follows is how God created the heavens and the earth.

God, whose name is Yahweh, made the heavens and the earth. ⁵ At first there were no plants growing, because Yahweh God had not yet caused rain to fall on the ground. Furthermore, there was no one to plow the ground for planting crops. ⁶ Instead, mist rose up from the ground, so that there was water all over the surface of the ground.

ULB:

⁴ These were the events concerning the heavens and the earth, when they were created, on the day that Yahweh God made the earth and the heavens. ⁵ No bush of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh God had not caused it to rain upon the earth, and there was no man to cultivate the ground. ⁶ But a mist went up from the earth and watered the whole surface of the ground.

translationNotes**General Information:**

The rest of Genesis 2 tells about how God created people on the sixth day.

These were the events concerning the heavens and the earth

“This is the account of the heavens and the earth” or “This is the story about the heavens and the earth.” Possible meanings are 1) it is a summary of the events described in Genesis 1:1-2:3 or 2) it introduces the events described in Genesis 2. If possible, translate this so that people can understand it either way.

they were created

“Yahweh God created them.” In chapter 1 the writer always speaks of God as “God,” but in chapter 2 he always speaks of God as “Yahweh God.”

on the day that Yahweh God made

“when Yahweh God created.” The word “day” refers to the whole time span of the creation, not to just one particular day.

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.

No bush of the field

no shrubs growing in the wild that animals might eat

no plant of the field

no leafy plants like vegetables or greens that both animals and humans can eat

to cultivate

to do everything he needed to do so that the plants would grow well

mist

Possible meanings are 1) something like dew or morning fog or 2) springs from underground streams.

the whole surface of the ground

the entire earth

translationWords

- [Yahweh](#)

Links:

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

Genesis 2:7-8**UDB:**

⁷ Then Yahweh God took some soil and formed a man. He breathed into the man's nostrils his own breath that makes things alive, and as a result the man became a whole living person. ⁸ Yahweh God made a park in a place named Eden, which was east of the land of Canaan. There he placed the man that he had formed.

ULB:

⁷ Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being. ⁸ Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed.

translationNotes**formed**

“molded” or “shaped” or “created”

man ... man

“a human being ... the human” or “a person ... the person” not specifically a male

his nostrils

“his nose”

breath of life

“breath that makes things live.” Here “life” refers to physical life.

a garden

This could have been an orchard of fruit trees or an area with all kinds of trees.

eastward

“in the east”

translationWords

- [Yahweh](#)
- [life, live, lived, lives, living, alive](#)
- [Eden, garden of Eden](#)

Links:

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

Genesis 2:9-10**UDB:**

⁹ Yahweh God caused to grow from the ground every kind of tree that is beautiful to see and that produces fruit that is good to eat. He also placed in the middle of the park a tree whose fruit would enable those who ate it to live forever. He also placed there another tree whose fruit would enable those who ate it to know what actions were good to do and what actions were evil to do.

¹⁰ A river flowed from Eden to provide water for the park. Outside of Eden, the river divided into four rivers.

ULB:

⁹ Out of the ground Yahweh God made every tree to grow that is pleasant to the sight and good for food. This included the tree of life that was in the midst of the garden, and the tree of the knowledge of good and evil. ¹⁰ A river went out of Eden to water the garden. From there it divided and became four rivers.

translationNotes**the tree of life**

“the tree that gives people life”

life

Here this means “eternal life” or life that does not end.

the tree of the knowledge of good and evil

“the tree that gives people the ability to understand both good and evil” or “the tree that makes people who eat its fruit able to know good things and bad things”

good and evil

This is a figure of speech that refers to both extremes and everything in between. AT: “everything, including both good and evil” (See: [Merism](#))

in the midst of the garden

“in the middle of the garden.” The two trees may not have been in the exact center of the garden.

A river went out of Eden to water the garden

The garden was in Eden. The river continued to flow outside of Eden. AT: “A river flowed through Eden to water the garden.”

translationWords

- [Yahweh](#)
- [good, goodness](#)
- [life, live, lived, lives, living, alive](#)
- [Eden, garden of Eden](#)

Links:

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

Genesis 2:11-12**UDB:**

¹¹ The name of the first river is Pishon. That river flows through all the land of Havilah, where there is gold. ¹² That gold is very pure. There is also a sweet-smelling gum called bdellium and valuable stones called onyx.

ULB:

¹¹ The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. ¹² The gold of that land is good. There are also bdellium and the onyx stone.

translationNotes**Pishon**

This is the only time this river is referred to in the Bible. (See: [How to Translate Names](#)).

the whole land of Havilah

“the whole land called Havilah.” It was somewhere in the Arabian Desert. (See: [How to Translate Names](#)).

where there is gold

This phrase gives information about Havilah. Some languages would translate it as a separate sentence. AT: “There is gold in Havilah” (See: [Distinguishing versus Informing or Reminding](#))

There are also bdellium and the onyx stone

The word “there” is placed first in the sentence for emphasis. AT: “This is also where people can find bdellium and onyx stones”

bdellium

This resin comes from a tree and smells nice. A resin is sticky stuff that comes out of some trees and can burn. (See: [Translate Unknowns](#))

the onyx stone

“onyx stones.” Onyx is a certain kind of beautiful stone. (See: [Translate Unknowns](#))

Links:

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

Genesis 2:13-14**UDB:**

¹³ The name of the second river is Gihon. That river flows through all the land of Cush. ¹⁴ The name of the third river is Tigris. It flows east of the city of Ashur. The name of the fourth river is Euphrates.

ULB:

¹³ The name of the second river is Gihon. This one flows throughout the whole land of Cush. ¹⁴ The name of the third river is Tigris, which flows east of Ashur. The fourth river is the Euphrates.

translationNotes**Gihon**

This is the only mention of this river in the Bible. (See: [How to Translate Names](#))

flows throughout the whole land of Cush

The river did not cover the whole land, but wound through various parts of the land.

the whole land of Cush

“the entire land called Cush”

which flows east of Ashur

“which flows in the land east of the city of Ashur.” The Tigris River flows from north to south. The phrase “which flows east of Ashur” gives information about where the Tigris River is. Some languages would translate it as a separate sentence. AT: “It flows east of Ashur” (See: [Distinguishing versus Informing or Reminding](#))

translationWords

- [Cush](#)
- [Euphrates River](#)

Links:

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

Genesis 2:15-16**UDB:**

¹⁵ Yahweh God took the man and put him in Eden to plow it and take care of it. ¹⁶⁻¹⁷ But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.”

ULB:

¹⁵ Yahweh God took the man and put him into the garden of Eden to work it and to maintain it. ¹⁶ Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. ¹⁷ But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.”

translationNotes**the garden of Eden**

“the garden that was in Eden”

to work it

“to cultivate it.” This means to do everything necessary so that the plants will grow well.

to maintain it

to guard against anything bad happening in it

From every tree in the garden

“The fruit of every tree in the garden”

you

This pronoun is singular. (See: [Forms of You](#))

you may freely eat ... you may not eat

In some languages it would be natural to first say what is not permitted and to then say what is permitted, as in the UDB.

may freely eat

“may eat without restriction”

the tree of the knowledge of good and evil

“the tree that gives people the ability to understand both good and evil” or “the tree that makes people who eat its fruit able to know good things and bad things.” See how you translated this in [Genesis 2:9](#).

you may not eat

“I will not permit you to eat” or “you must not eat”

translationWords

- [Lord Yahweh, Yahweh God](#)
- [Eden, garden of Eden](#)
- [good, goodness](#)
- [evil, wicked, wickedness](#)
- [death, die, dead](#)

Links:

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

Genesis 2:18-20**UDB:**

¹⁸ Yahweh God said, “It is not good for this man to be alone. So I will make someone who will be a suitable partner for him.” ¹⁹ Yahweh God had taken some soil and had formed all kinds of animals and birds, and he brought them to the man to hear what names he would give to them. And the man gave a name to every living animal that Yahweh had made. ²⁰ Then the man gave names to all the kinds of cattle, birds, and wild animals, but none of these creatures was a partner that was suitable for the man.

ULB:

¹⁸ Then Yahweh God said, “It is not good that the man should be alone. I will make him a helper suitable for him.” ¹⁹ Out of the ground Yahweh God formed every animal of the field and every bird of the sky. Then he brought them to the man to see what he would call them. Whatever the man called each living creature, that was its name. ²⁰ The man gave names to all the livestock, to all the birds of the sky, and to every beast of the field. But for the man himself there was found no helper suitable for him.

translationNotes**I will make him a helper suitable for him**

“I will make a helper who is just right for him”

every animal of the field and every bird of the sky

The phrases “of the field” and “of the sky” tell where the animals and birds are usually found. AT: “all kinds of animals and birds”

all the livestock

“all the animals that people look after”

there was found no helper suitable for him

This can be stated in active form. AT: “there was no companion that was right for him” (See: [Active or Passive](#))

translationWords

- [Lord Yahweh, Yahweh God](#)

Links:

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

Genesis 2:21-23**UDB:**

²¹ So Yahweh God caused the man to become deeply asleep. While the man was sleeping, Yahweh took out one of the man's ribs. Then he immediately closed the opening in his body and healed it. ²² Yahweh then made a woman from the rib that he had taken from the man's body, and he brought her to the man. ²³ The man exclaimed, "Finally, this is truly someone like me! Her bones came from one of my bones, and her flesh came from my flesh. So I will call her woman, because she was taken from me, a man."

ULB:

²¹ Yahweh God caused a deep sleep to fall upon the man, so the man slept. Yahweh God took one of his ribs and closed up the flesh where he took the rib. ²² With the rib that Yahweh God had taken from the man, he made a woman and brought her to the man. ²³ The man said,

"This time, this one is bone of my bones, and flesh of my flesh.

She will be called 'woman,' because she was taken out of man."

translationNotes**caused a deep sleep to fall upon the man**

"caused the man to sleep intensely." A deep sleep is a time of sleeping in which a person is not easily disturbed or wakened.

With the rib ... he made a woman

"From the rib ... he formed a woman." The rib was the material God made the woman from.

This time, this one is bone of my bones, and flesh of my flesh

"Finally, this one's bones are like my bones, and her flesh is like my flesh." After looking among all the animals for a partner and not finding one, he finally saw someone who was like him and could be his partner. The man was probably expressing his feeling of relief and joy.

flesh

This refers to the soft parts of the body like skin and muscle.

She will be called 'woman,' because she was taken out of man

The translator may want to write a footnote saying "The Hebrew word for 'woman' sounds like the Hebrew word for 'man.'"

translationWords

- [Yahweh](#)

Links:

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

Genesis 2:24-25**UDB:**

²⁴ The first woman was taken from the man's body, so that is why when a man and a woman marry, they must leave their parents. The man will join very closely to his wife, so that the two of them will be as though they are one person.

²⁵ Although the man and his wife were naked, they were not ashamed about being naked.

ULB:

²⁴ Therefore a man will leave his father and his mother, he will be united to his wife, and they will become one flesh. ²⁵ They were both naked, the man and his wife, but were not ashamed.

translationNotes**General Information:**

What follows is written by the author. The man did not say these things.

Therefore

“That is why”

a man will leave his father and his mother

“a man will stop living in his father and mother's home.” This is about men in general. It does not refer to any particular man at any particular time.

they will become one flesh

This idiom speaks of sexual activity as though the bodies that are together become one body. AT: “their two bodies will become one body” (See: **Idiom**)

They were both naked

The word “they” refers to the man and the woman that God had created.

naked

“not wearing clothing”

but were not ashamed

“they were not ashamed about being naked”

translationWords

- [flesh](#)

Links:

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

Genesis 03 General Notes

Structure and formatting

This chapter continues the second creation account that began in Gen. 2:4. But a new section of this account begins in 3:1. The ULB reads, “Now the serpent was more shrewd than any other beast of the field which Yahweh God had made,” because this is how the Scriptures introduce the serpent into the account. However, many languages prefer different ways to introduce new characters or things into stories, for example, “One of the wild animals made by God was the serpent” or “This is about the serpent, one of the wild animals that God had made.”

Scholars typically refer to the events of this chapter as “the fall” or “the fall of man” because sin is introduced into creation. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Special concepts in this chapter

Curses

In this chapter, God curses the man, the woman, and the serpent for their sins. In general, cursing is calling down God’s punishment on someone or something. In this chapter, however, it is God himself who is doing the cursing. Of course, he does not call down punishment on the man, the woman, and the serpent from someone else. Instead, he is promising that he himself will punish them. (See: [curse](#), [cursed](#), [curses](#), [cursing](#))

Serpent

Most scholars believe that the serpent is Satan, even though his name is not used in this chapter. There are other places in Scripture where the serpent is used as an image for Satan. (See: [Satan](#), [devil](#), [evil one](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 03:01 Notes](#)

Genesis 3:1-3**UDB:**

¹ Now the snake was more cunning than all the other wild animals that Yahweh God had made. The snake said to her, “Did God really say to you, ‘Do not eat the fruit from any of the trees in the park?’” ² The woman replied, “What God said was, ‘Do not eat the fruit from the tree that is in the middle of the park or touch it. If you do that, you will die.’” ³ But you can eat fruit from any of the other trees.”

ULB:

¹ Now the serpent was more shrewd than any other beast of the field which Yahweh God had made. He said to the woman, “Has God really said, ‘You must not eat from any tree of the garden?’” ² The woman said to the serpent, “We may eat the fruit from the trees of the garden, ³ but concerning the fruit of the tree which is in the middle of the garden, God said, ‘You may not eat it, nor may you touch it, or you will die.’”

translationNotes**Now**

The writer is beginning a new part of the story.

more shrewd

“more cunning” or “smarter at getting what he wanted by telling lies”

Has God really said, ‘You ... garden?’

The snake is pretending to be surprised that God has made this rule. This rhetorical question can be translated as a statement. AT: “I am surprised that God said, ‘You ... garden.’” (See: [Rhetorical Question](#))

You must not eat

The word “you” is plural and refers to the man and the woman. (See: [Forms of You](#))

We may eat ... God said, ‘You may not eat it

Eve told the serpent what God had permitted them to do first and then what God had told them not to do. Some languages would say what they were told not to do first and then say what they were allowed to do, as in the UDB.

We may eat

“We are allowed to eat” or “We have permission to eat”

You may not ... nor may you ... you will die

The word “you” is plural and refers to the man and the woman. (See: [Forms of You](#))

You may not eat it

“You must not eat it” or “Do not eat it”

nor may you touch it

“and you must not touch it” or “and do not touch it”

translationWords

- [serpent, snake, viper](#)
- [Yahweh](#)
- [death, die, dead](#)

Links:

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

Genesis 3:4-6**UDB:**

⁴ The snake said to the woman, "No, you will certainly not die. God said that ⁵ only because he knows that when you eat fruit from that tree, you will understand new things. It will be as though your eyes were opened, and you will know what is good to do and what is evil to do, just as God does." ⁶ The woman saw that the fruit on that tree was good to eat, and it was very beautiful. She desired it because she thought it would make her wise. So she picked some of the fruit and ate it. Then she gave some to her husband, and he ate it.

ULB:

⁴ The serpent said to the woman, "You will surely not die. ⁵ For God knows that the day you eat it your eyes will be opened, and you will be like God, knowing good and evil." ⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate it.

translationNotes**You ... you ... your ... you**

These words refer to the man and the woman and so are dual or plural. (See: [Forms of You](#))

your eyes will be opened

"your eyes will open." This idiom means "you will become aware of things" or "you will understand new things." This meaning can be stated clearly. AT: "It will be as though your eyes were opened" (See: [Idiom](#))

knowing good and evil

Here "good and evil" is a figure of speech that refers to both extremes and everything in between. See how you translated "knowledge of good and evil" in [Genesis 2:9](#). AT: "knowing everything, including both good and evil" (See: [Merism](#))

it was a delight to the eyes

"the tree was delightful to look at" or "it was nice to look at" or "it was very beautiful"

that the tree was desirable to make one wise

"she wanted the tree's fruit because it could make a person wise" or "she wanted its fruit because it could make her understand what was right and wrong just as God does"

translationWords

- serpent, snake, viper
- God
- good, goodness
- evil, wicked, wickedness
- wise, wisdom

Links:

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

Genesis 3:7-8**UDB:**

⁷ Immediately it was as though their eyes were opened, and they realized that they were naked, so they were ashamed. So they picked some fig leaves and fastened them together to make clothes for themselves.

⁸ Late that afternoon, when a cool breeze was blowing, they heard the sound of Yahweh God as he was walking in the park. So the man and his wife hid themselves among the bushes in the park, so that Yahweh God would not see them.

ULB:

⁷ The eyes of both of them were opened, and they knew that they were naked. They sewed fig leaves together and made coverings for themselves. ⁸ They heard the sound of Yahweh God walking in the garden in the cool of the day, so the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

translationNotes**The eyes of both of them were opened**

“Then their eyes opened” or “They became aware” or “They understood.” See how you translated “your eyes will be opened” in [Genesis 3:5](#).

sewed

“fastened” or “joined”

fig leaves

If people do not know what fig leaves are like, this can be translated as “large leaves from a fig tree” or simply “large leaves.”

made coverings for themselves

They did this because they were ashamed. This implicit information can be made explicit if needed as in the UDB. AT: “clothed themselves with them because they were ashamed” (See: [Assumed Knowledge and Implicit Information](#))

in the cool of the day

“at the time of day when a cool breeze blows”

from the presence of Yahweh God

“from Yahweh God’s sight” or “so that Yahweh God would not see them” or “from Yahweh God”

translationWords

- [Yahweh](#)
- [fig](#)

Links:

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

Genesis 3:9-11**UDB:**

⁹ But Yahweh God called to the man, saying to him, “Why are you trying to hide from me?” ¹⁰ The man replied, “I heard the sound of your footsteps in the garden, and I was naked, so I was afraid and I hid from you.” ¹¹ God said, “How did you find out you were naked? It must be because you ate some of the fruit from the tree that I told you, ‘Do not eat its fruit.’ Is that what you have done?”

ULB:

⁹ Yahweh God called to the man and said to him, “Where are you?” ¹⁰ The man said, “I heard you in the garden, and I was afraid, because I was naked. So I hid myself.” ¹¹ God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

translationNotes**Where are you?**

“Why are you trying to hide from me?” God knew where the man was. When the man answered, he did not say where he was but why he was hiding.

you

In verses 9 and 11, God was speaking to the man. Languages that have a singular form of “you” would use that here. (See: [Forms of You](#))

I heard you

“I heard the sound you were making”

Who told you

God knew the answer to this question. He asked it in order to force Adam to confess that he had disobeyed God. (See: [Rhetorical Question](#))

Have you eaten ... from?

Again, God knew this had happened. Translate this question in a form that shows God was accusing Adam of disobedience. The sentence can be translated as a statement. AT: “You must have eaten ... from.” (See: [Rhetorical Question](#))

translationWords

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

Links:

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

Genesis 3:12-13

UDB:

¹² The man said, "You gave me this woman to be with me. She is the one who gave me some of the fruit from that tree, so I ate it." ¹³ Then Yahweh God said to the woman, "Why did you do such a thing?" The woman replied, "I ate it because the snake deceived me."

ULB:

¹² The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it." ¹³ Yahweh God said to the woman, "What is this you have done?" The woman said, "The serpent lied to me, and I ate."

translationNotes

What is this you have done?

God already knew what the woman had done. When he asked this question, he was giving her the opportunity to tell him about it, and he was expressing his disappointment with what she had done. Many languages use rhetorical questions for scolding or rebuking. If possible, use a form that expresses this disappointment. It can also be translated as a statement. AT: "You have done a terrible thing." (See: [Rhetorical Question](#))

translationWords

- [Lord Yahweh, Yahweh God](#)
- [serpent, snake, viper](#)
- [deceive, deceit, deception, deceptive](#)

Links:

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

Genesis 3:14-15**UDB:**

¹⁴ Then Yahweh God said to the snake, "Because you did this, of all the domestic animals and the wild animals, I will curse you alone. As a result, you and all other snakes will crawl on the ground on your bellies, and so what you eat will have dirt on it as long as you live. ¹⁵ I will cause you and the woman to be enemies to each other, and I will cause your descendant and her descendant to be enemies toward each other. You will bite his heel, but he will crush your head."

ULB:

¹⁴ Yahweh God said to the serpent,
 "Because you have done this,
 cursed are you alone among all the livestock
 and all the beasts of the field.
 It is on your stomach that you will go,
 and it is dust that you will eat all the days of your life.
¹⁵ I will put hostility between you and the woman,
 and between your seed and her seed.
 He will bruise your head, and you will bruise his heel."

translationNotes**cursed are you alone**

"you alone are cursed." The word "curse" is first in Hebrew in order to emphasize the contrast between God's blessing on the animals and this curse on the serpent. This is a "curse formula," or the way that curses were expressed. By saying this curse, God made it happen.

all the livestock and all the beasts of the field

"all domestic animals and all wild animals"

It is on your stomach that you will go

"You will move along the ground on your stomach." The words "it is upon your stomach" comes first to emphasize the contrast between the way other animals would move along using their legs and the way the serpent would slither along on its stomach. This is also part of the curse formula.

it is dust that you will eat

“you will eat dust.” The words “it is dust” comes first to emphasize the contrast between the plants above the ground that other animals would eat and the dirty food on the ground that the serpent would eat. This is part of the curse formula.

hostility between you and the woman

This means that the serpent and the woman would become enemies.

seed

“offspring” or “descendant.” The word “seed” refers to what a man puts into a woman to cause a baby to grow inside the woman. Like the word “offspring,” it can refer to more than one person, as in the word “descendants.” Try to find a word that is singular but can refer to more than one person.

He will bruise ... his heel

The words “he” and “his” refer to the woman’s descendant. If “seed” was translated as plural, this can be translated as “they will bruise ... their heel”; in this case, consider inserting footnotes to say that the “they” and “their” are used to translate a singular pronoun. (See: [Pronouns](#))

bruise

“crush” or “strike” or “attack”

translationWords

- [Lord Yahweh, Yahweh God](#)
- [serpent, snake, viper](#)
- [curse, cursed, curses, cursing](#)
- [seed, semen](#)

Links:

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

Genesis 3:16**UDB:**

¹⁶ Then Yahweh said to the woman, “I will make you have great pain when you give birth to children. You will want to be with your husband, but he will rule over you.”

ULB:

¹⁶ To the woman he said,

”I will greatly multiply your pain in having children;
it is in pain that you will give birth to children.

Your desire will be for your husband, but he will rule over you.”

translationNotes**I will greatly multiply your pain**

“I will make your pain increase much” or “I will make your pain to be very severe”

in having children

“in giving birth to children” or “when you give birth to children”

Your desire will be for your husband

“You will have a strong desire for your husband.” Possible meanings are 1) “You will want very much to be with your husband” or 2) “You will want to control your husband”

he will rule over you

“he will be your master” or “he will control you”

Links:

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

Genesis 3:17-19**UDB:**

¹⁷ Then he said to the man, "You listened to what your wife said, and you ate some of the fruit of the tree about which I commanded you, 'Do not eat it.' So I will make it difficult to grow things in the ground because of what you did. You will have to work hard as long as you live to produce things from the ground to eat. ¹⁸ Thornbushes and thistle plants and other weeds will grow and prevent what you have planted from growing. And for food, you will have to eat things that just grow in your fields. ¹⁹ All your life you will sweat as you work hard to produce food to eat. Then you will die, and your body will be buried in the ground. I made you from soil, so your body will become soil again."

ULB:

¹⁷ To Adam he said,
 "Because you have listened to the voice of your wife,
 and have eaten from the tree, concerning which I commanded you,
 saying, 'You may not eat from it,'
 cursed is the ground because of you;
 through painful work you will eat from it all the days of your life.
¹⁸ It will produce thorns and thistles for you,
 and you will eat the plants of the field.
¹⁹ By the sweat of your face you will eat bread,
 until you return to the ground, for out of it you were taken.
 For dust you are, and to dust you will return."

translationNotes**Adam**

The name Adam is the same as the Hebrew word for "man." Some translations say "Adam" and some say "the man." You may use either form as it refers to the same person.

you have listened to the voice of your wife

This is an idiom. AT: "you have obeyed what your wife said" (See: [Idiom](#))

have eaten from the tree

You can say what it was that they ate. AT: “have eaten the fruit of the tree” or “have eaten some of the fruit of the tree” (See: [Assumed Knowledge and Implicit Information](#))

You may not eat from it

“You must not eat from it” or “Do not eat its fruit”

cursed is the ground

The word “curse” comes first in the sentence to emphasize that the ground, which had been “good” ([Genesis 1:10](#)), was now under God’s curse. This can be stated in active form. AT: “I am cursing the ground” (See: [Active or Passive](#))

through painful work

“by doing hard work”

you will eat from it

The word “it” refers to the ground and is a metonym for the parts of the plants, which grow in the ground, that people eat. AT: “you will eat what grows from it” (See: [Metonymy](#))

the plants of the field

Possible meanings are 1) “the plants that you take care of in your fields” or 2) “the wild plants that grow in the open fields.”

By the sweat of your face

“By doing hard work that makes your face sweat”

you will eat bread

Here the word “bread” is a synecdoche for food in general. AT: “you will eat food” (See: [Synecdoche](#))

until you return to the ground

“until you die and your body is put in the ground.” In some cultures, they put the bodies of people who have died in a hole in the ground. Man’s hard work does not end until the time of his death and burial.

For dust you are, and to dust you will return

“I made you from soil, so your body will become soil again.” Translate both occurrences of “dust” with the same word in order to show that man begins and ends in the same condition.

translationWords

- [Adam](#)
- [curse, cursed, curses, cursing](#)
- [bread](#)

Links:

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

Genesis 3:20-21**UDB:**

²⁰ The man, whose name was Adam, named his wife Eve, which means “living,” because she became the ancestor of all living people. ²¹ Then Yahweh God killed some animals and made clothes from their skins for Adam and his wife.

ULB:

²⁰ The man called his wife’s name Eve because she was the mother of all the living. ²¹ Yahweh God made for Adam and for his wife garments of skins and clothed them.

translationNotes**The man**

Some translations say “Adam.”

called his wife’s name Eve

“gave his wife the name Eve” or “named his wife Eve”

Eve

Translators may write a footnote saying “The name Eve sounds like the Hebrew word that means ‘living.’”

all the living

The word “living” refers to people. AT: “all people” or “all living people” (See: [Nominal Adjectives](#))

garments of skins

“clothing made out of animal skins”

translationWords

- [Eve](#)
- [Lord Yahweh, Yahweh God](#)
- [Adam](#)

Links:

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

Genesis 3:22-24

UDB:

²² Then Yahweh God said, “Look! Those two have become like us because they know what is good to do and what is evil to do. So now, it will not be good if they reach out and pick and eat some of the fruit from the tree which enables people who eat it to live forever!” ²³ So Yahweh God drove out the man and his wife from the park of Eden. Yahweh God had created Adam from the ground, and he forced him to plow the ground. ²⁴ After Yahweh God drove them out, on the east side of the park he placed cherubim and a flaming sword that flashed back and forth, in order to block the entrance, so that people could not go back to the tree that enables anyone who eats its fruit to live forever.

ULB:

²² Yahweh God said, “Now the man has become like one of us, knowing good and evil. So now he must not be allowed to reach out with his hand, take from the tree of life, eat it, and live forever.” ²³ Therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he had been taken. ²⁴ So God drove the man out of the garden, and he placed cherubim at the east of the garden of Eden, and a flaming sword that turned every way, in order to guard the way to the tree of life.

translationNotes

the man

Possible meanings are 1) God was referring to one human, the man, or 2) God was referring to humans in general, so this would mean the man and his wife. Even if God was speaking about one person, what he said applied to both of them.

like one of us

“like us.” The pronoun “us” is plural. See how you translated “Let us make” in [Genesis 1:26](#).

knowing good and evil

Here “good and evil” is a figure of speech that refers to both extremes and everything in between. See how you translated “knowledge of good and evil” in [Genesis 2:9](#). AT: “knowing everything, including both good and evil” (See: [Merism](#))

he must not be allowed

This can be stated in active form. AT: “I will not allow him” (See: [Active or Passive](#))

tree of life

“the tree that gives people life.” See how you translated this in [Genesis 2:9](#).

the ground from which he had been taken

“dirt because he had been taken from dirt.” This does not refer to the particular place on the land that the God took man from.

So God drove the man out of the garden

“God forced the man to leave the garden.” This refers to the event in [Genesis 3:23](#), where it says “Yahweh God sent him out of the garden of Eden.” God did not send the man out a second time.

to cultivate

This means to what is needed so that plants grow well. See how you translated this in [Genesis 2:5](#).

in order to guard the way to the tree of life

“in order to stop people from going to the tree of life”

flaming sword

Possible meanings are 1) a sword that had flames coming from it or 2) a fire that was shaped like a sword. Languages that do not have swords could use another weapon such as a spear or arrow.

translationWords

- [Lord Yahweh, Yahweh God](#)
- [Eden, garden of Eden](#)
- [cherubim, cherub](#)

Links:

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

Genesis 04 General Notes

Structure and formatting

Most of the text in this chapter is prose, but 4:23-24 is poetry. If the translator should put these two verses into poetic form, or at least into elegant speech, different from the rest of the chapter.

Special concepts in this chapter

Vengeance

The theme of vengeance is important in this chapter. Ancient Hebrew society allowed for people to seek revenge if a relative was murdered. After Cain murdered his brother Abel, he thought that he would be helpless against this danger because he had been driven away from God's protection. (See: [avenge](#), [revenge](#), [vengeance](#))

The theme of vengeance continues with the words of Lamech, who had killed someone for injuring him: "I have killed a man for wounding me, a young man for bruising me. If Cain is avenged seven times as much, truly Lamech will be avenged seventy-seven times as much" (Gen. 4:23b-24).

Links:

- [Genesis 04:01 Notes](#)

Genesis 4:1-2**UDB:**

¹ Adam slept with his wife Eve, and she became pregnant and gave birth to a son whom she named Cain, which means “produce,” because, she said, “By Yahweh’s help I have produced a son.”

² Some time later she gave birth to another son, and she named him Abel. After those boys grew up, Abel tended sheep and goats, and Cain became a farmer.

ULB:

¹ The man slept with Eve his wife. She conceived and gave birth to Cain. She said, “I have produced a man with Yahweh’s help.” ² Then she gave birth to his brother Abel. Now Abel became a shepherd, but Cain cultivated the soil.

translationNotes**The man**

“the human being” or “Adam”

slept with

Your language may have a way of saying this politely. Some older versions say “knew.” (See: [Euphemism](#))

I have produced a man

The word for “man” typically describes an adult male, rather than a baby or child. If that would cause confusion, it could be translated as “manchild” or “boy” or “baby boy” or “son.”

Cain

Translators may want to include a footnote that says “The name Cain sounds like the Hebrew word that means ‘produce.’ Eve named him Cain because she produced him.” (See: [Assumed Knowledge and Implicit Information](#))

Then she gave birth

We do not know how much time passed between the births of Cain and Abel. They may have been twins, or Abel may have been born after Eve became pregnant again. If possible, use an expression that does not tell how much time passed.

cultivated

This means he did everything he needed to do so that the plants would grow well. See how “cultivate” is translated in [Genesis 2:5](#).

translationWords

- [Eve](#)
- [Cain](#)
- [Yahweh](#)
- [Abel](#)
- [shepherd, to shepherd](#)

Links:

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

Genesis 4:3-5**UDB:**

³ One day it happened that Cain harvested some of the crops he had grown and brought them to Yahweh as a gift for him, ⁴ and Abel took from his flock some of the first lambs that had been born and killed them and, as a gift, gave to Yahweh the fatty parts, which were the best parts. Yahweh was pleased with Abel and his offering, ⁵ but he was not pleased with Cain and his offering. So Cain became very angry, and his expression became unpleasant.

ULB:

³ It came about that in the course of time Cain brought some of the fruit of the ground as an offering to Yahweh. ⁴ As for Abel, he brought some of the firstborn of his flock and some of the fat. Yahweh accepted Abel and his offering, ⁵ but Cain and his offering he did not accept. So Cain was very angry, and he scowled.

translationNotes**It came about that**

This phrase is used to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using that method here.

in the course of time

Possible meanings are 1) “after some time had passed” or 2) “at the right time”

fruit of the ground

This refers to the food that came from plants he had tended. AT: “crops” or “harvest” (See: [Assumed Knowledge and Implicit Information](#))

some of the fat

This refers to the fatty parts of the lambs that he had killed, it was the best part of the animal. AT: “some of their fat parts” (See: [Assumed Knowledge and Implicit Information](#))

accepted

“looked favorably upon” or “was pleased with”

was very angry

Some languages have an idiom for anger such as “He burned” or “His anger burned.”

he scowled

This means that the expression on his face showed that he was angry or jealous. Some languages have an idiom that describes what a person's face looks like when he is angry. (See: [Idiom](#))

translationWords

- [Cain](#)
- [fruit, fruitful](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [Abel](#)
- [firstborn](#)

Links:

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

Genesis 4:6-7**UDB:**

⁶ Yahweh said to Cain, "You should not be angry! You should not scowl like that! ⁷ If you do what is right, I will accept you. But if you do not do what is right, the evil that you want to do will devour you, like a lion waiting outside your door to attack you. Your desire to sin wants to control you, but you must control it."

ULB:

⁶ Yahweh said to Cain, "Why are you angry and why are you scowling? ⁷ If you do what is right, will you not be accepted? But if you do not do what is right, sin crouches at the door and desires to control you, but you must rule over it."

translationNotes**Why are you angry and why are you scowling?**

God used these rhetorical questions to tell Cain that he was wrong to be angry and scowl. They may also have been intended to give Cain an opportunity to confess that he was wrong. (See: [Rhetorical Question](#))

If you ... will you not be accepted?

God used this rhetorical question to remind Cain of something Cain should have already known. AT: "You know that if you do what is right, I will accept you" (See: [Rhetorical Question](#))

But if you do not ... you must rule over it

God speaks of sin as if it were a person. AT: "But if you do not do what is right, you will desire to sin even more, and then you will do sinful things. You must refuse to obey it" (See: [Personification](#))

sin crouches ... to control you

Here sin is spoken of as a dangerous wild animal that is waiting for the chance to attack Cain. AT: "you will become so angry that you will not be able to stop sin" (See: [Metaphor](#))

sin

Languages that do not have a noun that means "sin" could translate this as "your desire to sin" or "the bad things you want to do."

you must rule over it

Yahweh speaks of Cain's desire to sin as if it were a person over whom Cain should rule. AT: "you must control it so you do not sin" (See: [Personification](#))

translationWords

- [Yahweh](#)
- [Cain](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

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

Genesis 4:8-9**UDB:**

⁸ But one day, Cain said to his younger brother Abel, “Come with me to the fields.” So they went together. And when they were in the countryside, suddenly Cain attacked his brother Abel and killed him.

⁹ Then, even though Yahweh knew what Cain had done, he said to Cain, “Do you know where Abel, your younger brother, is?” Cain replied, “No, I do not know. My job is not to guard my younger brother!”

ULB:

⁸ Cain spoke to Abel his brother. It came about that while they were in the fields, Cain rose up against Abel his brother and killed him. ^[1]

⁹ Then Yahweh said to Cain, “Where is Abel your brother?” He said, “I do not know. Am I my brother’s keeper?”

4:8 ^[1]The best ancient copies read in this way. However, some old translations and some modern translations read, *Cain said to Abel his brother, “Let us go into the fields.” It came about that while they were in the fields, Cain rose up against Abel his brother and killed him.*

translationNotes**Cain spoke to Abel his brother**

Some languages will need to add the implicit information that Cain spoke to his brother about going to the fields. (See: [Assumed Knowledge and Implicit Information](#))

brother

Abel was Cain’s younger brother. Some languages may need to use the word for “younger brother.” (See: [Assumed Knowledge and Implicit Information](#))

rose up against

Standing up to fight against a person is an idiom for attacking him. AT: “attacked” (See: [Idiom](#))

Where is Abel your brother

God knew that Cain had killed Abel, but he asked Cain this question so that Cain would have to answer. (See: [Rhetorical Question](#))

Am I my brother's keeper?

Cain used this rhetorical question so that he would not have to tell the truth. This can be translated as a statement. AT: "I am not my brother's keeper!" or "You know that taking care of my brother is not my job!" (See: [Rhetorical Question](#))

translationWords

- [Cain](#)
- [Abel](#)
- [Yahweh](#)

Links:

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

Genesis 4:10-12**UDB:**

¹⁰ Yahweh said, "What you have done is terrible! Your brother's blood that has soaked into the ground convicts you of your guilt. ¹¹ You have killed your younger brother, and, now that the ground has soaked up your younger brother's blood, you are not welcome on it and your efforts to produce crops on it will fail. ¹² When you till the ground to plant crops, the ground will produce very little for you. You will continually wander around the earth, and not have any place to live permanently."

ULB:

¹⁰ Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground. ¹¹ Now cursed are you from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹² When you cultivate the ground, from now on it will not yield to you its strength. A fugitive and a wanderer you will be in the earth."

translationNotes**What have you done?**

God uses a rhetorical question to rebuke Cain. This can be translated as a statement. AT: "What you have done is terrible!" (See: [Rhetorical Question](#))

Your brother's blood is calling out to me

Abel's blood is a metonym for his death, as if it were a person calling out for God to punish Cain. AT: "Your brother's blood is like a person calling out to me to punish the person who killed him" (See: [Metonymy](#))

Now cursed are you from the ground

This can be stated in active form. AT: "I am cursing you so that you will not be able to grow food from the ground" (See: [Active or Passive](#))

which has opened its mouth to receive your brother's blood

God speaks of the earth as if it were a person who could drink Abel's blood. AT: "which is soaked with your brother's blood" (See: [Personification](#))

from your hand

Here Cain is represented by his "hand," to emphasize that he personally had killed his brother. AT: "that spilled when you killed him" or "from you" (See: [Synecdoche](#))

cultivate

This means to do everything necessary to do so that the plants would grow well. See how “cultivate” is translated in [Genesis 2:5](#).

it will not yield to you its strength

The ground is personified as if it were a person who loses strength. AT: “the ground will not produce much food for you” (See: [Personification](#))

A fugitive and a wanderer

You can join these words together. AT: “A homeless wanderer” (See: [Hendiadys](#))

translationWords

- [blood](#)
- [curse, cursed, curses, cursing](#)

Links:

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

Genesis 4:13-15**UDB:**

¹³ Cain replied to Yahweh, "You are punishing me more than I can endure. ¹⁴ You are about to expel me from the ground that I have been tilling, and I will no longer be able to come into your presence. Furthermore, I will be continually wandering around the earth with no place to live permanently, and anyone who sees me will kill me." ¹⁵ But Yahweh said to him, "No, that will not happen. I will put a mark on you to warn anyone who sees you that I will punish him severely if he kills you. I will punish that person seven times as severely as I am punishing you." Then Yahweh put a mark on Cain.

ULB:

¹³ Cain said to Yahweh, "My punishment is greater than I can bear. ¹⁴ Indeed, you have driven me out this day from this ground, and I will be hidden from your face. I will be a fugitive and a wanderer in the earth, and whoever finds me will kill me." ¹⁵ Yahweh said to him, "If anyone kills Cain, vengeance will be taken on him sevenfold." Then Yahweh put a mark on Cain, so that if anyone found him, that person would not attack him.

translationNotes**I will be hidden from your face**

The term "your face" represents God's presence. AT: "I will not be able to speak to you" (See: [Idiom](#))

a fugitive and a wanderer

See how you translated this in [Genesis 4:12](#)

vengeance will be taken on him sevenfold

This can be stated in active form. AT: "I will take vengeance on him seven times" or "I will punish that person seven times as severely as I am punishing you" (See: [Active or Passive](#))

would not attack him

"would not kill Cain"

translationWords

- [Cain](#)
- [Yahweh](#)
- [punish, punishment](#)

Links:

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

Genesis 4:16-17**UDB:**

¹⁶ So Cain left Yahweh and went to live in the land called Nod, which means ‘wandering’, which was east of Eden.

¹⁷ Some time later, Cain slept with his wife, and she became pregnant and gave birth to a son, whom she named Enoch. Then Cain started to build a city, and he named the city ‘Enoch,’ the same name that his son had.

ULB:

¹⁶ So Cain went out from the presence of Yahweh and lived in the land of Nod, on the east of Eden.

¹⁷ Cain slept with his wife and she conceived. She gave birth to Enoch. He built a city and named it after his son Enoch.

translationNotes**went out from the presence of Yahweh**

Even though Yahweh is everywhere, this idiom speaks of Cain as though he went far away. AT: “went away from where Yahweh spoke to him” (See: [Idiom](#))

Nod

Translators may add a footnote saying “The word Nod means ‘wandering.’”

slept with

Your language may have a way of saying this politely. Some older versions say “knew.” See how you translated this in [Genesis 4:1](#). (See: [Euphemism](#))

He built a city

“Cain built a city”

translationWords

- [Cain](#)
- [Yahweh](#)
- [Eden, garden of Eden](#)

Links:

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

Genesis 4:18-19

UDB:

¹⁸ Enoch grew up and married and became the father of a son whom he named Irad. When Irad grew up he became the father of a son whom he named Mehujael. Mehujael grew up and became the father of a son whom he named Methushael. Methushael grew up and became the father of Lamech. ¹⁹ When Lamech grew up he married two women. The name of one was Adah and the name of the other was Zillah.

ULB:

¹⁸ To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. ¹⁹ Lamech took for himself two wives. The name of the one was Adah, and the name of the other was Zillah.

translationNotes

To Enoch was born Irad

It is implied that Enoch grew up and married a woman. AT: “Enoch grew up and married and became the father of a son whom he named Irad” (See: [Assumed Knowledge and Implicit Information](#))

Irada

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

Adah ... Zillah

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

translationWords

- [Lamech](#)

Links:

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

Genesis 4:20-22**UDB:**

²⁰ Adah gave birth to a son named Jabal. Later, Jabal became the first person who lived in tents because he traveled from place to place to take care of livestock. ²¹ His younger brother's name was Jubal. He was the first person who made a lyre and a flute. ²² Lamech's other wife Zillah gave birth to a son whom she named Tubal-Cain. Later he learned how to make things out of bronze and iron. The name of Tubal-Cain's younger sister was Naamah.

ULB:

²⁰ Adah gave birth to Jabal. He was the father of those who lived in tents who have livestock. ²¹ His brother's name was Jubal. He was the father of those who play the harp and pipe. ²² As for Zillah, she bore Tubal-Cain, the forger of tools of bronze and iron. The sister of Tubal-Cain was Naamah.

translationNotes**Adah ... Zillah**

See how you translated these women's names in [Genesis 4:19](#).

He was the father of those who lived in tents

Possible meanings are 1) "He was the first person to live in a tent" or 2) "He and his descendants lived in tents."

who lived in tents who have livestock

people who both live in tents and also take care of animals

He was the father of those who play the harp and pipe

Possible meanings are 1) "He was the first person to play the harp and pipe" or 2) "He and his descendants played the harp and pipe."

Tubal-Cain

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

the forger of tools of bronze and iron

"who made tools out of bronze and iron"

iron

a very strong metal used to make tools and weapons.

translationWords

- [harp](#)
- [bronze](#)

Links:

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

Genesis 4:23-24**UDB:**

²³ One day Lamech said to his two wives, "Adah and Zillah, my two wives, listen carefully to what I am saying. A young man struck me and wounded me, so I killed him. ²⁴ Yahweh said long ago that he would avenge and punish anyone who killed Cain seven times as much as he punished Cain. So if anyone tries to kill me, may he be punished seventy-seven times as much."

ULB:

²³ Lamech said to his wives,

"Adah and Zillah, listen to my voice; you wives of Lamech, listen to what I say.

For I have killed a man for wounding me, a young man for bruising me.

²⁴ If Cain is avenged seven times, then Lamech will be avenged seventy-seven times."

translationNotes**Adah ... Zillah**

See how you translated these women's names in [Genesis 4:19](#).

listen to my voice ... listen to what I say

Lamech said the same thing twice for emphasis. His voice is a synecdoche for his whole person. AT: "listen carefully to me" (See: [Parallelism](#) and [Synecdoche](#))

a man for wounding me, a young man for bruising me

Lamech killed only one person. These two phrases means the same thing and are repeated to emphasize the certainty of his action. AT: "a young man because he hurt me" (See: [Parallelism](#))

If Cain is avenged seven times, then Lamech

Lamech knows that God will avenge Cain seven times. AT: "Since God will punish anyone who kills Cain seven times, Lamech" (See: [Active or Passive](#))

then Lamech will be avenged seventy-seven times

This can be stated in active form. AT: "whoever kills me, God will punish seventy-seven times" (See: [Active or Passive](#))

seventy-seven

77 (See: [Numbers](#))

translationWords

- [Cain](#)
- [Lamech](#)

Links:

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

Genesis 4:25-26**UDB:**

²⁵ Adam continued to sleep with his wife, and she again became pregnant and gave birth to another son, whom she named Seth. She said, “I name him Seth because God has given me another child to take the place of Abel, since Cain killed him.” ²⁶ When Seth grew up, he became the father of a son whom he named Enosh. About that time people began to worship Yahweh.

ULB:

²⁵ Adam slept with his wife again, and she bore another son. She called his name Seth and said, “God has given me another son in the place of Abel, for Cain killed him.” ²⁶ A son was born to Seth and he called his name Enosh. At that time people began to call on the name of Yahweh.

translationNotes**slept with**

Your language may have a way of saying this politely. Some older versions say “knew.” See how you translated this in [Genesis 4:1](#). (See: [Euphemism](#))

said, “God has given me another son

This is the reason that she named him Seth. This can be made explicit. AT: “explained, ‘God has given me another child.’” (See: [Assumed Knowledge and Implicit Information](#))

Seth

Translators may add a footnote that says “This name sounds like the Hebrew word that means ‘has given.’” (See: [How to Translate Names](#))

A son was born to Seth

This can be made explicit. AT: “Seth’s wife bore him a son” (See: [Assumed Knowledge and Implicit Information](#))

to call on the name of Yahweh

This is the first time people called God by the name Yahweh. This can be made explicit. AT: “to worship God by using the name Yahweh” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Adam](#)
- [Abel](#)
- [Cain](#)
- [call, calls, calling, called](#)
- [name, names, named](#)
- [Yahweh](#)

Links:

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

Genesis 05 General Notes

Structure and formatting

This chapter provides the first of many lists of descendants in the Bible. This is not a simple list, because the author makes comments about each person. Translators should format this text in the way that is clearest in the project language. Many may choose to introduce each new person in a separate paragraph, as the ULB and UDB do.

Links:

- **[Genesis 05:01 Notes](#)**

Genesis 5:1-2

UDB:

¹ This is a list of those who descended from Adam. When God created humans, he made them to be like him in many ways. ² He created one man and one woman. He blessed them, and on the day that he created them, he called them ‘human beings.’

ULB:

¹ This is the record of the descendants of Adam. On the day that God created mankind, he made them in his own likeness. ² Male and female he created them. He blessed them and named them mankind when they were created.

translationNotes

General Information:

This is the beginning of the list of Adam’s descendants.

in his own likeness

This phrase means that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. See how “after our likeness” is translated in [Genesis 1:26](#). AT: “to truly be like us” (See: [Pronouns](#))

when they were created

This can be made active. AT: “when he created them” (See: [Active or Passive](#))

translationWords

- [Adam](#)
- [bless, blessed, blessing](#)

Links:

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

Genesis 5:3-5**UDB:**

³ When Adam was 130 years old, he became the father of a son who was just like him. That was the son he named Seth. ⁴ After Seth was born, Adam lived eight hundred more years, and during those years he became the father of other sons and daughters. ⁵ Adam lived 930 years altogether, and then he died.

ULB:

³ 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. ⁴ After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. ⁵ Adam lived 930 years, and then he died.

translationNotes**130 ... eight hundred**

Translators may write the numerals “130” and “800” or the words “one hundred thirty” and “eight hundred.” (The ULB and the UDB use numerals if the number has three or more words; they use words if a number has only one or two words.) (See: [Numbers](#))

he became the father of a son

“he had a son”

in his own likeness, after his image

These two phrases mean the same thing. They are used as a reminder that God made man in his own image. See how you translated similar phrases in [Genesis 1:26](#).

Seth

See how you translated this name in [Genesis 4:25](#).

He became the father of more sons and daughters

“He had more sons and daughters”

then he died

This phrase will be repeated throughout the chapter. Use the ordinary word for “died.”

Adam lived 930 years

“Adam lived nine hundred and thirty years.” People used to live a very long time. Use your ordinary word for “years.” AT: “Adam lived a total of 930 years” (See: [Numbers](#))

translationWords

- [Adam](#)

Links:

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

Genesis 5:6-8**UDB:**

⁶ When Seth was 105 years old, he became the father of Enosh. ⁷ After Enosh was born, Seth lived 807 more years, and became the father of other sons and daughters. ⁸ Seth lived 912 years altogether, and then he died.

ULB:

⁶ When Seth had lived 105 years, he became the father of Enosh. ⁷ After he became the father of Enosh, he lived 807 years and became the father of more sons and daughters. ⁸ Seth lived 912 years, and then he died.

translationNotes**105 years**

“one hundred and five years” (See: [Numbers](#))

he became the father of Enosh

Here “father” means his actual father, not his grandfather. AT: “he had his son Enosh.”

Enosh

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

807 years

“eight hundred and seven years” (See: [Numbers](#))

and became the father of more sons and daughters

“and had more sons and daughters”

Seth lived 912 years

“Seth lived nine hundred and twelve years.” Seth lived a total of 912 years. (See: [Numbers](#))

then he died

This phrase is repeated throughout the chapter. Use the ordinary word for “died.”

translationWords

- [ancestor, father, forefather](#)

Links:

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

Genesis 5:9-11**UDB:**

⁹ When Enosh was ninety years old, he became the father of Kenan. ¹⁰ After Kenan was born, Enosh lived 815 more years and became the father of other sons and daughters. ¹¹ Enosh lived 905 years altogether, and then he died.

ULB:

⁹ When Enosh had lived ninety years, he became the father of Kenan. ¹⁰ After he became the father of Kenan, Enosh lived 815 years. He became the father of more sons and daughters. ¹¹ Enosh lived 905 years, and then he died.

translationNotes**General Information:**

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8](#). (See: [How to Translate Names and Numbers](#))

ninety years

“90 years” (See: [Numbers](#))

815 years

“eight hundred and fifteen years” (See: [Numbers](#))

905 years

“nine hundred and give years” (See: [Numbers](#))

translationWords

- [ancestor, father, forefather](#)

Links:

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

Genesis 5:12-14

UDB:

¹² When Kenan was seventy years old, he became the father of Mahalalel. ¹³ After Mahalalel was born, Kenan lived 840 more years and became the father of other sons and daughters. ¹⁴ Kenan lived 910 years altogether, and then he died.

ULB:

¹² When Kenan had lived seventy years, he became the father of Mahalalel. ¹³ After he became the father of Mahalalel, Kenan lived 840 years. He became the father of more sons and daughters. ¹⁴ Kenan lived 910 years, and then he died.

translationNotes

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8](#). (See: [How to Translate Names and Numbers](#))

seventy years

“70 years” (See: [Numbers](#))

840 years

“eight hundred and forty years” (See: [Numbers](#))

910 years

“nine hundred and ten years” (See: [Numbers](#))

translationWords

- [ancestor, father, forefather](#)

Links:

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

Genesis 5:15-17**UDB:**

¹⁵ When Mahalalel was sixty-five years old, he became the father of Jared. ¹⁶ After Jared was born, Mahalalel lived 830 more years and became the father of other sons and daughters. ¹⁷ Mahalalel lived 895 years altogether, and then he died.

ULB:

¹⁵ When Mahalalel had lived sixty-five years, he became the father of Jared. ¹⁶ After he became the father of Jared, Mahalalel lived 830 years. He became the father of more sons and daughters. ¹⁷ Mahalalel lived 895 years, and then he died.

translationNotes**General Information:**

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8](#). (See: [How to Translate Names and Numbers](#))

translationWords

- [ancestor, father, forefather](#)

Links:

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

Genesis 5:18-20**UDB:**

¹⁸ When Jared was 162 years old, he became the father of Enoch. ¹⁹ Jared lived eight hundred years after Enoch was born, and he became the father of other sons and daughters. ²⁰ Jared lived 962 years altogether, and then he died.

ULB:

¹⁸ When Jared had lived 162 years, he became the father of Enoch. ¹⁹ After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. ²⁰ Jared lived 962 years, and then he died.

translationNotes**General Information:**

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8](#). (See: [How to Translate Names and Numbers](#))

translationWords

- [Enoch](#)
- [ancestor, father, forefather](#)

Links:

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

Genesis 5:21-24**UDB:**

²¹ When Enoch was sixty-five years old, he became the father of Methuselah. ²² Enoch lived in close fellowship with God for three hundred years after Methuselah was born, and he became the father of other sons and daughters. ²³ Enoch lived 365 years. ²⁴ He was in close fellowship with God, and one day he disappeared, because God took him away to be with him.

ULB:

²¹ When Enoch had lived sixty-five years, he became the father of Methuselah. ²² Enoch walked with God three hundred years after he became the father of Methuselah. He became the father of more sons and daughters. ²³ Enoch lived 365 years. ²⁴ Enoch walked with God, and then he was gone, for God took him.

translationNotes**he became the father of Methuselah**

“he had his son Methuselah”

Methuselah

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

Enoch walked with God

To walk with someone is a metaphor for being in a close relationship with him. AT: “Enoch had a close relationship with God” or “Enoch lived in union with God” (See: [Metaphor](#))

He became the father of more sons and daughters

“He had more sons and daughters”

Enoch lived 365 years

“Enoch lived three hundred and sixty-five years.” Enoch lived a total of 365 years. (See: [Numbers](#))

then he was gone

The word “he” refers to Enoch. He was no longer on earth.

for God took him

This means that God took Enoch to be with himself (God).

translationWords

- [Enoch](#)
- [ancestor, father, forefather](#)

Links:

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

Genesis 5:25-27

UDB:

²⁵ When Methuselah was 187 years old, he became the father of Lamech. ²⁶ Methuselah lived 782 years after Lamech was born, and became the father of other sons and daughters. ²⁷ Methuselah lived 969 years altogether, and then he died.

ULB:

²⁵ When Methuselah had lived 187 years, he became the father of Lamech. ²⁶ After he became the father of Lamech, Methuselah lived 782 years. He became the father of more sons and daughters. ²⁷ Methuselah lived 969 years. Then he died.

translationNotes

General Information:

The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8](#). (See: [How to Translate Names and Numbers](#))

Lamech

This Lamech is different from the Lamech in [Genesis 4:18](#).

translationWords

- ancestor, father, forefather
- Lamech

Links:

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

Genesis 5:28-29**UDB:**

²⁸ When Lamech was 182 years old, he became the father of a son, ²⁹ whom he named Noah, because, as he said, “He will bring us relief from all the hard work we have been doing to produce food from the ground that Yahweh cursed.”

ULB:

²⁸ When Lamech had lived 182 years, he became the father of a son. ²⁹ He called his name Noah, saying, “This one will give us rest from our work and from the painful labor of our hands, which we must do because of the ground that Yahweh has cursed.”

translationNotes**182 years**

“one hundred and eighty-two years” (See: [Numbers](#))

became the father of a son

“had a son”

Noah

Translators may want to add a footnote that says: “This name sounds like the Hebrew word that means ‘rest.’” (See: [How to Translate Names](#)).

from our work and from the painful labor of our hands

Lamech says the same thing twice to emphasize how hard the work was. AT: “from working so hard with our hands” (See: [Doublet](#) and [Synecdoche](#))

translationWords

- [Lamech](#)
- [ancestor, father, forefather](#)
- [Noah](#)
- [curse, cursed, curses, cursing](#)

Links:

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

Genesis 5:30-31**UDB:**

³⁰ Lamech lived 595 years after Noah was born and became the father of other sons and daughters.

³¹ Lamech lived 777 years altogether, and then he died.

ULB:

³⁰ Lamech lived 595 years after he became the father of Noah. He became the father of more sons and daughters. ³¹ Lamech lived 777 years. Then he died.

translationNotes**595 years**

“five hundred and ninety-five years” (See: [Numbers](#))

Lamech lived 777 years

“Lamech lived seven hundred seventy-seven years.” Lamech lived a total of 777 years” (See: [Numbers](#))

translationWords

- [Noah](#)
- [ancestor, father, forefather](#)
- [Lamech](#)

Links:

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

Genesis 5:32**UDB:**

³² When Noah was five hundred years old, he became the father of sons whom he named Shem, Ham, and Japheth.

ULB:

³² After Noah had lived five hundred years, he became the father of Shem, Ham, and Japheth.

translationNotes**he became the father of**

“he had his sons.” This does not tell us whether the sons were born on the same day or in different years.

Shem, Ham, and Japheth

These sons may not be listed in the order of their birth. There is disagreement about which one was the oldest. Avoid translating this in a way that implies that the list is in the order of their ages.

translationWords

- Noah
- ancestor, father, forefather
- Shem
- Ham
- Japheth

Links:

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

Genesis 06 General Notes

Structure and formatting

Beginning in 6:22, the author gives statements summarizing events he tells about again in the text that follows. In the next chapter, the author sometimes gives summary statements that introduce events for the first time. If these statements, and the surrounding events, are not carefully translated, readers can believe that the same events happened twice or three times instead of only one time. Translators should be careful not to give this impression.

Links:

- [Genesis 06:01 Notes](#)

Genesis 6:1-3**UDB:**

¹ When people began to become very numerous all over the earth, and many daughters were born to them, ² some of the heavenly beings saw that the human women were very beautiful. So they took whichever ones they chose to become their wives. ³ Then Yahweh said, “My breath will not remain in people forever, to keep them alive. They are made of weak flesh. They will live not more than 120 years before they die.”

ULB:

¹ It came about when mankind began to multiply on the earth and daughters were born to them, ² that the sons of God saw that the daughters of mankind were attractive. They took for themselves wives, any of them that they chose. ³ Yahweh said, “My spirit will not remain in mankind forever, for they are flesh. They will live 120 years.”

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

daughters were born to them

This can be active. AT: “the women bore daughters” (See: [Active or Passive](#))

sons of God

Translators could add a footnote saying: “It is not clear whether this refers to heavenly beings or human beings. In either case, they were beings that God created.” Some believe these words refer to angels who rebelled against God, that is, evil spirits or demons. Others think this may refer to powerful political rulers, and others think this may refer to the descendants of Seth.

My spirit

Here Yahweh is talking about himself and his spirit, which is the Spirit of God.

flesh

This means that they have physical bodies that will one day die.

They will live 120 years

“They will live one hundred and twenty years.” Possible meanings are 1) the normal lifespan of people would decrease to 120 years. AT: “They will not live more than 120 years” or 2) in 120 years everyone would die. AT: “They will live only 120 years” (See: [Numbers](#))

translationWords

- [sons of God](#)
- [flesh](#)

Links:

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

Genesis 6:4**UDB:**

⁴ When these heavenly beings slept with human women, they gave birth to children. These were the giants who lived on the earth at that time and also later. These giants were heroic fighters; they were famous men from long ago.

ULB:

⁴ Giants were on the earth in those days, and also afterward. This happened when the sons of God married daughters of men, and they had children with them. These were the mighty men of old, men of renown.

translationNotes**Giants**

very tall, large people

This happened when

“The giants were born because”

sons of God

See how you translated this in [Genesis 6:2](#).

These were the mighty men of old

“These giants were the mighty men who lived long ago” or “These children grew to become the powerful fighters who lived long ago”

mighty men

men who are courageous and victorious in battle

men of renown

“famous men”

translationWords

- [giant](#)
- [sons of God](#)
- [mighty, might](#)
- [renown, renowned](#)

Links:

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

Genesis 6:5-6

UDB:

⁵ Yahweh saw that people on the earth had become very wicked, and everything they thought in their inner beings was evil continually. ⁶ Yahweh was sorry that he had made people on the earth and it made him sad.

ULB:

⁵ Yahweh saw that the wickedness of mankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. ⁶ Yahweh regretted that he had made mankind on the earth, and it grieved him to his heart.

translationNotes

inclination

“tendency” or “habit”

the thoughts of their hearts

The writer speaks of the heart as if it were the part of the body that thinks. Your language may use a word other than “heart” to talk about the part of people that thinks. AT: “their inner, secret thoughts” (See: [Metonymy](#))

it grieved him to his heart

The writer speaks of the heart as if it were the part of the body that feels sadness. Your language may use a word other than “heart” to talk about the emotions. AT: “he was very, very sad about it” (See: [Metonymy](#))

translationWords

- [Yahweh](#)
- [evil, wicked, wickedness](#)

Links:

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

Genesis 6:7-8**UDB:**

⁷ So Yahweh said, “I will completely destroy the people I made. I will also destroy all the larger animals and the creatures that move close to the ground and the birds. None of them will remain on the earth, because I regret that I made them.”

⁸ But Yahweh was pleased with Noah.

ULB:

⁷ So Yahweh said, “I will wipe away mankind whom I have created from the surface of the earth; both mankind and the larger animals, and creeping things and birds of the heavens, for I am sorry that I have made them.” ⁸ But Noah found favor in the eyes of Yahweh.

translationNotes**I will wipe away mankind ... from the surface of the earth**

The writer speaks of God killing people as if God were wiping dirt off a flat surface. AT: “I will destroy mankind ... so that there will not be any people on the earth” (See: [Metaphor](#))

I will wipe away mankind whom I have created

Some languages would need to translate this as two sentences. AT: “I created mankind. I will wipe them away” (See: [Distinguishing versus Informing or Reminding](#))

wipe away

“completely destroy.” Here “wipe away” is used in a negative sense, for God is talking about destroying the people because of their sin.

Noah found favor in the eyes of Yahweh

The phrase “found favor” is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. AT: “Yahweh looked favorably on Noah” or “Yahweh was pleased with Noah” (See: [Idiom](#) and [Metaphor](#))

translationWords

- [Yahweh](#)
- [Noah](#)

Links:

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

Genesis 6:9-10**UDB:**

⁹ This is what happened: Noah was a man whose behavior was always righteous. No one who lived at that time could criticize him about anything. Noah lived in close fellowship with God. ¹⁰ Noah became the father of three sons: Shem, Ham, and Japheth.

ULB:

⁹ These were the events concerning Noah. Noah was a righteous man, and blameless among the people of his time. Noah walked with God. ¹⁰ Noah became the father of three sons: Shem, Ham, and Japheth.

translationNotes**General Information:**

This begins the story of Noah, which continues into chapter 9.

These were the events concerning Noah

“This is the account of Noah”

walked with God

See how you translated this in [Genesis 5:21](#).

Noah became the father of three sons

“Noah had three sons” or “Noah’s wife had three sons”

Shem, Ham, and Japheth

Translators may add the following footnote: “The sons are not listed in the order in which they were born.”

translationWords

- [righteous, righteousness](#)
- [blameless](#)
- [Shem](#)
- [Ham](#)
- [Japheth](#)

Links:

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

Genesis 6:11-12**UDB:**

¹¹ God could see that everyone else on earth was very wicked, and everywhere on the earth, people were acting cruelly and violently toward each other. ¹² God looked at everyone and saw how evil people were, because all people on the earth had begun to behave in an evil way.

ULB:

¹¹ The earth was corrupt before God, and it was filled with violence. ¹² God saw the earth; behold, it was corrupt, for all flesh had corrupted their way upon the earth.

translationNotes**The earth**

Possible meanings are 1) the people who lived on the earth or 2) “The earth itself.” (See: [Metonymy](#))

was corrupt

The people doing what is evil is spoken of as if they were food that has become rotten. AT: “was rotten” or “was completely evil” (See: [Metaphor](#))

before God

Possible meanings are 1) “in God’s sight” or 2) “in the presence of Yahweh” as in [Genesis 4:16](#).

and it was filled with violence

The writer speaks of violence as if it were something that could be put into a container and of the earth as a container. AT: “and there were very many violent people on the earth” or “because it was full of people who did evil things to each other” (See: [Metaphor](#))

behold

The word “behold” here alerts us to pay attention to the surprising information that follows.

all flesh

Possible meanings for what “all flesh” represents are 1) all human beings or 2) all physical beings, including humans and animal. (See: [Synecdoche](#))

had corrupted their way

How a person behaves is spoken of as if it were a way or road. AT: “had stopped living the way God wanted” or “had behaved in an evil way” (See: [Metaphor](#))

translationWords

- [corrupt, corruption](#)
- [God](#)
- [flesh](#)

Links:

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

Genesis 6:13-15**UDB:**

¹³ So God said to Noah, "I have decided to destroy all people, because all over the earth people are acting violently toward each other. So I am about to get rid of them as well as everything else on the earth. ¹⁴ Make for yourself a large boat from cypress wood. Make rooms inside it. Cover the outside and the inside with tar to make it waterproof. ¹⁵ This is how you must make it: It must be 138 meters long, twenty-three meters wide, and fourteen meters high.

ULB:

¹³ God said to Noah, "I can see that it is time to put an end to all flesh, for the earth is filled with violence through them. Indeed, I will destroy them with the earth. ¹⁴ Make for yourself an ark of cypress wood. Make rooms in the ark, and cover it with pitch within and without. ¹⁵ This is how you will make it: The length of the ark is to be three hundred cubits; the breadth of it is to be fifty cubits, and the height of it is to be thirty cubits.

translationNotes**all flesh**

See how you translated these words in [Genesis 6:12](#).

the earth is filled with violence through them

"people everywhere on earth are violent"

I will destroy them with the earth

"I will destroy both them and the earth" or "I will destroy them when I destroy the earth"

an ark

This refers to a very large box that would be able to float on water even in a very bad storm. "a large boat" or "a ship" or "a barge"

cypress wood

People do not know exactly what kind of tree this was. "wood used for building boats" or "good wood"

cover it with pitch

The reason for doing this can be made explicit. AT: “spread pitch on it” or “paint tar on it” or “cover it with pitch to make it waterproof” (See: [Assumed Knowledge and Implicit Information](#))

pitch

This is a thick, sticky or oily liquid that people put on the outside of a boat to stop water from going through gaps in the wood into the boat.

cubits

A cubit was a unit of measure, a little less than half a meter long. (See: [Biblical Distance](#))

three hundred cubits

“138 meters.” You may use the Hebrew measuring units from the ULB or the metric units from the UDB or your own culture’s units if you know how they compare to the metric units. You may also write a footnote that says: “Three hundred cubits is about 138 meters.” (See: [Biblical Distance](#))

fifty cubits

“twenty-three meters” (See: [Biblical Distance](#))

thirty cubits

“fourteen meters” (See: [Biblical Distance](#))

translationWords

- [God](#)
- [ark](#)
- [cypress](#)

Links:

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

Genesis 6:16-17**UDB:**

¹⁶ Make a roof for the boat. Leave a space of about half a meter between the sides and the roof to let air and light enter. Make it with three decks inside, and put a door in one side. ¹⁷ Listen carefully! I am about to bring a flood that will destroy everything that lives beneath the sky. Everything on the earth will die.

ULB:

¹⁶ Make a roof for the ark, and finish it at a cubit from the top of the side. Place a door in the side of the ark and make a lower, a second, and a third deck. ¹⁷ Listen, I am about to bring the flood of waters upon the earth, to destroy all flesh that has in it the breath of life from under heaven. Everything that is on the earth will die.

translationNotes**a roof for the ark**

This was probably a peaked or slanted roof. Its purpose was to protect everything in the ark from the rain.

cubit

A cubit was a little less than half a meter long. See how you translated this in [Genesis 6:15](#). (See: [Biblical Distance](#))

a lower, a second, and a third deck

“a lower deck, a middle deck, and an upper deck” or “three decks inside”

deck

“floor” or “level”

Listen

God said this in order to emphasize that he would do what he was about to say. “Pay attention” or “Listen to what I am saying”

I am about to bring the flood of waters

In some languages it may be better to say “to send” instead of “to bring. It is also possible to avoid the direction and say “to cause.” AT: “I am about to send a flood of waters” or “I am about to cause a flood” (See: [Go and Come](#))

all flesh

Here “flesh” represents all physical beings, including humans and animals. (See: [Synecdoche](#))

that has in it the breath of life

Here “breath” represents life. AT: “that lives” (See: [Metonymy](#))

translationWords

- [flood](#)
- [flesh](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

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

Genesis 6:18-19**UDB:**

¹⁸ But I will make my covenant with you. You and your wife, your sons and their wives will enter the boat. ¹⁹ You must also bring two of all living creatures, a male and a female, into the boat with you, so that they also may remain alive.

ULB:

¹⁸ But I will establish my covenant with you. You will come into the ark, you, and your sons, and your wife, and your sons' wives with you. ¹⁹ Of every living creature of all flesh, two of every kind you must bring into the ark, to keep them alive with you, both male and female.

translationNotes**establish my covenant with you**

“make a covenant between you and me”

with you

with Noah

You will come into the ark

“You will enter the ark.” Some translations say “You will go into the ark.”

Of every living creature of all flesh, two of every kind you must bring into the ark

“You must bring into the ark two of every kind of living creature”

creature

an animal God created

all flesh

See how you translated these words in [Genesis 6:12](#).

translationWords

- [covenant, covenants](#)
- [creature](#)

Links:

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

Genesis 6:20-22**UDB:**

²⁰ Two of every kind of creature will come to you in order for you to keep them alive. They will include two of each kind of bird and two of each kind of larger animal and two of each kind of creature that moves close to the ground. ²¹ You must also take some of every kind of food that you and all these creatures will need, and store it in the boat.” ²² So Noah did everything that God told him to do.

ULB:

²⁰ Of the birds after their kind, and of the larger animals after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you, to keep them alive. ²¹ Gather for yourself every kind of food that is eaten and store it, so that it will be food for you and for them.” ²² So Noah did this. According to all that God commanded him, so he did.

translationNotes**after their kind**

“of each different kind”

creeping thing of the ground

This refers to small animals that move on the ground .

two of every sort

This refers to two of every kind of bird and animal.

to keep them alive

You may need to supply the words omitted by the ellipsis. AT: “so you can keep them alive” (See: [Ellipsis](#))

to you ... yourself ... you

These refer to Noah and are singular. (See: [Forms of You](#))

food that is eaten

“food that people and animals eat”

So Noah did this. According to all that God commanded him, so he did

These two sentences mean the same thing. The second sentence explains the first and emphasizes that Noah obeyed God. These parallel sentences can be combined into one. AT: “So Noah did everything that God commanded him to do” (See: [Parallelism](#))

translationWords

- [Noah](#)
- [God](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

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

Genesis 07 General Notes

Structure and formatting

In this chapter, the author continues his pattern of statements that summarize events already described, and of repeating events that have already happened. Again, careful translation is necessary so that readers do not think that the same events happened more than one time in the story. Special attention in this regard should be given to 7:5,10,13, and 17.

Special concepts in this chapter

Clean animals and birds

Noah sacrificed to Yahweh some of the “clean” animals and birds that he had with him (8:20). These were animals and birds that the Hebrew people would later consider to be fit to eat and to sacrifice to God. (See: [clean](#), [cleans](#), [cleaned](#), [cleanse](#), [cleansed](#), [cleansing](#), [wash](#), [washing](#), [washed](#), [washes](#))

Water underneath and over the earth

The flood is presented as occurring because of rain pouring out of the sky and because of seawater rising from under the earth. This is because the ancient Hebrews pictured the earth as resting on top of the sea. They also pictured the sky as containing water above the earth that poured down through windows in the sky when God allowed it to rain. Translators should not try to change this picture in order to suit what readers believe about the world. (See: [heaven](#), [sky](#), [skies](#), [heavens](#), [heavenly](#))

Links:

- [Genesis 07:01 Notes](#)

Genesis 7:1-3**UDB:**

¹ Then Yahweh said to Noah, "I have seen that from all the people who are now living, you alone always act righteously. So I want you and all your family to go into the boat. ² Take with you seven pairs of every kind of animal that I have said I will accept for sacrifices. Take seven males and seven females. Also take one male and one female from every kind of animal that I have said that I will not accept for sacrifices. ³ Also take seven pairs of every kind of bird from to keep their descendants alive all over the earth.

ULB:

¹ Yahweh said to Noah, "Come, you and all your household, into the ark, for I have seen that you are righteous before me in this generation. ² Of every clean animal you will bring with you seven males and seven females. From the animals that are not clean, of them bring two, the male and his mate. ³ Also of the birds of the sky, bring seven males and seven females, to preserve their offspring upon the surface of all the earth.

translationNotes**General Information:**

The events in this chapter take place after Noah built the ark, gathered the food, and put it in the ark.

Come ... into the ark ... bring

"Enter ... into the ark ... take." Many translations read "Go ... into the ark ... take." (See: [Go and Come](#))

you

The word "you" refers to Noah and is singular. (See: [Forms of You](#))

your household

"your family"

righteous before me

This means that God saw Noah as righteous.

in this generation

This refers to all the people who were living at that time. AT: “among all the people who are now living”

clean animal

This was an animal that God allowed his people to eat and to sacrifice.

animals that are not clean

These were animals that God did not allow people to eat or to sacrifice.

to preserve their offspring

“so that they will have offspring that will live” or “so that, after the flood, animals will continue to live”

translationWords

- [Yahweh](#)
- [household](#)
- [ark](#)
- [righteous, righteousness](#)
- [generation](#)
- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)

Links:

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

Genesis 7:4-5**UDB:**

⁴ Do this because seven days from now I will cause rain to fall on the earth. It will rain constantly for forty days and nights. In this way, I will destroy everything that I have made that is on the earth.”

⁵ Noah did everything that Yahweh told him to do.

ULB:

⁴ For in seven days I will cause it to rain upon the earth for forty days and forty nights. I will destroy from off the surface of the ground every living thing that I have made.” ⁵ Noah did all that Yahweh commanded him.

translationNotes**forty days and forty nights**

This was a full forty days. It was not a total of eighty days. AT: “forty days and nights”

living

This refers to physical life.

translationWords

- [life, live, lived, lives, living, alive](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

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

Genesis 7:6-7**UDB:**

⁶ Noah was six hundred years old when the flood came on the earth. ⁷ Before it started to rain, Noah and his wife and his sons and his sons' wives all went into the boat to escape from the flood water.

ULB:

⁶ Noah was six hundred years old when the flood came upon the earth. ⁷ Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood.

translationNotes**General Information:**

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

came upon the earth

“happened” or “came on the earth”

because of the waters of the flood

“because of the flood that would come” or “to escape the flood water”

translationWords

- [flood](#)

Links:

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

Genesis 7:8-10

UDB:

⁸ Pairs of animals, those that God said that he would accept for sacrifices and those that he would not accept for sacrifices, and pairs of birds and pairs of all the kinds of creatures that move close to the ground, ⁹ males and females, came to Noah and then went into the boat, just as God told Noah that they would do. ¹⁰ After seven days had ended, it started to rain and a flood began to cover the earth.

ULB:

⁸ Clean animals and unclean animals, birds, and everything that creeps upon the ground, ⁹ two by two, male and female, came to Noah and went into the ark, just as God had commanded Noah. ¹⁰ It came about that after the seven days, the waters of the flood came upon the earth.

translationNotes

General Information:

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

clean animals

These were animals that God allowed people to eat and to give to him as sacrifices.

unclean animals

These were animals that God did not allow people to eat or to give to him as sacrifices.

two by two

The animals entered the boat in pairs of one male and one female.

It came about that

This phrase is used here to mark an important event in the story: the start of the flood. If your language has a way for doing this, you could consider using it here.

after the seven days

“after seven days” or “seven days later”

the waters of the flood came upon the earth

The implicit information, “it started to rain” can be made explicit. AT: “it started to rain and the waters of the flood came upon the earth” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes](#)
- [unclean](#)
- [command, commands, commanded, commandment, commandments](#)
- [flood](#)

Links:

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

Genesis 7:11-12

UDB:

¹¹ When Noah was six hundred years old, on the seventeenth day of the second month, all the water that is under the surface of the earth burst out, and it began to rain so hard that it was as though a dam in the sky burst open. ¹² Rain fell on the earth constantly for forty days and nights.

ULB:

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day, all the fountains of the great deep burst open, and the windows of heaven were opened. ¹² The rain began and fell on the earth for forty days and forty nights.

translationNotes

General Information:

Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

In the six hundredth year of Noah's life

“When Noah was 600 years old” (See: [Ordinal Numbers](#))

the second month, on the seventeenth day of the month

Since Moses wrote this book, it is possible he is referring to the second month of the Hebrew calendar. But this is uncertain. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

on the same day

This refers to the specific day when the rain began. This phrase emphasizes how all of these major events happened quickly when the time arrived.

the fountains of the great deep burst open

“water from under the earth rushed up to the earth's surface”

the great deep

This refers to the sea that was thought to be under the earth.

the windows of heaven were opened

This refers to rain. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were opened, the water came down through them. AT: “the sky opened” or “the doors in the sky opened”

rain

If your language has a word for a great amount of rain, it would be appropriate here.

translationWords

- [year](#)
- [Noah](#)
- [fountain, spring](#)

Links:

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

Genesis 7:13-14

UDB:

¹³ On the day that it started to rain, Noah went into the boat with his wife, and his three sons, Shem, Ham, and Japheth, and their wives. ¹⁴ They and some of every kind of wild animal, and every kind of domestic animal, and every kind of creature that moves close to the ground, and every kind of bird, and every other creature that has wings, all entered the boat.

ULB:

¹³ On that very same day Noah and his sons, Shem, Ham, and Japheth, and Noah's wife, and the three wives of his sons with them, entered into the ark. ¹⁴ They entered along with each wild animal according to its kind, and each sort of livestock according to its kind, and each creeping thing that creeps upon the earth according to its kind, and every sort of bird according to its kind, each kind of creature with wings.

translationNotes

General Information:

Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

On that very same day

“On that exact day.” This refers to the day that the rain started. Verses 13-16 tell what Noah did immediately before the rain began.

wild animal ... livestock ... creeping thing ... bird

These four groups are listed to show that every kind of animal was included. If your language has another way of grouping all the animals, you can use that, or you can use these groups. See how you translated this in [Genesis 1:24](#).

creeping thing

This refers to animals that crawl on the ground, like rodents, insects, lizards, and snakes.

according to its kind

“so that each kind of animal will produce more of its own kind.” See how you translated this in [Genesis 1:24](#).

translationWords

- [Shem](#)
- [Ham](#)
- [Japheth](#)

Links:

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

Genesis 7:15-16**UDB:**

¹⁵ Pairs of all creatures that breathed came to Noah and entered the boat. ¹⁶ There were a male and a female of each creature that came to Noah, just as God had said they would do. After they were all in the boat, Yahweh shut the door.

ULB:

¹⁵ Two of all flesh in which was the breath of life came to Noah and entered into the ark. ¹⁶ The animals that went in were male and female of all flesh; they entered in just as God had commanded him. Then Yahweh shut the door after them.

translationNotes**General Information:**

Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

Two of all flesh

Here “flesh” represents animals. (See: [Metonymy](#))

in which was the breath of life

Here “breath” represents life. AT: “that lived” (See: [Metonymy](#))

came to Noah

The word “came” can be translated as “went.” (See: [Go and Come](#))

of all flesh

Here “flesh” represents animals. AT: “of every kind of animal” (See: [Synecdoche](#))

after them

The full meaning can be stated explicitly. AT: “after they entered the ark” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [God](#)
- [Yahweh](#)

Links:

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

Genesis 7:17-18

UDB:

¹⁷ For forty days the water kept coming and the flood increased and lifted the boat up above the ground. ¹⁸ The rushing water rose higher and higher on the earth, and the boat floated on the surface of the water.

ULB:

¹⁷ Then the flood came upon the earth for forty days, and the water increased and lifted the ark and raised it above the earth. ¹⁸ The waters completely covered over the earth, and the ark floated upon the surface of the water.

translationNotes

General Information:

Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in [Genesis 7:1-5](#). This is not a new event.

the water increased

“the water became very deep.” This happened during the forty days while the water kept coming.

lifted the ark

“it caused the ark to float”

raised it above the earth

“causes the ark to rise up high over the ground” or “the ark floated on top of the deep water”

translationWords

- [flood](#)
- [ark](#)

Links:

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

Genesis 7:19-20**UDB:**

¹⁹ The water rushed higher and higher all over the earth until it covered all the mountains and everything under heaven. ²⁰ Even the highest mountains were covered by more than six meters of water.

ULB:

¹⁹ The waters rose greatly on the earth so that all the high mountains that were under the entire sky were covered. ²⁰ The waters rose fifteen cubits above the tops of the mountains.

translationNotes**The waters rose greatly on the earth**

“The water totally overwhelmed the earth”

fifteen cubits

“six meters.” See how you translated this in [Genesis 6:15](#).

translationWords

- [heaven, sky, skies, heavens, heavenly](#)

Links:

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

Genesis 7:21-22**UDB:**

²¹ As a result, every living being on the surface of the earth died. That included the birds, the domestic animals, the wild animals, and all the other creatures that move around on the ground, as well as all the people. ²² Everything that breathed, that was a creature of the land, died.

ULB:

²¹ All living beings that moved upon the earth died—birds, livestock, wild animals, all the living creatures that lived in great numbers upon the earth, and all mankind. ²² All living creatures who lived on the land, who breathed the breath of life through their noses, died.

translationNotes**moved upon**

“moved about” or “roamed”

all the living creatures that lived in great numbers upon the earth

This refers to all the animals that move around on the ground in large groups.

who breathed the breath of life through their noses

Here “noses” represent the whole animal or human. AT: “everyone that breathed” (See: [Synecdoche](#))

the breath of life

The words “breath” and “life” represent the power that causes people and animals to be alive. (See: [Metonymy](#))

died

This refers to physical death.

translationWords

- [life, live, lived, lives, living, alive](#)
- [livestock](#)
- [breathe, breath](#)
- [death, die, dead](#)

Links:

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

Genesis 7:23-24**UDB:**

²³ In this way every living thing on the earth perished—the people, the larger animals, the creatures that crawl, and the birds. The only ones that remained alive were Noah and those who were in the boat with him. ²⁴ The waters remained at full flood like that on the earth for 150 days.

ULB:

²³ So every living thing that was on the surface of the earth was wiped out, from mankind to the larger animals, to creeping things, and to birds of the sky. They were all destroyed from the earth. Only Noah and those with him in the ark were left. ²⁴ The waters stayed upon the earth for a hundred and fifty days.

translationNotes**So every living thing ... was wiped out**

If necessary, this can be stated in active form. AT: “So every living thing ... perished” or “So the flood completely destroyed every living thing” (See: [Active or Passive](#))

They were all destroyed

This can be stated in active form. AT: “God destroyed them all” (See: [Active or Passive](#))

from the earth

“so they were no longer on the earth”

those with him

“the people and animals that were with him”

were left

“remained” or “lived” or “remained alive”

translationWords

- blot out, wipe out

Links:

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

Genesis 08 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 8:22, which is the poetic part of the quotation.

Special concepts in this chapter

Flood waters

The waters receded after this great flood. Because there was so much water, and it came from God, it is described in a unique way.

The mountains of Ararat

It is unclear where Ararat was located. Many people believe it is located in the modern country of Turkey.

Links:

- [Genesis 08 01 Notes](#)

Genesis 8:1-3**UDB:**

¹ But God did not forget about Noah, or about all the wild animals and all the kinds of domestic animals that were with him in the boat. So one day God sent a wind to blow across the earth, and the wind caused the water to begin to recede. ² God caused the water that was under the earth to stop bursting out, and he caused the floodgates of water from the sky to close so that it stopped raining. ³ The water on the earth gradually receded. By one hundred fifty days after the flood began, much of the water was gone.

ULB:

¹ God considered Noah, all the wild animals, and all the livestock that were with him in the ark. God made a wind blow over the earth, and the waters started going down. ² The fountains of the deep and the windows of heaven were closed, and it stopped raining. ³ The flood waters went down slowly from the earth, and after the end of a hundred and fifty days the waters had gone down.

translationNotes**considered**

“remembered” or “thought about”

ark

This refers to a very large box that would be able to float on water even in a very bad storm. See how you translated this in [Genesis 6:14](#). AT: “a large boat” or “a ship” or “a barge”

The fountains of the deep and the windows of heaven were closed

“The water stopped coming out of the ground and the rain stopped falling.” This can be stated in active form. AT: “God closed the fountains of the deep and the windows of heaven” (See: [Active or Passive](#))

fountains of the deep

“water from under the earth.” See how this is translated in [Genesis 7:11](#).

the windows of heaven were closed

This refers to the rain stopping. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were closed, the water stopped coming through them. See how “the windows of heaven” is translated in [Genesis 7:11](#). AT: “the sky closed” or “the doors in the sky closed”

translationWords

- [God](#)
- [fountain, spring](#)

Links:

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

Genesis 8:4-5**UDB:**

⁴ On the seventeenth day of the seventh month, the boat came to rest on one of the mountains in the region of Ararat. ⁵ The water continued to recede until, on the first day of the tenth month of that year, the tops of other mountains became visible.

ULB:

⁴ The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. ⁵ The waters continued to go down until the tenth month. On the first day of the month, the tops of the mountains appeared.

translationNotes**came to rest**

“landed” or “stopped on solid ground”

in the seventh month, on the seventeenth day of the month ... tenth month

Because Moses wrote this book, it is possible he is referring to the seventh month and tenth month of the Hebrew calendar, but this is uncertain. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

On the first day of the month

“On the first day of the tenth month”

appeared

This can be made more explicit: “appeared above the surface of the water.” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [ark](#)
- [day](#)
- [Ararat](#)

Links:

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

Genesis 8:6-7**UDB:**

⁶ Forty days later, Noah opened the window that he had made in the side of the boat, and sent out a raven. ⁷ The raven flew back and forth to and from the boat until the water dried up from the surface of the ground.

ULB:

⁶ It came about after forty days that Noah opened the window of the ark which he had made. ⁷ He sent out a raven and it flew back and forth until the waters were dried up from the earth.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. AT: “It happened that”

It came about ... the window of the ark which he had made

The phrase “which he had made” tells about the window. Some languages may need to make this phrase a separate sentence: “Noah had made a window in the boat. It came about after forty days that he opened the window” (See: [Distinguishing versus Informing or Reminding](#))

raven

a black bird that eats mainly the flesh of dead animals

it flew back and forth

This means that the raven kept leaving the boat and returning.

until the waters were dried up

This can be stated in active form. AT: “until the wind dried up the waters” or “until the waters dried up” (See: [Active or Passive](#))

Links:

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

Genesis 8:8-9**UDB:**

⁸ Then Noah sent out a dove to find out if the water had all receded from the surface of the ground.

⁹ But the dove did not find any place to perch, so it flew back to Noah in the boat, because there was still water all over the surface of the earth. So Noah reached out his hand and took the dove back inside the boat.

ULB:

⁸ Then he sent out a dove to see if the waters had gone down from the surface of the earth, ⁹ but the dove found no place to rest her foot, and she returned to him in the ark, for the waters were still covering the whole earth. He reached out with his hand, and took and brought her into the ark with him.

translationNotes**to rest her foot**

“to land” or “to perch.” It means to land on something in order to rest from flying.

her foot ... she returned ... and brought her

The word “dove” is feminine in the author’s language. You could translate these phrases with the pronouns “its ... it ... it” or “his ... he ... him,” depending on how your language refers to a dove.

he ... him

If you use masculine pronouns for the word “dove,” you may need to insert Noah’s name here to avoid confusion: “Noah sent out a dove,” “Noah stretched forth his hand,” etc.

translationWords

- [dove, pigeon](#)
- [ark](#)

Links:

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

Genesis 8:10-12**UDB:**

¹⁰ Noah waited seven more days. Then he sent the dove out of the boat again. ¹¹ This time the dove returned to him in the evening and, surprisingly, there was a leaf from an olive tree that the dove had just plucked in its beak. Then Noah knew that the water had truly receded from the surface of the ground. ¹² Noah waited again seven more days. Then he sent the dove out again, but this time it did not return to him.

ULB:

¹⁰ He waited another seven days and again he sent out the dove from the ark. ¹¹ The dove returned to him in the evening. Look! In her mouth was a freshly plucked olive leaf. So Noah knew that the waters had gone down from the earth. ¹² He waited another seven days, and sent out the dove again. She did not return again to him.

translationNotes**Look**

“Pay attention” or “This is important”

a freshly plucked olive leaf

“a leaf that she had just plucked from an olive tree”

plucked

“broken off”

He waited another seven days

“He again waited for seven days”

She did not return again to him

If people would not understand, you could state the reason explicitly: “She did not return again to him because she found a place to land.” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- dove, pigeon
- olive

Links:

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

Genesis 8:13-14**UDB:**

¹³ Noah was now 601 years old. By the first day of the first month of that year, the water had completely drained away from the ground. Noah removed the covering on top of the boat, and he was surprised to see that the surface of the ground was drying. ¹⁴ By the twenty-seventh day of the next month, the ground was completely dry.

ULB:

¹³ It came about in the six hundred and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth. Noah removed the covering of the ark, looked out, and saw that, behold, the surface of the ground was dry. ¹⁴ In the second month, on the twenty-seventh day of the month, the earth was dry.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the six hundred and first year

“when Noah was 601 years old” (See: [Ordinal Numbers](#))

the first month, on the first day of the month

Since Moses wrote this book it is possible he is referring to the first month of the Hebrew calendar, but this is uncertain. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the waters were dried up from off the earth

This can be stated in active form. AT: “the waters covering the earth dried up” or “the wind dried up the waters covering the earth” (See: [Active or Passive](#)).

the covering of the ark

This refers to a cover that kept the rain water from going into the ark.

behold

The word “behold” tells us to pay attention to the important information that comes next.

In the second month, on the twenty-seventh day of the month

“On the twenty seventh day of the second month.” This may refer to the second month of the Hebrew calendar, but this is uncertain. (See: [Hebrew Months](#) and [Ordinal Numbers](#))

the earth was dry

“the ground was completely dry”

translationWords

- [year](#)
- [day](#)

Links:

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

Genesis 8:15-17

UDB:

¹⁵ Then God said to Noah, ¹⁶ "Leave the boat, along with your wife, your sons, and their wives. ¹⁷ Bring out with you all the birds, the domestic animals, and all the kinds of creatures that move close to the ground, in order that they can spread all over the earth and become very numerous."

ULB:

¹⁵ God said to Noah, ¹⁶ "Go out of the ark, you, your wife, your sons, and your sons' wives with you. ¹⁷ Take out with you every living creature of all flesh that is with you—the birds, the animals, and every creeping thing that creeps upon the earth—so that they may grow unto very large numbers of living creatures throughout the earth, be fruitful, and multiply upon the earth."

translationNotes

Go out ... Take out

"Leave ... Take." Some translations read "Come out ... Bring out." (See: [Go and Come](#))

every living creature of all flesh

"every kind of living creature." See how "all flesh" is translated in [Genesis 6:12](#).

be fruitful, and multiply

This is an idiom. See how this is translated in [Genesis 1:28](#). God wanted the humans and animals to reproduce, so there would be many of them. (See: [Doublet](#) and [Idiom](#))

translationWords

- [God](#)
- [Noah](#)
- [flesh](#)

Links:

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

Genesis 8:18-19**UDB:**

¹⁸ So Noah left the boat, along with his wife, his sons, and their wives. ¹⁹ Then all the creatures, including all those that move close to the ground, all the birds, and every animal that moves on the earth, left the boat. They left the boat in groups of their own kind.

ULB:

¹⁸ So Noah went out with his sons, his wife, and his sons' wives with him. ¹⁹ Every living creature, every creeping thing, and every bird, everything that moves on the earth, according to their families, left the ark.

translationNotes**Noah went out**

Some translations read "Noah came out." (See: [Go and Come](#))

according to their families

"in groups of their own kinds"

translationWords

- [Noah](#)
- [ark](#)

Links:

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

Genesis 8:20-22**UDB:**

²⁰ Then Noah built an altar to Yahweh. He took some of the animals and birds that were acceptable as sacrifices and killed them. Then he burned them whole on the altar. ²¹ When Yahweh smelled the pleasant odor, he was pleased with the sacrifice. Then he said to himself, "I will never again devastate everything on the earth because of the sinful things people do. Even though all that people think in their minds is evil from the time they are young, I will not destroy all the living beings again, as I did this time. ²² As long as the earth exists, the seasons for planting seeds and seasons for harvesting crops, the times when it is cold and times when it is hot, the summer and winter, the daytime and nighttime will continue."

ULB:

²⁰ Noah built an altar to Yahweh. He took some of the clean animals and some of the clean birds, and offered burnt offerings on the altar. ²¹ Yahweh smelled the pleasing aroma and said in his heart, "I will not again curse the ground because of mankind, even though the intentions of their hearts is evil from childhood. Nor will I again destroy everything living, as I have done.

²² While the earth remains, seed time and harvest, cold and heat, summer and winter, and day and night will not cease."

translationNotes**built an altar to Yahweh**

"built an altar dedicated to Yahweh" or "built an altar for worshipping Yahweh." He may have built it with stones.

clean animals ... clean birds

Here "clean" means that God allowed these animals to be used in sacrifice. Some animals were not used for sacrifices and were called "unclean."

offered burnt offerings

Noah killed the animals and then completely burned them up as an offering to God. AT: "burned the animals as offerings to Yahweh"

pleasing aroma

This refers to the good smell of the roasted meat.

said in his heart

Here the word “heart” refers to God’s thoughts and emotions.

curse the ground

“do very serious harm to the earth”

because of mankind

This can be made more explicit: “because mankind is sinful.” (See: [Assumed Knowledge and Implicit Information](#))

the intentions of their hearts is evil from childhood

“from their earliest years they tend to do evil things” or “when they are young, they want to do evil things”

the intentions of their hearts

Here the word “hearts” refers to people’s thoughts, emotions, desires, and will. AT: “their tendency” or “their habit”

from childhood

This refers to an older child. AT: “from their youth”

While the earth remains

“While the earth lasts” or “As long as the earth exists”

seed time

“the season for planting”

cold and heat, summer and winter

These expressions both refer to two major weather conditions in the year. Translators may use local expressions. (See: [Merism](#))

summer

the hot, dry time of the year

winter

the cool, wet or snowy time of the year

will not cease

“will not cease to exist” or “will not cease to occur.” This can be expressed in a positive manner.
AT: “will continue” (See: [Double Negatives](#))

translationWords

- altar, altars
- Yahweh
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes
- sacrifice, offering
- burnt offering, offering by fire
- heart, hearts
- curse, cursed, curses, cursing

Links:

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

Genesis 09 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations indent the lines of 9:6-7, which is the poetic part of the quotation. They also set apart 9:25-27 which contain two quotations.

Special concepts in this chapter

Man's relationship to animals

There is a noticeable shift in man's relationship with the animals on the earth. Before the flood, there apparently was harmony between man and the animals. After the flood, the animals fear man and man is permitted to eat the animals, something he was not allowed to do previously. (See: [Assumed Knowledge and Implicit Information](#)).

Life in the blood

This chapter introduces the concept that there is life in the blood of an animal and in man. In Hebrew thought, blood represents the life present in a living thing. This is an image used throughout Scripture. (See: [life, live, lived, lives, living, alive and blood](#))

Covenant with Noah

God made a covenant with Noah. This covenant was an unconditional promise God made to never destroy the whole world with a flood. Rainbows are a perpetual sign of this covenant. (See: [covenant, covenants and promise, promises, promised](#))

A father's nakedness

In Noah's culture, it was unacceptable to see a father's nakedness. It was wrong for Ham to show his brothers their father's nakedness. Ham's actions were insulting or disrespectful. (See: [Assumed Knowledge and Implicit Information](#))

Other possible translation difficulties in this chapter

"Be fruitful, multiply, and fill the earth"

This is a command that God gives. He expects Noah to obey him.

Links:

- [Genesis 09 01 Notes](#)

Genesis 9:1-2**UDB:**

¹ Then God blessed Noah and his sons. He said to them, "I want you to have many children who will live all over the earth. ² All the larger animals on the earth, all the birds, all the creatures that move close to the ground, and all the fish, will be very afraid of you. I place them under your authority.

ULB:

¹ Then God blessed Noah and his sons, and said to them, "Be fruitful, multiply, and fill the earth. ² The fear of you and the dread of you will be upon every living animal on the earth, upon every bird of the sky, upon everything that goes low on the ground, and upon all the fish of the sea. They are given into your hand.

translationNotes**Be fruitful, multiply, and fill the earth**

This is God's blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated these commands in [Genesis 1:28](#). (See: [Doublet](#) and [Idiom](#))

The fear of you and the dread of you will be upon every living animal ... and upon all the fish of the sea

The writer speaks of fear and dread as if they were physical objects that could be upon the animals. AT: "Every living animal ... and all the fish of the sea will be dreadfully afraid of you" (See: [Metaphor](#))

The fear of you and the dread of you

The words "fear" and "dread" mean basically the same thing and emphasize how afraid the animals will be of mankind. AT: "A dreadful fear of you" or "A terrible fear of you" (See: [Doublet](#))

every living animal on the earth

This is the first of the four categories of animals that the writer lists, and not a summary of the rest of the animals that he mentions next.

bird

This is a general term for things that fly. See how you translated this in [Genesis 1:21](#).

upon everything that goes low on the ground

This includes all types of small animals. See how you translated this in [Genesis 1:25](#).

They are given into your hand

The hand represents control. This can be made active. AT: “They are given into your control” or “I have put them under your control” (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [God](#)
- [bless, blessed, blessing](#)
- [Noah](#)
- [fear, fears, afraid](#)
- [hand, right hand, to hand over](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:3-4**UDB:**

³ Previously I allowed you to eat green plants for food, but now you may eat everything that lives and moves. ⁴ But you must not eat meat that still has the blood in it, because the life is in its blood.

ULB:

³ Every moving thing that lives will be food for you. Just as I gave you the green plants, I now give you everything. ⁴ But you must not eat meat with its life—that is its blood—in it.

translationNotes**General Information:**

God continues speaking to Noah and his sons.

life ... blood

Translators may add a footnote such as this: “The blood is a symbol for life.” They may also add a footnote that says something like this: “God was commanding people not to eat meat while the blood was still in it. They had to drain out the blood first.”

translationWords

- [life, live, lived, lives, living, alive](#)
- [blood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:5-7**UDB:**

⁵ I punish any creature who kills a human being—that they answer to Yahweh—whether it be an animal or from a human being. I demand that murderers must suffer for their crimes and pay with their own lives. Even when an animal kills a person, that animal must also have their life taken because they have taken the life of a human being. ⁶ For I made people to be like myself. So I insist that if someone murders another human being, another person must kill him. Anyone who pours another’s blood out must himself lose his own blood.

⁷ As for you, I want you to produce many children, in order that they and their descendants may live all over the earth.”

ULB:

⁵ But for your blood, the life that is in your blood, I will require payment. From the hand of every animal I will require it. From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man.

⁶ Whoever sheds man’s blood, by man will his blood be shed,

for it was in the image of God that he made man. ⁷ As for you, be fruitful and multiply, spread throughout the earth and multiply on it.”

translationNotes**General Information:**

God continues speaking to Noah and his sons.

But for your blood

This contrasts man’s blood with the blood of animals ([Genesis 9:4](#)).

for your blood, the life that is in your blood

It is implied that the blood is shed, or poured out, or spilled out. AT: “if anyone causes your blood to pour out” or “if anyone spills your blood” or “if anyone kills you” (See: [Assumed Knowledge and Implicit Information](#) and [Metaphor](#))

life

This refers to physical life.

I will require payment

This payment refers to the death of the murderer, not to money. AT: “I will require anyone who kills you to pay”

from the hand

Here the word “hand” refers to the one who is responsible for something happening. (See: [Synecdoche](#))

From the hand of every animal I will require it

“I will require any animal that takes your life to pay”

From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man

“I will require anyone who takes the life of another person to pay”

From the hand of

This phrase refers to the person in a very personal way. AT: “From that very man” (See: [Synecdoche](#))

brother

Here “brother” is used as a general reference to relatives, such as members of the same tribe, clan, or people group.

Whoever sheds man’s blood, by man will his blood be shed

The shedding of blood is a metaphor for killing someone. This means that if a person murders someone, someone else must kill the murderer. However, “blood” is very significant in this passage and should be used in the translation if possible. Translate “sheds blood” with words that indicate a major loss of blood that causes death. (See: [Metaphor](#))

for it was in the image of God that he made man

“because God made people to be like him” or “because I made people in my own image”

be fruitful and multiply

This is God’s blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word “multiply” explains how they are to be “fruitful.” See how you translated this in [Genesis 1:28](#). (See: [Doublet](#) and [Idiom](#))

translationWords

- blood
- life, live, lived, lives, living, alive
- hand, right hand, to hand over
- brother, brothers
- bloodshed
- image of God, image
- multiply

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:8-10

UDB:

⁸ God also said to Noah and his sons, ⁹ "Listen carefully. I am now making a covenant with you and with your descendants, ¹⁰ and with every creature with you, that is alive—including the birds, the domestic animals, and the wild animals—every living animal creature on the earth that came out of the boat with you.

ULB:

⁸ Then God spoke to Noah and to his sons with him, saying, ⁹ "As for me, listen! I am going to confirm my covenant with you and with your descendants after you, ¹⁰ and with every living creature that is with you, with the birds, the livestock, and every creature of the earth with you, from all that came out of the ark, to every living creature on the earth.

translationNotes

Then God spoke to Noah and to his sons with him

God was already speaking to them. This phrase marks a change in what God was going to speak about. AT: "God continued speaking to Noah and his sons" or "Then God went on to say"

As for me

This phrase is used in English to mark the change from God talking about what Noah and his sons must do to talking about what God would do.

confirm my covenant with you

"make a covenant between you and me." See how you translated this in [Genesis 6:18](#).

translationWords

- [Noah](#)
- [covenant, covenants](#)
- [descendant, descended from](#)
- [ark](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:11-13**UDB:**

¹¹ This is the covenant that I am making with you: I will never again destroy all living beings by a flood, or destroy everything else on the earth by a flood.”

¹² Then God said to him, ”This is the sign to guarantee that I will keep the covenant that I am making with you and with all living beings, a covenant that I will keep forever: ¹³ From time to time I will put a rainbow in the sky. It will be the sign of my covenant with you and with everything on the earth.

ULB:

¹¹ I hereby confirm my covenant with you, that never again will all flesh be destroyed by the waters of a flood. Never again will there be a flood to destroy the earth.”

¹² God said, ”This is the sign of the covenant which I am making between me and you and every living creature that is with you, for all future generations: ¹³ I have set my rainbow in the cloud, and it will be the sign of the covenant between me and the earth.

translationNotes**General Information:**

God continues speaking to Noah and his sons.

I hereby confirm my covenant with you

“By saying this, I make my covenant with you.” See how similar words are translated in [Genesis 6:18](#).

all flesh

Possible meanings for what “all flesh” represents are 1) all human beings or 2) all physical beings, including humans and animal. See how this is translated in [Genesis 6:12](#). (See: [Synecdoche](#))

Never again will there be a flood to destroy the earth

“There will never again be a flood that destroys the earth.” There would be floods, but they would not destroy the whole earth.

sign

This means a reminder of something that was promised.

covenant ... for all future generations

The covenant applies to Noah and his family and also to all generations that follow.

translationWords

- [covenant, covenants](#)
- [flesh](#)
- [flood](#)
- [generation](#)
- [sign, signs, proof, reminder](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:14-15**UDB:**

¹⁴ When I cause rain to fall from the clouds, and a rainbow appears in the sky, ¹⁵ it will remind me about the covenant that I have made with you and with all living creatures, my promise that there will never again be a flood that will destroy all living creatures.

ULB:

¹⁴ It will come about when I bring a cloud over the earth and the rainbow is seen in the cloud, ¹⁵ then I will call to mind my covenant, which is between me and you and every living creature of all flesh. The waters will never again become a flood to destroy all flesh.

translationNotes**General Information:**

God continues speaking to Noah and his sons.

It will come about when

“Whenever.” It is something that would happen many times.

the rainbow is seen

It is not clear who will see the rainbow, but because the covenant is between Yahweh and people, if you need to say who it is who will see the rainbow, it would be best to name both Yahweh and people. This can be translated in active form. AT: “people and I see the rainbow” (See: [Active or Passive](#))

rainbow

the colorful strip of light that appears in the rain when the sun shines from behind the viewer

I will call to mind my covenant

This does not mean that God would first forget. AT: “I will think about my covenant”

me and you

The word “you” is plural. God was speaking to Noah and Noah’s sons.

every living creature of all flesh

“every kind of living being”

all flesh

Possible meanings for what “all flesh” represents are 1) all human beings or 2) all physical beings, including humans and animal. See how this is translated in [Genesis 6:12](#). (See: [Synecdoche](#))

translationWords

- [covenant, covenants](#)
- [flesh](#)
- [flood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:16-17**UDB:**

¹⁶ Whenever there is a rainbow in the sky, I will see it, and I will think about the covenant that I have made with every living being that is upon the earth, a promise that I will keep forever.”

¹⁷ Then God said to Noah, “The rainbow will be the sign of the covenant that I have made with all living beings on the earth.”

ULB:

¹⁶ The rainbow will be in the clouds and I will see it, in order to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

¹⁷ Then God said to Noah, “This is the sign of the covenant that I have confirmed between me and all flesh that is on the earth.”

translationNotes**General Information:**

God continues speaking to Noah and his sons.

in order to remember

“so that I will remember” or “so that I will think about”

between God and every living creature

God is speaking here. AT: “between me and every living creature”

every living creature of all flesh

“every kind of living being.” See how you translated this in [Genesis 9:15](#).

Then God said to Noah

God was already talking to Noah. This phrase marks the final part of what God was saying. AT: “God finished by saying to Noah” or “So God said to Noah”

translationWords

- [covenant, covenants](#)
- [flesh](#)
- [Noah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:18-19**UDB:**

¹⁸ The sons of Noah who came out of boat were Shem, Ham, and Japheth. Ham later became the father of Canaan. ¹⁹ All the people on the earth are descended from these three sons of Noah.

ULB:

¹⁸ The sons of Noah that came out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. ¹⁹ These three were the sons of Noah, and from these the whole earth was populated.

translationNotes**General Information:**

Verses 18-19 introduce the three sons of Noah, who will be an important part of the next story.

father

Ham was Canaan's true father.

translationWords

- [Shem](#)
- [Ham](#)
- [Japheth](#)
- [ancestor, father, forefather](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:20-21**UDB:**

²⁰ Noah began to farm the land. He planted grapevines. ²¹ After they produced grapes, he made wine from them. One day, when he had drunk too much of the wine, he became drunk, and he lay naked in his tent.

ULB:

²⁰ Noah began to be a farmer, and he planted a vineyard. ²¹ He drank some of the wine and became drunk. He was lying uncovered in his tent.

translationNotes**farmer**

“man of the soil”

became drunk

“drank too much wine”

uncovered

The text does not specify how much of Noah’s body was uncovered as he lay drunk. His sons’ reactions show us that it was shameful.

translationWords

- [Noah](#)
- [vineyard](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:22-23**UDB:**

²² Ham, the father of Canaan, saw his father lying naked in the tent. So he went outside and told his two older brothers what he had seen. ²³ Then Shem and Japheth took a large cloth and placed it across their backs, and walked backwards into the tent. They covered their father's naked body with the cloth. Their faces were turned away from their father, so they did not see him naked.

ULB:

²² Then Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. ²³ So Shem and Japheth took a robe and laid it upon both their shoulders, and walked backwards and covered the nakedness of their father. Their faces were turned the other way, so they did not see their father's nakedness.

translationNotes**his father**

This refers to Noah.

translationWords

- [Ham](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:24-25**UDB:**

²⁴ When Noah woke up and was sober again, he found out how badly Ham, his youngest son, had behaved toward him. ²⁵ He said, "I am cursing Ham's son, Canaan, and his descendants. They will be like slaves to their uncles.

ULB:

²⁴ When Noah awoke from his drunkenness, he learned what his youngest son had done to him. ²⁵ So he said,

"Cursed be Canaan. May he be a servant to his brothers' servants."

translationNotes**General Information:**

In verses 25-27 Noah pronounced a curse on Ham's son and blessings on Ham's brothers. What Noah said about them also applied to their descendants, as shown in the UDB.

General Information:

Alternate phrases in these verses are indented to show that this is poetry. If you can, format these verses as they are formatted here to show your readers that this is poetry.

awoke from his drunkenness

"became sober"

his youngest son

This refers to Ham. AT: "his youngest son, Ham"

Cursed be Canaan

"I curse Canaan" or "May bad things happen to Canaan"

Canaan

This was one of Ham's sons. AT: "Ham's son Canaan"

a servant to his brothers' servants

"the lowest servant of his brothers" or "the least important servant of his brothers"

his brothers

This could refer either to Canaan's brothers or to his relatives in general.

translationWords

- [Noah](#)
- [curse, cursed, curses, cursing](#)
- [Canaan, Canaanite](#)
- [servant, slave, slavery](#)
- [brother, brothers](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 9:26-27**UDB:**

²⁶ I praise Yahweh, whom Shem worships. May Canaan's descendants be servants to Shem's descendants. ²⁷ But may God make the Japheth's territory larger. May he allow Japheth's descendants to live peacefully among the descendants of Shem. May Canaan's descendants be their slaves."

ULB:

²⁶ He also said,

"May Yahweh, the God of Shem, be blessed, and may Canaan be his servant.

²⁷ May God extend the territory of Japheth, and let him make his home in the tents of Shem. May Canaan be his servant."

translationNotes**General Information:**

If you can, format these verses as they are formatted here to show your readers that this is poetry.

May Yahweh, the God of Shem, be blessed

"Praised be Yahweh, the God of Shem," or "Yahweh, the God of Shem, is worthy of praise" or "I praise Yahweh, the God of Shem"

May Canaan be his servant

"And let Canaan be Shem's servant." This includes Canaan's and Shem's descendants.

May God extend the territory of Japheth

Possible meanings are 1) "May God make Japheth's territory larger" or 2) "May God cause Japheth to have many descendants."

let him make his home in the tents of Shem

"let him leave peacefully with Shem." This includes Japheth's and Shem's descendants.

May Canaan be his servant

"Let Canaan be Japheth's servant." This includes Canaan's and Japheth's descendants.

translationWords

- [bless, blessed, blessing](#)
- [Yahweh](#)
- [God](#)
- [Shem](#)
- [Canaan, Canaanite](#)
- [servant, slave, slavery](#)
- [Japheth](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 09 General Notes](#)
- [Genesis 9 translationQuestions](#)

Genesis 10 General Notes

Structure and formatting

This chapter begins a genealogical record. It also records the location of ancient people groups.

Special concepts in this chapter

Assyria and Nineveh

While these places may be located in the same area as the Assyria mentioned later in Scripture, they are not the same kingdom.

Other possible translation difficulties in this chapter

“Sons were born to”

This is an unusual phrase meaning “were sons of.” (See: [Active or Passive](#))

Links:

- [Genesis 10:01 Notes](#)

Genesis 10:1**UDB:**

¹ These are the descendants of Noah's sons, Shem, Ham, and Japheth. They became the fathers of many children after the flood.

ULB:

¹ These were the descendants of the sons of Noah, that is, Shem, Ham, and Japheth. Sons were born to them after the flood.

translationNotes**These were the descendants of the sons of Noah**

“This is the account of Noah's sons.” This sentence introduces the account of Noah's descendants in Genesis 10:1-11:9.

translationWords

- descendant, descended from
- Noah
- Shem
- Ham
- Japheth
- flood

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:2-5**UDB:**

² The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³ The sons of Gomer were Askenaz, Riphath, and Togarmah. ⁴ The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. ⁵ The sons and their families who were descended from Javan lived in the islands and in the lands close to the ocean. Their descendants became people groups, each with its own language, clans, and territory.

ULB:

² The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³ The sons of Gomer were Ashkenaz, Riphath, and Togarmah. ⁴ The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim. ⁵ From these the coastland peoples separated and went into their lands, every one with its own language, according to their clans, by their nations.

translationNotes**From these the coastland peoples separated and went into their lands**

“Javan’s sons and descendants separated and moved to the coastlands and islands”

coastland peoples

This refers to people who lived along the coast and on the islands.

their lands

“their homelands.” These are the places that the people moved to and lived in.

every one with its own language

“Each people group spoke its own language” or “The people groups divided themselves according to their languages”

translationWords

- Tubal
- Meshech
- Tarshish
- clan
- nation

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:6-7**UDB:**

⁶ The sons of Ham were Cush, Egypt, Put, and Canaan.

⁷ The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtah. The sons of Raamah were Sheba and Dedan.

ULB:

⁶ The sons of Ham were Cush, Mizraim, Put, and Canaan. ⁷ The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

translationNotes**Mizraim**

Mizraim is the Hebrew name for “Egypt.”

translationWords

- [Cush](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:8-10**UDB:**

⁸ Another one of Cush's sons was Nimrod. Nimrod was the first person on earth who became a mighty warrior. ⁹ Yahweh saw that he had become a great hunter. That is why people say to a great hunter, "Yahweh sees that you are a great hunter like Nimrod." ¹⁰ Nimrod became a king who ruled in Babylonia land. The first cities over which he ruled were Babel, Erech, Akkad, and Kalneh.

ULB:

⁸ Cush became the father of Nimrod, who was the first conqueror on the earth. ⁹ He was a mighty hunter before Yahweh. That is why it is said, "Like Nimrod, a mighty hunter before Yahweh." ¹⁰ The first centers of his kingdom were Babel, Erech, Akkad, and Kalneh, in the land of Shinar.

translationNotes**conqueror**

Possible meanings are 1) "mighty warrior" or 2) "mighty man" or 3) "powerful ruler."

before Yahweh

Possible meanings are 1) "in Yahweh's sight" or 2) "with Yahweh's help"

That is why it is said

This introduces a proverb. Your language may introduce proverbs and sayings in a different way. AT: "This is the reason people say" (See: [Proverbs](#))

The first centers

Possible meanings are 1) the first centers he developed or 2) the important cities.

translationWords

- [Babel](#)
- [Shinar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:11-14

UDB:

¹¹ From there he went with other people to Assyria, and there they built the cities of Nineveh, Rehoboth Ir, Calah, ¹² and Resen. Resen was a large city between Nineveh and Calah.

¹³ Ham's son, Egypt, became the ancestor of the Lud, Anam, Lehab and Naphtuh, ¹⁴ Pathrus, Casluh and Caphtor people groups. The Philistine people were descended from Casluh.

ULB:

¹¹ Out of that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, ¹² and Resen, which was between Nineveh and Calah. It was a large city.

¹³ Mizraim became the father of the Ludites, the Anamites, the Lehabites, the Naphtuhites, ¹⁴ the Pathrusites, the Kasluhites (from whom the Philistines came), and the Caphtorites.

translationNotes

he went to Assyria

“Nimrod went into Assyria”

Mizraim became

The list of Noah's descendants continues.

Mizraim

Mizraim was one of Ham's sons. His descendants became the people of Egypt. Mizraim is the Hebrew name for Egypt.

translationWords

- [Assyria, Assyrian, Assyrian Empire](#)
- [Nineveh, Ninevite](#)
- [Philistines](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:15-18**UDB:**

¹⁵ Ham's youngest son, Canaan, became the father of Sidon, who was his eldest son, and Heth, his younger son. ¹⁶ Canaan was also the ancestor of the Jebus, Amor, Girgash, ¹⁷ Hiv, Ark, Sin, ¹⁸ Arved, Zemar and Hamath people groups. Later the descendants of Canaan scattered over a large area.

ULB:

¹⁵ Canaan became the father of Sidon, his firstborn, and of Heth, ¹⁶ also of the Jebusites, the Amorites, the Girgashites, ¹⁷ the Hivites, the Arkites, the Sinites, ¹⁸ the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out.

translationNotes**Jebusites ... Amorites ... Girgashites**

These names refer to larger groups of people that descended from Canaan.

translationWords

- [Sidon, Sidonians](#)
- [Jebusites, Jebus](#)
- [Amorite](#)
- [Girgashites](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:19-20**UDB:**

¹⁹ Their land extended from the city of Sidon in the north as far south as Gaza near Gerar, and then east toward Sodom, Gomorrah, Admah, and Zeboyim towns, as far as the town of Lasha.

²⁰ Those are the descendants of Ham. They became people groups that had their own clans, their own languages, and their own lands.

ULB:

¹⁹ The border of the Canaanites was from Sidon, in the direction of Gerar, as far as Gaza, and as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha. ²⁰ These were the sons of Ham, by their clans, by their languages, in their lands, and in their nations.

translationNotes**border**

“territory” or “border of their territory”

from Sidon, in the direction of Gerar, as far as Gaza

The direction south can be stated explicitly if needed. AT: “from Sidon city in the north as far south as Gaza town, which is near Gerar” (See: [Assumed Knowledge and Implicit Information](#))

as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha

The direction “east” or “inland” can be stated explicitly if needed. AT: “then east toward Sodom, Gomorrah, Admah, and Zeboyim towns, as far as Lasha” (See: [Assumed Knowledge and Implicit Information](#))

These were the sons of Ham

The word “these” refers to the people and people groups who were listed in verses [Genesis 6-19](#).

by their languages

“broken up according to their different languages”

in their lands

“in their homelands”

translationWords

- [Canaan, Canaanite](#)
- [Sidon, Sidonians](#)
- [Gaza](#)
- [Sodom](#)
- [Gomorrhah](#)
- [Ham](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:24-25**UDB:**

²⁴ Arphachshad became the father of Shelah. Shelah became the father of Eber. ²⁵ Eber became the father of two sons. One of them was named Peleg, which means “division,” because during the time he lived, people on the earth became divided and scattered everywhere. Peleg’s younger brother was Joktan.

ULB:

²⁴ Arphaxad became the father of Shelah, and Shelah became the father of Eber. ²⁵ Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother’s name was Joktan.

translationNotes**Arphaxad**

Arphaxad was one of Shem’s sons.

Peleg

Translators may add a footnote note that says: “The name Peleg means ‘division.’”

the earth was divided

This can be made active. AT: “the people of the earth divided themselves” or “the people of the earth separated from one another” or “God divided the people of the earth” (See: [Active or Passive](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:26-29**UDB:**

²⁶ Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷ Hadoram, Uzal, Diklah, ²⁸ Obal, Abimael, Sheba, ²⁹ Ophir, Havilah, and Jobab. All these were sons of Joktan.

ULB:

²⁶ Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷ Hadoram, Uzal, Diklah, ²⁸ Obal, Abimael, Sheba, ²⁹ Ophir, Havilah, and Jobab. All these were the sons of Joktan.

translationNotes**Joktan**

Joktan was one of Eber's sons. (See: [How to Translate Names](#))

All these

"These" here refers to the sons of Joktan.

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:30-31

UDB:

³⁰ The areas in which the clans began to live extended from Mesha to Sephar, which is in the hill country in the east. ³¹ They are descendants from the sons of Shem. They became people groups that had their own clans, their own languages, and their own land.

ULB:

³⁰ Their territory was from Mesha, all the way to Sephar, the mountain of the east. ³¹ These were the sons of Shem, according to their clans and their languages, in their lands, according to their nations.

translationNotes

Their territory

“The land they controlled” or “The land they lived in”

These were the sons of Shem

The word “these” refers to the descendants of Shem ([Genesis 10:21-29](#)).

translationWords

- [Shem](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 10:32**UDB:**

³² All these clans descended from the sons of Noah. Each clan had its own genealogy and each became a separate people group. Those people groups formed after the flood and spread all around the earth.

ULB:

³² These were the clans of the sons of Noah, according to their genealogies, by their nations. From these the nations separated and went over the earth after the flood.

translationNotes**These were the clans**

This refers back to all the people listed in [Genesis 10:1-31](#).

according to

“listed by”

From these the nations separated and went over the earth

“From these clans the nations divided and spread over the earth” or “These clans divided from each other and formed the nations of the earth”

after the flood

This can be stated clearly or more explicitly. AT: “after the flood destroyed the earth” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Noah](#)
- [generation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 10 General Notes](#)
- [Genesis 10 translationQuestions](#)

Genesis 11 General Notes

Structure and formatting

This chapter is a story traditionally referred to as the “Tower of Babel.”

This chapter seeks to answer the questions: why do people speak different languages? how did people become so dispersed across the earth? God’s punishment described in this chapter may also explain why the world has racial and ethnic divisions.

Special concepts in this chapter

Age of people when they die

After the flood, people began to live shorter lives. This chapter begins to record the shortening of the average lifespan.

Important figures of speech in this chapter

Personification

The statement “Yahweh came down to see” is a type of personification. Yahweh always knows what happens on earth. This statement indicates that Yahweh is about to bring judgment on mankind. (See: [Personification](#) and [judge, judges, judgment, judgments](#))

Other possible translation difficulties in this chapter

“Let us build ourselves a city and a tower whose top will reach to the sky”

The people were very full of pride and rebelled against God in this action. (See: [Assumed Knowledge and Implicit Information](#)).

Links:

- [Genesis 11:1](#)

Genesis 11:1-2**UDB:**

¹ At this time, all the people in the world spoke the same language. ² As people moved around in the east, they arrived at a plain in the region of Babylon and began to live there.

ULB:

¹ Now the whole earth used one language and had the same words. ² As they journeyed in the east, they found a plain in the land of Shinar and they settled there.

translationNotes**Now**

This word shows that the writer is beginning a new part of the story.

the whole earth

This represents all the people on the earth. AT: “all the people on the earth” (See: [Metonymy](#))

used one language and had the same words

These two phrases mean basically the same thing and emphasize that all people spoke the same language. (See: [Parallelism](#))

journeyed

“migrated” or “moved around”

in the east

Possible meanings are 1) “in the east” or 2) “from the east” or 3) “to the east.” The preferred choice is “in the east” because Shinar is to the east of where scholars believe the ark came to rest.

settled

stopped moving from one place to another and began to live at one location

translationWords

- [Shinar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:3-4**UDB:**

³ Then they said to each other, “Let us make bricks and bake them to make them hard, for building!” So they used bricks instead of stones, and used tar instead of mortar to hold them together. ⁴ They said, “Let us build a city for ourselves! We also ought to build a very high tower that reaches up to the sky! In that way people will know who we are! If we do not do this, we will be scattered all over the earth!”

ULB:

³ They said to one another, “Come, let us make bricks and bake them thoroughly.” They had brick instead of stone and tar as mortar. ⁴ They said, “Come, let us build ourselves a city and a tower whose top will reach to the sky, and let us make a name for ourselves. If we do not, we will be scattered across the surface of the whole earth.”

translationNotes**Come**

If your language has a way of urging or commanding people to begin work, like the English “Come on!” you might use it here.

bake them thoroughly

People make bricks out of clay and heat them in a very hot oven to make them hard and strong.

tar

a thick, sticky, black liquid that comes up from the ground

mortar

This is a thick substance made of lime powder, clay, sand, and water used to make stones or bricks stick together.

let us make a name for ourselves

“let us make our reputation great”

name

“reputation”

we will be scattered

This can be stated in active form. AT: “we will separate from each other and live in different places”
(See: [Active or Passive](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:5-7**UDB:**

⁵ One day Yahweh came down to see the city and the tower that the people were building. ⁶ Yahweh said, "These people are one group that all speak the same language. If they have begun to do this, then there is nothing that they will decide to do that will be impossible for them! ⁷ So, let us go down there and make the people speak different languages, so that they will not be able to understand what each other is saying."

ULB:

⁵ So Yahweh came down to see the city and the tower which the descendants of Adam had built. ⁶ Yahweh said, "Look, they are one people with the same language, and they are beginning to do this! Soon nothing that they intend to do will be impossible for them. ⁷ Come, let us go down and confuse their language there, so that they may not understand each other."

translationNotes**the descendants of Adam**

"the people"

came down

The information about where he came down from can be made explicit: "came down from heaven." This does not tell how he came down. Use a general word meaning "came down." (See: [Assumed Knowledge and Implicit Information](#))

to see

"to observe" or "to look more closely"

one people with the same language

All the people were one big group and they all spoke the same language.

they are beginning to do this

Possible meanings are 1) "they have begun to do this," meaning that they have begun to build the tower but it is not finished, or 2) "this is just the first thing they have done," meaning that in future they will do greater things.

nothing that they intend to do will be impossible for them

This can be stated in positive form. AT: “anything they intend to do will be possible for them” (See: [Double Negatives](#))

Come

If your language has a way of urging or commanding people to begin work, like the English “Come on!” you might use it here. See how this is translated in [Genesis 11:3](#).

let us go down

The word “us” is plural even though it refers to God. Some translate it as “let me go down” or “I will go down.” If you do this, consider adding a footnote to say that the pronoun is plural. See the note on “Let us make” in [Genesis 1:26](#). (See: [Pronouns](#))

confuse their language

This means that Yahweh would cause the people all over the earth to stop speaking the same language. AT: “mix up their language” (See: [Assumed Knowledge and Implicit Information](#))

so that they may not understand each other

This was the purpose of confusing their language. AT: “so that they will not be able to understand what each other is saying” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Yahweh](#)
- [descendant, descended from](#)
- [Adam](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:8-9**UDB:**

⁸ By doing this, Yahweh caused them to scatter all over the earth, and the people stopped building the city. ⁹ The city was called Babel, because there Yahweh caused the people all over the earth to no longer speak only one language. And Yahweh caused them to scatter all over the earth from that place.

ULB:

⁸ So Yahweh scattered them from there across the surface of all the earth and they stopped building the city. ⁹ Therefore, its name was called Babel, because there Yahweh confused the language of the whole earth and from there Yahweh scattered them abroad over the surface of all the earth.

translationNotes**from there**

“from the city”

its name was called Babel, because there Yahweh confused

The name “Babel” sounds like the word that means “confused.” Translators may want to add a footnote about this.

confused the language of the whole earth

It means that Yahweh caused the people all over the earth to no longer speak the same language. AT: “mixed up the language of the whole earth” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Yahweh](#)
- [Babel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:10-11**UDB:**

¹⁰ These are those who descended from Shem. Two years after the flood, when Shem was one hundred years old, he became the father of Arphaxad. ¹¹ After Arphaxad was born, Shem lived five hundred more years and became the father of other sons and daughters.

ULB:

¹⁰ These were the descendants of Shem. Shem was a hundred years old, and he became the father of Arphaxad two years after the flood. ¹¹ Shem lived five hundred years after he became the father of Arphaxad. He also became the father of other sons and daughters.

translationNotes**General Information:**

The rest of this chapter lists the line of Shem's descendants down to Abram.

These were the descendants of Shem

This sentence begins the list of Shem's descendants.

flood

This is the flood from Noah's time when people had become so evil that God sent a worldwide flood to cover the earth.

became the father of Arphaxad

"had his son Arphaxad" or "his son Arphaxad was born"

Arphaxad

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

a hundred ... two ... five hundred

Translators may write the words or the numerals "100," "2," and "500." (See: [Numbers](#))

translationWords

- [descendant, descended from](#)
- [Shem](#)
- [flood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:12-13**UDB:**

¹² When Arphachshad was thirty-five years old, he became the father of Shelah. ¹³ After Shelah was born, Arphaxad lived 403 more years and became the father of other sons and daughters.

ULB:

¹² When Arphaxad had lived thirty-five years, he became the father of Shelah. ¹³ Arphaxad lived 403 years after he became the father of Shelah. He also became the father of other sons and daughters.

translationNotes**he became the father of Shelah**

“his son Shelah was born”

Shelah

man’s name (See: [How to Translate Names](#))

403 years

“four hundred and three years” (See: [Numbers](#))

translationWords

- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:14-15**UDB:**

¹⁴ When Shelah was thirty years old, he became the father of Eber. ¹⁵ After Eber was born, Shelah lived 403 more years and became the father of other sons and daughters.

ULB:

¹⁴ When Shelah had lived thirty years, he became the father of Eber. ¹⁵ Shelah lived 403 years after he became the father of Eber. He also became the father of other sons and daughters.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:16-17**UDB:**

¹⁶ When Eber was thirty-four years old, he became the father of Peleg. ¹⁷ After Peleg was born, Eber lived 430 more years and became the father of other sons and daughters.

ULB:

¹⁶ When Eber had lived thirty-four years, he became the father of Peleg. ¹⁷ Eber lived 430 years after he became the father of Peleg. He also became the father of other sons and daughters.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:18-19**UDB:**

¹⁸ When Peleg was thirty years old, he became the father of Reu. ¹⁹ After Reu was born, Peleg lived 209 more years and became the father of other sons and daughters.

ULB:

¹⁸ When Peleg had lived thirty years, he became the father of Reu. ¹⁹ Peleg lived 209 years after he became the father of Reu. He also became the father of other sons and daughters.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:20-21**UDB:**

²⁰ When Reu was thirty-two years old, he became the father of Serug. ²¹ After Serug was born, Reu lived 207 more years and became the father of other sons and daughters.

ULB:

²⁰ When Reu had lived thirty-two years, he became the father of Serug. ²¹ Reu lived 207 years after he became the father of Serug. He also became the father of other sons and daughters.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:22-23**UDB:**

²² When Serug was thirty years old, he became the father of Nahor. ²³ After Nahor was born, Serug lived two hundred more years and became the father of other sons and daughters.

ULB:

²² When Serug had lived thirty years, he became the father of Nahor. ²³ Serug lived two hundred years after he became the father of Nahor. He also became the father of other sons and daughters.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:24-26**UDB:**

²⁴ When Nahor was twenty-nine years old, he became the father of Terah. ²⁵ After Terah was born, Nahor lived 119 more years and became the father of other sons and daughters.

²⁶ After Terah was seventy years old, he became the father of Abram, Nahor, and Haran.

ULB:

²⁴ When Nahor had live twenty-nine years, he became the father of Terah. ²⁵ Nahor lived 119 years after he became the father of Terah. He also became the father of other sons and daughters.

²⁶ After Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

translationNotes**General Information:**

The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13](#). (See: [How to Translate Names and Numbers](#))

Abram, Nahor, and Haran

We do not know the birth order of his sons.

translationWords

- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:27-28

UDB:

²⁷ This is what happened concerning the descendants of Terah: Terah's sons were Abram, Nahor, and Haran. Haran's son was named Lot. ²⁸ Haran's father was with him when Haran died in the city of Ur, in the country of the Chaldeans. This is the land where he was born.

ULB:

²⁷ Now these were the descendants of Terah. Terah became the father of Abram, Nahor, and Haran, and Haran became the father of Lot. ²⁸ Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.

translationNotes

Now these were the descendants of Terah

This sentence introduces the account of Terah's descendants. Genesis 11:27-25:11 tells about Terah's descendants, particularly his son Abraham. AT: "This is the account of Terah's descendants" (See: [How to Translate Names](#))

Haran died in the presence of his father Terah

This means that Haran died while his father was still living. AT: "Haran died while his father, Terah, was with him" (See: [How to Translate Names](#))

translationWords

- [Abraham, Abram](#)
- [Lot](#)
- [Ur](#)
- [Chaldea, Chaldean](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:29-30**UDB:**

²⁹ Abram and Nahor both married. Abram's wife was named Sarai, and Nahor's wife was named Milkah. Milkah and her sister Iskah were the daughters of Haran. ³⁰ Sarai was unable to have any children.

ULB:

²⁹ Abram and Nahor took wives. The name of Abram's wife was Sarai and the name of Nahor's wife was Milkah, a daughter of Haran, who was the father of Milkah and Iskah. ³⁰ Now Sarai was barren; she had no child.

translationNotes**took wives**

“married wives”

Iskah

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

Now

This word is used to introduce new information about Sarai that will become important in later chapters.

barren

This term describes a woman who is physically unable to conceive or bear a child. (See: [Euphemism](#))

translationWords

- [Abraham, Abram](#)
- [Sarah, Sarai](#)
- [barren](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 11:31-32**UDB:**

³¹ Terah decided to leave Ur and go to live in the land of Canaan. So he took his son Abram and his grandson Lot son of Haran, and Abram's wife Sarai with him. But instead of going to Canaan, they stopped at the town of Haran and lived there. ³² When Terah was 205 years old, he died in Haran.

ULB:

³¹ Terah took Abram his son, Lot the son of his son Haran, and Sarai his daughter-in-law, his son Abram's wife, and together they left Ur of the Chaldeans, to go into the land of Canaan. But they came to Haran and stayed there. ³² Terah lived 205 years and then died in Haran.

translationNotes**his**

Here the word "his" refers to Terah.

Sarai his daughter-in-law, his son Abram's wife

"his daughter-in-law Sarai, who was the wife of his son Abram"

Haran ... Haran

These are two different names and they are spelled differently in Hebrew. One refers to a person and the other refers to a city. (The "h" sound in the city's name is louder than the "h" sound in the person's name.) You might choose to spell them differently in your language to show this.

205 years

"two hundred and five years" (See: [Numbers](#))

translationWords

- Abraham, Abram
- Sarah, Sarai
- Ur
- Chaldea, Chaldean
- Canaan, Canaanite
- Haran

Links:

- [Introduction to Genesis](#)
- [Genesis 11 General Notes](#)
- [Genesis 11 translationQuestions](#)

Genesis 12 General Notes

Special concepts in this chapter

Abram

When God said, “Go from your country, and from your relatives,” he established several new people groups. These groups descended from Abram.

God’s covenant with Abraham

God made a covenant with Abram. This covenant was not conditioned upon anything that Abraham needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. (See: [covenant](#), [covenants](#), [fulfill](#), [fulfilled](#) and [promise](#), [promises](#), [promised](#))

Other possible translation difficulties in this chapter

“They will kill me”

Abram was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarai to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abram’s sister, they would have shown favor to him. (See: [Assumed Knowledge and Implicit Information](#) and [favor](#), [favors](#), [favorable](#), [favoritism](#)).

Links:

- [Genesis 12:01 Notes](#)

Genesis 12:1-3**UDB:**

¹ Then Yahweh said to Abram, "Leave this country where you are now living. Leave your father's clan and his family, and go to a land that I will show you. ² I will cause your descendants to become a large nation. I will bless you and cause you to become famous. What I do for you will be a blessing to others. ³ I will bless those who bless you, and I will curse those who do evil things to you. I will bless all the clans on earth through you."

ULB:

¹ Now Yahweh said to Abram, "Go from your country, and from your relatives, and from your father's household, to the land that I will show you. ² I will make of you a great nation, and I will bless you, and make your name great, and you will be a blessing. ³ I will bless those who bless you, but whoever dishonors you I will curse. Through you will all the families of the earth be blessed."

translationNotes**Now**

This word is used to mark a new part of the story.

Go from your country, and from your relatives

"Go from your land, from your family"

I will make of you a great nation

Here "you" is singular and refers to Abram, but Abram represents his descendants. AT: "I will start a great nation through you" or "I will make your descendants become a great nation" (See: [Metonymy](#))

make your name great

The word "name" represents the person's reputation. AT: "make you famous" (See: [Metonymy](#))

you will be a blessing

The words "to other people" are understood. AT: "you will be a blessing to other people" (See: [Ellipsis](#))

whoever dishonors you I will curse

“I will curse whoever treats you in a shameful way” or “if anyone treats you as worthless, I will curse him”

Through you will all the families of the earth be blessed

This can be made active. AT: “I will bless all the families of the earth through you” (See: [Active or Passive](#))

Through you

“Because of you” or “Because I have blessed you”

translationWords

- [Yahweh](#)
- [Abraham, Abram](#)
- [household](#)
- [nation](#)
- [name, names, named](#)
- [bless, blessed, blessing](#)
- [curse, cursed, curses, cursing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:4-5

UDB:

⁴ So Abram left Haran, as Yahweh told him to do. Abram was seventy-five years old when he left there along with his family and Lot's family. ⁵ Abram took his wife Sarai and his nephew Lot; he also took with himself all the possessions and slaves that they had accumulated in Haran. They left from there and went to the land of Canaan.

ULB:

⁴ So Abram went, as Yahweh had told him to do, and Lot went with him. Abram was seventy-five years old when he left Haran. ⁵ Abram took Sarai, his wife, Lot, his brother's son, all their possessions that they had accumulated, and the people that they had acquired in Haran. They left to go into the land of Canaan, and came to the land of Canaan.

translationNotes

possessions

This includes animals and non-living property.

the people that they had acquired

Possible meanings are 1) "slaves that they had accumulated" or 2) "the people whom they had gathered to be with them."

translationWords

- [Abraham, Abram](#)
- [Yahweh](#)
- [Lot](#)
- [Haran](#)
- [Sarah, Sarai](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:6-7**UDB:**

⁶ In Canaan they traveled as far as Shechem and camped by a tall tree called the tree of Moreh. When this happened, the Canaanite people were living in that land.

⁷ Then Yahweh appeared to Abram and said to him, “I will give this land to your descendants.” Then Abram built an altar to offer a sacrifice to Yahweh, who had appeared to him.

ULB:

⁶ Abram passed through the land as far as Shechem, to the oak of Moreh. At that time the Canaanites lived in the land. ⁷ Yahweh appeared to Abram, and said, “To your descendants I will give this land.” So there Abram built an altar to Yahweh, who had appeared to him.

translationNotes**Abram passed through the land**

Only Abram’s name is mentioned because he was the head of the family. God had given him the command to take his family and go there. AT: “So Abram and his family went through the land” (See: [Assumed Knowledge and Implicit Information](#))

the land

“the land of Canaan”

the oak of Moreh

Moreh was probably the name of a place. (See: [How to Translate Names](#))

Yahweh, who had appeared to him

“Yahweh, because he had appeared to him”

translationWords

- [Abraham, Abram](#)
- [Shechem](#)
- [oak](#)
- [Canaan, Canaanite](#)
- [Yahweh](#)
- [descendant, descended from](#)
- [altar, altars](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:8-9**UDB:**

⁸ From Shechem, Abram and his family traveled to the hills that were east of Bethel. Bethel was to the west of where they set up their tent, and Ai was to the east. There he built another altar and offered a sacrifice and worshiped Yahweh there. ⁹ Then they left there and continued traveling south to the Negev desert.

ULB:

⁸ From there he moved to the hill country to the east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and called on the name of Yahweh. ⁹ Then Abram continued journeying, going toward the Negev.

translationNotes**he pitched his tent**

Abram had many people with him as he traveled. People who moved from place to place lived in tents. AT: “they set up their tents”

called on the name of Yahweh

“prayed in the name of Yahweh” or “worshiped Yahweh”

Then Abram continued journeying

You may need to make explicit that he took his tent with him. “Then Abram took his tent and continued journeying.” (See: [Assumed Knowledge and Implicit Information](#))

toward the Negev

“toward the Negev region” or “toward the south” or “south to the Negev desert”

translationWords

- Bethel
- tent
- Ai
- altar, altars
- Yahweh
- Abraham, Abram
- Negev

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:10-13**UDB:**

¹⁰ There was a famine in that land, so they went further south to live for awhile in the land of Egypt, because the lack of food in the land where they were was very severe. ¹¹ When they were coming near to the land of Egypt, Abram said to his wife Sarai, "Listen, I know that you are a very beautiful woman. ¹² When the people in Egypt see you, they will say, 'This woman is his wife!' and they will kill me, but they will not kill you. ¹³ So I ask you to tell them that you are my sister, so that I will be safe and so they will spare my life because of you."

ULB:

¹⁰ There was a famine in the land, so Abram went down into Egypt to stay, for the famine was severe in the land. ¹¹ When he was about to enter into Egypt, he said to Sarai his wife, "See here, I know that you are a beautiful woman. ¹² When the Egyptians see you they will say, 'This is his wife,' and they will kill me, but they will keep you alive. ¹³ Say that you are my sister, so that it may be well with me because of you, and so that my life will be spared because of you."

translationNotes**There was a famine**

The crops did not grow well that season. This can be made explicit. AT: "There was a shortage of food" (See: [Assumed Knowledge and Implicit Information](#))

in the land

"in the area" or "in the land where Abram was living"

went down into

Possible meanings are 1) "went further south" or 2) "went away from Canaan into." It would be best to translate this using your usual words for going from a higher place to a lower place.

they will kill me ... you alive

The reason they would kill Abram can be made explicit: "they will kill me so that they can marry you" (See: [Assumed Knowledge and Implicit Information](#))

so that my life will be spared because of you

This can be stated in active form. AT: "so that, because of you, they will not kill me" (See: [Active or Passive](#))

translationWords

- [famine](#)
- [Abraham, Abram](#)
- [Egypt, Egyptian](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:14-16**UDB:**

¹⁴ And that was what happened. As soon as they arrived in Egypt, the people in Egypt saw that his wife was indeed very beautiful. ¹⁵ When the king's officials saw her, they told the king how beautiful she was. Then the king took her into his palace. ¹⁶ The king treated Abram kindly because of Sarai, and he gave Abram sheep and cattle and donkeys and male and female slaves and camels.

ULB:

¹⁴ It came about that when Abram entered into Egypt, the Egyptians saw that Sarai was very beautiful. ¹⁵ The princes of Pharaoh saw her, and praised her to Pharaoh, and the woman was taken into Pharaoh's household. ¹⁶ Pharaoh treated Abram well for her sake, and gave him sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels.

translationNotes**It came about that**

Possible meanings are 1) This phrase is used here to mark where the action starts, and if your language has a way for doing this, you could consider using it here, or 2) "And that was what happened" .

The princes of Pharaoh saw her

"Pharaoh's officials saw Sarai" or "the king's officials saw her"

the woman was taken into Pharaoh's household

This can be stated in active form. AT: "Pharaoh took her into his household" or "Pharaoh had his soldiers take her into his household" (See: [Active or Passive](#))

the woman

Sarai

Pharaoh's household

Possible meanings are 1) "Pharaoh's family," that is, as a wife, or 2) "Pharaoh's house" or "Pharaoh's palace," a euphemism for Pharaoh making her one of his wives. (See: [Euphemism](#))

for her sake

"for Sarai's sake" or "because of her"

translationWords

- [Abraham, Abram](#)
- [Egypt, Egyptian](#)
- [prince, princess](#)
- [Pharaoh, king of Egypt](#)
- [sheep, ram, ewe](#)
- [donkey, mule](#)
- [camel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 12:17-20**UDB:**

¹⁷ But because the king had taken Sarai, Abram's wife, Yahweh caused the king and the others in his household to be inflicted with terrible diseases. ¹⁸ So the king summoned Abram and said to him, "You have done a terrible thing to me! Why did you not tell me that she was your wife? ¹⁹ Why did you say that she is your sister, so that I took her to be my wife? You should not have done that! So now take your wife, leave here and go!" ²⁰ Then the king ordered his officials to take Abram and his wife and all his possessions out of Egypt.

ULB:

¹⁷ Then Yahweh afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. ¹⁸ Pharaoh summoned Abram, and said, "What is this that you have done to me? Why did you not tell me that she was your wife? ¹⁹ Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, here is your wife. Take her, and go your way." ²⁰ Then Pharaoh gave orders to his men concerning him, and they sent him away, along with his wife and all that he had.

translationNotes**because of Sarai, Abram's wife**

This can be made more explicit. AT: "because Pharaoh intended to take Sarai, Abram's wife, to be his own wife" (See: [Assumed Knowledge and Implicit Information](#))

Pharaoh summoned Abram

"Pharaoh called Abram" or "Pharaoh ordered Abram to come to him"

What is this that you have done to me?

Pharaoh used this rhetorical question to show how angry he was about what Abram had done to him. It can also be stated as an exclamation. AT: "You have done a terrible thing to me!" (See: [Rhetorical Question](#))

Then Pharaoh gave orders to his men concerning him

"Then Pharaoh directed his officials concerning Abram"

they sent him away, along with his wife and all that he had

"the officials sent Abram away from Pharaoh, with his wife and all his possessions"

translationWords

- [Yahweh](#)
- [afflict, affliction](#)
- [Pharaoh, king of Egypt](#)
- [household](#)
- [plague](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 12 General Notes](#)
- [Genesis 12 translationQuestions](#)

Genesis 13 General Notes

Special concepts in this chapter

Abram's faith

Since the land could not support both Lot's and Abraham's family, they each went their own way. Even though good land was not plentiful, Abraham allowed Lot to choose the better land because he trusted in God to fulfill his promises. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#), [fulfill](#), [fulfilled](#) and [promise](#), [promises](#), [promised](#))

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abraham needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. This chapter continues the covenant which began in the previous chapter. (See: [covenant](#), [covenants](#))

Other possible translation difficulties in this chapter

Built an altar

Abram would have built an altar in order to offer sacrifices to Yahweh. There is an implicit understanding that building an altar was an act of worship. (See: [Assumed Knowledge and Implicit Information](#)).

Links:

- [Genesis 13:01 Notes](#)

Genesis 13:1-2**UDB:**

¹ So Abram and Sarai left Egypt and went back to the southern Judean wilderness. They took along all their possessions, and Lot went with them. ² Abram was very rich. He owned a lot of livestock, silver, and gold.

ULB:

¹ So Abram went up from Egypt and went into the Negev, he, his wife, and all that he had. Lot also went with them. ² Now Abram was very rich in animals, in silver, and in gold.

translationNotes**went up from**

“left” or “departed from”

went into the Negev

The Negev was a desert region in southern Canaan, west of Egypt. This can be made explicit. AT: “went back to the Negev desert” (See: [Assumed Knowledge and Implicit Information](#))

Abram was very rich in animals, in silver, and in gold

“Abram had many animals, much silver, and much gold”

animals

“livestock” or “cattle”

translationWords

- [Egypt, Egyptian](#)
- [Negev](#)
- [Lot](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:3-4**UDB:**

³ They continued traveling from place to place from the southern Judean wilderness toward Bethel, to the place between Bethel and Ai where they had previously set up their tents. ⁴ This is also where Abram had built an altar; there he worshiped Yahweh again.

ULB:

³ He continued on his journey from the Negev to Bethel, to the place where his tent had been before, between Bethel and Ai. ⁴ He went to the place where the altar was that he had built previously. Here he called on the name of Yahweh.

translationNotes**He continued on his journey**

Abram and his family traveled by stages, going from place to place. This can be made explicit. AT: “They continued on their journey” (See: [Assumed Knowledge and Implicit Information](#))

to the place where his tent had been before

Translators may add a footnote that says “See Genesis 12:8.” The time of his travel can be made explicit. AT: “to the place where he had set up his tent before he went to Egypt” (See: [Assumed Knowledge and Implicit Information](#))

called on the name of Yahweh

“prayed in the name of Yahweh” or “worshiped Yahweh.” See how you translated this in [Genesis 12:8](#).

translationWords

- [Negev](#)
- [Bethel](#)
- [Ai](#)
- [altar, altars](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:5-7**UDB:**

⁵ Lot, who was traveling with Abram, also had flocks of sheep and goats and herds of cattle and tents. ⁶ The two of them had so many animals that they could not all stay in the same area. There was not enough land to provide water and food for all their animals. ⁷ Furthermore, the men who took care of Abram's livestock started quarreling with the men who took care of Lot's livestock. The descendants of Canaan and Perez were also living in that area.

ULB:

⁵ Now Lot, who was traveling with Abram, also had flocks, herds, and tents. ⁶ The land was not able to support them both living close together, because their possessions were very many, so that they could not stay together. ⁷ Also, there was a dispute between the herdsmen of Abram's animals and the herdsmen of Lot's animals. The Canaanites and the Perizzites were living in the land at that time.

translationNotes**Now**

This word is used to show what follows is background information to help the reader understand the events that follow. (See: [Background Information](#))

The land was not able to support them

There was not enough grazing land and water for all their animals.

their possessions

This includes livestock, which need pasture and water.

could not stay together

“could not live together”

The Canaanites and the Perizzites were living in the land at that time

This is another reason that the land could not support them all.

translationWords

- [Lot](#)
- [Abraham, Abram](#)
- [Canaan, Canaanite](#)
- [Perizzite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:8-9**UDB:**

⁸ Then Abram said to Lot, "Since we are close relatives, it is not good for us to quarrel, or for the men who take care of your animals to quarrel with the men who take care of my animals. ⁹ There is plenty of land for both of us. So we should separate. You can choose whatever part you want. If you want the area over there, I will stay here. If you want the area here, I will go over there."

ULB:

⁸ So Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; after all, we are family. ⁹ Is not the whole land before you? Go ahead and separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left."

translationNotes**Let there be no strife between you and me**

"Let's not quarrel"

strife

"hostility" or "fighting" or "quarreling"

between your herdsmen and my herdsmen

"let's stop the men who take care of our animals from quarreling"

after all, we are family

"because we are family"

family

"kinsmen" or "relatives." Lot was Abraham's nephew.

Is not the whole land before you?

This rhetorical question can be translated as a positive statement. AT: "The whole land is available for you to use." (See: [Rhetorical Question](#))

Go ahead and separate yourself from me

Abraham was speaking kindly to Lot and encouraging him to do something that would help them both. “Let’s separate.”

If you go to the left, then I will go to the right

Possible meanings are 1) “If you go one way, then I will go the other” or 2) “If you go to the north, I will go to the south.” Abram let Lot choose the part of the land he wanted, and Abram would take what remained.

translationWords

- [Abraham, Abram](#)
- [Lot](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:10-11**UDB:**

¹⁰ Lot looked toward Zoar and saw that there was plenty of water all over the plain near the Jordan River. This was before Yahweh destroyed Sodom and Gomorrah which were on that plain. In those days, it was like the garden of Yahweh, like the land in Egypt near the Nile River. ¹¹ So Lot chose for himself the land in the plain of the Jordan River. He left his uncle, Abram, and moved east.

ULB:

¹⁰ So Lot looked around, and saw that the whole plain of the Jordan was well watered everywhere all the way to Zoar, like the garden of Yahweh, like the land of Egypt. This was before Yahweh destroyed Sodom and Gomorrah. ¹¹ So Lot chose for himself all the plain of the Jordan and traveled east, and the relatives separated from each other.

translationNotes**the whole plain of the Jordan**

This refers to the general region of the Jordan River.

was well watered

“had much water”

like the garden of Yahweh, like the land of Egypt

“like the garden of Yahweh or like the land of Egypt.” These were two different places.

the garden of Yahweh

This is another name for the garden of Eden.

garden

Use the same word for “garden” as you used in [Genesis 2:8](#).

This was before Yahweh destroyed Sodom and Gomorrah

This anticipates something that would happen later. It is important here because it explains why Lot settled in a region that later was not fertile.

the relatives

“the kinsmen” or “the families.” This refers to Lot and Abram with their households.

translationWords

- [Lot](#)
- [Jordan River, Jordan](#)
- [Zoar](#)
- [Yahweh](#)
- [Egypt, Egyptian](#)
- [Sodom](#)
- [Gomorrah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:12-13

UDB:

¹² Abram stayed in the land of Canaan, and Lot went to live near the cities in the plain of the Jordan River, and he set up his tents near Sodom. ¹³ Now the people who lived in Sodom were extremely wicked and sinned terribly against Yahweh.

ULB:

¹² Abram lived in the land of Canaan, and Lot lived among the cities of the plain. He set up his tents as far away as Sodom. ¹³ Now the men of Sodom were very wicked sinners against Yahweh.

translationNotes

lived

“settled” or “stayed”

the land of Canaan

“the land of the Canaanites”

He set up his tents as far away as Sodom

Possible meanings are 1) “He set up his tents near Sodom” or 2) “He moved his tents around in an area that reached all the way to Sodom.”

translationWords

- [Abraham, Abram](#)
- [Canaan, Canaanite](#)
- [Lot](#)
- [Sodom](#)
- [evil, wicked, wickedness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:14-15**UDB:**

¹⁴ After Abram and Lot separated, Yahweh said to Abram, "Look around at this whole area where you are. Look north and south, look east and west. ¹⁵ I will give to you and to your descendants all the land that you see; I will give it to you forever.

ULB:

¹⁴ Yahweh said to Abram after Lot had departed from him, "Look from the place where you are standing to the north, south, east, and west. ¹⁵ All this land which you see, I will give to you and to your descendants forever.

translationNotes**after Lot had departed from him**

"after Lot left Abraham"

translationWords

- [Yahweh](#)
- [Abraham, Abram](#)
- [Lot](#)
- [descendant, descended from](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 13:16-18**UDB:**

¹⁶ I will cause your descendants to be as numerous as particles of dust! If a man tried to count the particles of dust, it would be the same as if he tried to count your descendants. ¹⁷ Walk through the land in every direction, because I am going to give it all to you.” ¹⁸ So Abram took down his tents and moved to Hebron and settled by the big trees of Mamre. He built a stone altar there to make sacrifices to Yahweh.

ULB:

¹⁶ I will make your descendants as abundant as the dust of the earth, so that if a man could count the dust of the earth, then your descendants could also be counted. ¹⁷ Arise, walk through the length and breadth of the land, for I will give it to you.” ¹⁸ So Abram picked up his tent, and came and lived by the oaks of Mamre, which are in Hebron, and there built an altar to Yahweh.

translationNotes**walk through the length and breadth of the land**

“walk around all over the whole land”

Mamre

This was the name of the man who owned the oak trees. (See: [How to Translate Names](#))

Hebron

place name (See: [How to Translate Names](#))

an altar to Yahweh

“an altar for worshiping Yahweh”

translationWords

- descendant, descended from
- oak
- Hebron
- altar, altars
- Yahweh

Links:

- [Introduction to Genesis](#)
- [Genesis 13 General Notes](#)
- [Genesis 13 translationQuestions](#)

Genesis 14 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other translations indent the lines 14:19-20, which is an extended quotation.

Special concepts in this chapter

Names of places

Sometimes the names of places in Scripture are referred to by the name used during the time of the writer. For example, the location referred to as Dan was not yet known by that name because Dan had not yet come to live there. Moses, the author of Genesis, would have known this location as Dan.

Melchizedek

Melchizedek was both a priest and a king. Because of this, he parallels the roles of Jesus. Melchizedek is an important figure in the book of Hebrews. (See: [priest](#), [priests](#), [priesthood](#))

Other possible translation difficulties in this chapter

God Most High

Melchizedek worshiped the God Most High. This is probably a reference to the true and only God who created the heavens and the earth and came to be known as Yahweh. (See: [heaven](#), [sky](#), [skies](#), [heavens](#), [heavenly](#))

Links:

- [Genesis 14:01 Notes](#)

Genesis 14:1-2**UDB:**

¹ There were four kings who were allies. They were King Amraphel of Babylonia, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim. ² They prepared to attack a group of five kings: King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboyim, and the king of Bela, the city that is now called Zoar.

ULB:

¹ It came about in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Kedorlaomer, king of Elam, and Tidal, king of Goiim, ² that they made war against Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboyim, and the king of Bela (also called Zoar).

translationNotes**General Information:**

The places in [Genesis 14:1-2](#) are all independent cities. (See: [How to Translate Names](#))

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the days of

“in the time of”

they made war

“they went to war” or “they started a war” or “they prepared for war”

translationWords

- [king](#)
- [Shinar](#)
- [Sodom](#)
- [Gomorrah](#)
- [Zoar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:3-6**UDB:**

³ Those five kings and their armies gathered together in the Valley of Siddim, which is also called the Valley of the Dead Sea, to fight against the four kings and their armies. ⁴ For twelve years King Chedorlaomer had ruled them. But in the thirteenth year, they rebelled against King Chedorlaomer and refused to give him any more tribute money. ⁵ The next year, King Chedorlaomer and the other kings that were with him gathered their armies and started coming toward the area of the five kings. They defeated the Rephate people in Ashteroth Karnaim, the Zuzite people in Ham, and the Emite people in Shaveh Kiriathaim. ⁶ They also defeated the Horite people in their hill area of Seir as far as El Paran near the desert.

ULB:

³ These latter five kings joined together in the Valley of Siddim (also called the Salt Sea). ⁴ Twelve years they had served Kedorlaomer, but in the thirteenth year they rebelled. ⁵ Then in the fourteenth year, Kedorlaomer and the kings who were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim, ⁶ and the Horites in their hill country of Seir, as far as El Paran, which is near the desert.

translationNotes**These latter five kings joined together**

The information that their armies were with them can be made explicit. AT: “These latter five kings and their armies joined together” (See: [Assumed Knowledge and Implicit Information](#))

Twelve years they had served

The events in verses 4-7 happened before verse 3. Your language may have a way of showing this.

they had served Kedorlaomer

They probably had to pay him taxes and serve in his army. AT: “they had been under the control of Kedorlaomer” (See: [How to Translate Names](#))

they rebelled

“they refused to serve him” or “they stopped serving him”

came and attacked

They did this because the other kings rebelled.

the Rephaim ... the Zuzites ... the Emities ... the Horites

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

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim ... Seir ... El Paran

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

El Paran, which is near the desert

This phrase helps readers understand where El Paran was. It can be translated as a separate sentence if necessary. AT: “El Paran. El Paran is near the desert” (See: [Distinguishing versus Informing or Reminding](#))

translationWords

- [king](#)
- [desert, wilderness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:7-9**UDB:**

⁷ Then they turned around and went to En Mishpat, which is now called Kadesh. They conquered all the land belonging to the Amalekite people and the Amorite people who were living in Hazezon Tamar.

⁸ Then the armies of the kings of Sodom, Gomorrah, Admah, Zeboyim and Bela marched out to fight the armies of the four kings in Siddim Valley. ⁹ They fought against the armies of Chedorlaomer the king of Elam, Tidal the king of Goiim, Amraphel the king of Shinar, and Arioch the king of Ellasar. The armies of four kings were fighting against the armies of five kings.

ULB:

⁷ Then they turned and came to En Mishpat (also called Kadesh), and defeated all the country of the Amalekites, and also the Amorites who lived in Hazezon Tamar.

⁸ Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim, and the king of Bela (also called Zoar) went out and prepared for battle in the Valley of Siddim ⁹ against Kedorlaomer, king of Elam, Tidal, king of Goiim, Amraphel, king of Shinar, Arioch, king of Ellasar; four kings against the five.

translationNotes**General Information:**

Verses 8 and 9 repeats what was said in [Genesis 14:3](#) and continues to tell what happened when the kings came together to fight.

they turned and came

The word “they” refers to the four foreign kings who were attacking the region of Canaan. Their names were Amraphel, Arioch, Chedorlaomer, and Tidal. AT: “they turned and went” (See: [Go and Come](#))

the Amorites who lived in Hazezon Tamar

This phrase tells which Amorite people were defeated. There were other Amorite people who lived in other places.

the king of Bela (also called Zoar)

The city of Bela was also called Zoar. This information could also be put at the end of the sentence. “the king of Bela went out and prepared for battle. Bela is also called Zoar.”

prepared for battle

“joined battle” or “drew up battle lines.” Some translators may need to also say that the armies fought, as the UDB does in verse 9. (See: [Assumed Knowledge and Implicit Information](#))

four kings against the five

Since the five kings were listed first, some languages might prefer to translate this as “five kings against four.”

translationWords

- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [Shinar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:10-12**UDB:**

¹⁰ The Valley of Siddim was full of tar pits. So when the armies of the kings of Sodom and Gomorrah tried to run away, many of the men fell into these pits. The others escaped and ran away to the hills. ¹¹ As they fled, their enemies seized all of the valuable things in Sodom and Gomorrah, including all the food. ¹² They also captured Abram's nephew Lot and his possessions, since he was living in Sodom at that time.

ULB:

¹⁰ Now the Valley of Siddim was full of tar pits, and as the kings of Sodom and Gomorrah fled, they fell in there. Those who were left fled to the mountains. ¹¹ So the kings took all the goods of Sodom and Gomorrah and all their provisions, and went their way. ¹² When they went, they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions.

translationNotes**Now**

This word introduces background information about the valley of Siddim. Your language may have another way of introducing background information. (See: [Background Information](#))

was full of tar pits

“had many tar pits.” These were holes in the ground that had tar in them.

tar

a thick, sticky, black liquid that comes up from the ground. See how this is translated in [Genesis 11:3](#).

the kings of Sodom and Gomorrah

Here the kings represent themselves and their armies. AT: the kings of Sodom and Gomorrah and their armies” (See: [Synecdoche](#))

they fell in there

Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits. Since [Genesis 14:17](#) says that the king of Sodom went to meet Abram, the first meaning is more likely correct. (See: [Metonymy](#))

Those who were left

“Those who did not die in battle and did not fall in the pits”

the goods of Sodom and Gomorrah

The words “Sodom” and “Gomorrah” are metonyms for the people who lived in those cities. AT: “the wealth of the people of Sodom and Gomorrah” or “the property of the people of Sodom and Gomorrah” (See: [Metonymy](#))

their provisions

“their food and drink”

went their way

“they went away”

they also took Lot, Abram’s brother’s son, who was living in Sodom, along with all his possessions

The phrases “Abram’s brother’s son” and “who was living in Sodom” remind the reader of things that were written earlier about Lot. AT: “they also took Lot, along with all his possessions. Lot was Abram’s brother’s son and was living in Sodom at that time” (See: [Distinguishing versus Informing or Reminding](#))

translationWords

- [king](#)
- [Sodom](#)
- [Gomorrah](#)
- [Lot](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:13**UDB:**

¹³⁻¹⁴ At that time, Abram was living near the big trees that belonged to Mamre, who belonged to the Amor clan. Abram had made an agreement with Mamre and his two brothers, Eshcol and Aner, that they would help each other if there was a war. One of the men who escaped from the battle told Abram the Hebrew what had happened and that the enemy had captured his nephew, Lot, and taken him away. So Abram summoned 318 men who were his servants, men who had been with Abram since they were born and who knew how to fight as warriors. They all went together and pursued their enemies as far as the city of Dan.

ULB:

¹³ One who had escaped came and told Abram the Hebrew. He was living by the oaks that belonged to Mamre, the Amorite, who was the brother of Eshkol and Aner, who were all allies of Abram. ¹⁴ Now when Abram heard that enemies had captured his relative, he led out his 318 trained men who had been born in his house, and he pursued them as far as Dan.

translationNotes**One who had escaped came**

“A man escaped from the battle and came”

He was living

“Abram was living.” This introduces background information. (See: [Background Information](#))

were all allies of Abram

“were treaty-partners with Abram” or “had a peace agreement with Abram”

his relative

This is a reference to Abram’s nephew Lot.

318 trained men

“three hundred and eighteen trained men” (See: [Numbers](#))

trained men

“men who were trained to fight”

men who had been born in his house

“men who were born in Abram’s household.” They were children of Abram’s servants.

pursued them

“chased them”

Dan

This is a city in the far north of Canaan, far from Abram’s camp.

translationWords

- [Abraham, Abram](#)
- [Hebrew, Hebrews](#)
- [oak](#)
- [Amorite](#)
- [Dan](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:15-16**UDB:**

¹⁵ During the night, Abram divided the men into several groups, and they attacked their enemies from various directions and defeated them. They pursued them as far as Hobah, which was north of the city of Damascus. ¹⁶ Abram's men recovered all of the goods that had been taken. They also rescued Lot and all his possessions and also the women and others who their enemies had taken.

ULB:

¹⁵ He divided his men against them at night and attacked them, and pursued them as far as Hobah, which is north of Damascus. ¹⁶ Then he brought back all the possessions, and also brought back his relative Lot and his goods, as well as the women and the other people.

translationNotes**He divided his men against them at night and attacked them**

This probably refers to a battle strategy. "Abram divided the men into several groups, and they attacked their enemies from various directions"

all the possessions

This refers to the things that the enemies had stolen from the cities of Sodom and Gomorrah.

his goods

"Lot's property that the enemies had stolen from Lot"

as well as the women and the other people

"as well as the women and other people that the four kings had captured"

translationWords

- Abraham, Abram
- Damascus
- Lot

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:17-18**UDB:**

¹⁷ As Abram was returning home after he and his men had defeated the armies of King Chedorlaomer and the other kings who had fought alongside him, the King of Sodom went north to meet him in Shaveh Valley, which people also call the King's Valley. ¹⁸ Melchizedek, the king of the city of Salem, was also a priest of the supreme God. He brought some bread and wine to Abram.

ULB:

¹⁷ After Abram returned from defeating Kedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (also called the King's Valley). ¹⁸ Melchizedek, king of Salem, brought out bread and wine. He was priest of God Most High.

translationNotes**returned**

The implied information about where he was returning to can be made explicit. AT: "returned to where he was living" (See: [Assumed Knowledge and Implicit Information](#))

Melchizedek, king of Salem

This is the first time this king is mentioned.

bread and wine

People commonly ate bread and wine. See how you translated "bread" in [Genesis 3:19](#) and "wine" in [Genesis 9:21](#).

translationWords

- [Abraham, Abram](#)
- [Melchizedek](#)
- [king](#)
- [bread](#)
- [wine, wineskin, new wine](#)
- [priest, priests, priesthood](#)
- [God](#)
- [Most High](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:19-20**UDB:**

¹⁹ Then he blessed Abram and said, "I ask the supreme God, the one who created heaven and earth, to bless you. ²⁰ I praise the supreme God, because he has enabled you to defeat your enemies." Then Abram gave to Melchizedek a tenth part of all the things he had captured.

ULB:

¹⁹ He blessed him saying,

"Blessed be Abram by God Most High, Creator of heaven and earth.

²⁰ Blessed be God Most High, who has given your enemies into your hand."

Then Abram gave him a tenth of everything.

translationNotes**He blessed him**

King Melchizedek blessed Abram.

Blessed be Abram by God Most High, Creator of heaven and earth

This can be stated in active form. AT: "May God Most High, the Creator of heaven and earth, bless Abram" (See: [Active or Passive](#))

heaven

This refers to the place where God lives.

God Most High, who has given

"God Most High, because he has given." The phrase starting with "who has given" tells us something more about God Most High.

Blessed be God Most High

This is a way of praising God. See how you translated "blessed be" in [Genesis 9:26](#).

into your hand

"into your control" or "into your power"

translationWords

- bless, blessed, blessing
- Abraham, Abram
- God
- Most High
- create, creation, Creator
- heaven, sky, skies, heavens, heavenly
- hand, right hand, to hand over
- tenth, tithe

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 14:21-24**UDB:**

²¹ The King of Sodom said to Abram, “You can keep all the goods you recovered. Just let me take back the people from my city whom you captured.” ²² But Abram said to the King of Sodom, “I have solemnly promised Yahweh, the supreme God, the one who created heaven and earth, ²³ that I will not take even one thread or a thong of a sandal from anything that belongs to you. As a result, you will never be able to say, ‘I caused Abram to become rich.’ ²⁴ The only thing I will accept is the food that my men have eaten. But Aner, Eshcol, and Mamre went with me and fought alongside me, so let them have a share of the goods we brought back.”

ULB:

²¹ The king of Sodom said to Abram, “Give me the people, and take the goods for yourself.” ²² Abram said to the king of Sodom, “I have lifted up my hand to Yahweh, God Most High, Creator of heaven and earth, ²³ that I will not take a thread, a sandal strap, or anything that is yours, so that you can never say, ‘I have made Abram rich.’ ²⁴ I will take nothing except what the young men have eaten and the share of the men that went with me. Let Aner, Eshkol, and Mamre take their portion.”

translationNotes**Give me the people**

The phrase “the people” may refer to the people of Sodom that the enemies had captured. Abram rescued them when he rescued Lot.

I have lifted up my hand

This means “I have taken an oath” or “I have made a promise.”

I will take nothing except what the young men have eaten

“I take from you only what my young men have already eaten.” Abram was refusing to accept anything for himself, but acknowledged that the soldiers had eaten some of the supplies during the journey back to Sodom after the battle.

the share of the men that went with me

The full meaning of this statement can be made explicit. AT: “the share of the recovered property that belongs to the men who helped me get it back” (See: [Assumed Knowledge and Implicit Information](#))

Aner, Eshkol, and Mamre

These are the allies of Abram (See: [Genesis 14:13](#)). Because they were Abram's allies they fought battles alongside him. The full meaning of this statement can be made explicit. AT: "my allies Aner, Eshkol, and Mamre" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [king](#)
- [Sodom](#)
- [Abraham, Abram](#)
- [Yahweh](#)
- [create, creation, Creator](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 14 General Notes](#)
- [Genesis 14 translationQuestions](#)

Genesis 15 General Notes

Special concepts in this chapter

Inheritance

In the ancient Near East, a person's children inherited the property and land of their parents. Abraham doubted the fulfillment of God's covenant because he did not have any children to whom to give his land. This showed a lack of faith. (See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [fulfill](#), [fulfilled](#), [covenant](#), [covenants](#) and [faith](#))

Fulfilling a promise

In the ancient Near East, two people performed a similar sacrifice by dividing animals in half. It was a way to say to the other person, "may this happen to me if I do not fulfill my promise." The event recorded here indicates that God will fulfill his promise and only he is responsible for bringing it about. (See: [fulfill](#), [fulfilled](#) and [promise](#), [promises](#), [promised](#))

God's covenant with Abraham

God made a covenant with Abram. This covenant was not conditioned upon anything that Abraham needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. This covenant has not yet been fulfilled in its entirety.

Links:

- [Genesis 15:01 Notes](#)

Genesis 15:1-3**UDB:**

¹ Some time later, Abram had a vision in which Yahweh spoke to him and said, “Do not be afraid of anything, I will protect you and I will give a great reward.” ² But Abram replied, “Lord Yahweh, how can you give me what I truly want, because I have no children, and the one who will inherit all my possessions is my servant Eliezer, from Damascus!” ³ Abram also said, “You have not given me any children, so a servant in my household will inherit everything that I own!”

ULB:

¹ After these things the word of Yahweh came to Abram in a vision, saying, “Fear not, Abram! I am your shield and your very great reward.” ² Abram said, “Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?” ³ Abram said, “Since you have given me no descendant, see, the steward of my house is my heir.”

translationNotes**After these things**

“These things” refers to when the kings fought and Abram rescued Lot.

the word of Yahweh came to Abram in a vision, saying,

The idiom “the word of Yahweh came to” is used to introduce a special message from God. AT: “Yahweh gave a message to Abram in a vision. He said,” or “Yahweh spoke this message to Abram in a vision:” (See: [Idiom](#))

shield ... reward

God used these two metaphors to tell Abram about his character and his relationship to Abram. (See: [Metaphor](#))

I am your shield

Soldiers use a shield to protect themselves from their enemies. AT: “I will protect you like shield” or “I am your shield to protect you” (See: [Metaphor](#))

reward

“payment.” This refers to the payment a person deserves. Two possible meanings are 1) “I am all that you need” or 2) “I will give you all you need.”

Abram said, "Since you have given me

"Abram continued speaking and said, 'Since you have given me' "

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Lord Yahweh, Yahweh God
- Abraham, Abram
- vision
- fear, fears, afraid
- heir
- Damascus
- manager, steward

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:4-5**UDB:**

⁴ Yahweh replied, “No! He will not be the one who will inherit it. Instead, you yourself will be the father of the one who will inherit everything you own.” ⁵ Then Yahweh took Abram outside of his tent and said, “Look up at the sky! Can you count the stars? No, you cannot count them because there are so many of them, and your descendants will be as numerous as the stars.”

ULB:

⁴ Then, behold, the word of Yahweh came to him, saying, “This man will not be your heir; but rather the one who will come from your own body will be your heir.” ⁵ Then he brought him outside, and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So will your descendants be.”

translationNotes**Then, behold**

The word “behold” emphasizes the fact that the word of Yahweh came to Abraham again.

the word of Yahweh came to him, saying,

The idiom “The word of Yahweh came to” is used to introduce a special message from God. See how you translated this idiom in [Genesis 15:1](#). AT: “Yahweh gave him a message. He said,” or “Yahweh spoke this message to him:” (See: [Idiom](#))

This man

This refers to Eliezer of Damascus.

the one who will come from your own body

“the one that you will father” or “your very own son.” Abram’s own son would become his heir.

number the stars

“count the stars”

So will your descendants be

Just as Abram would not be able to count all the stars, he would not be able to count all his descendants because there would be so many.

translationWords

- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- heir
- heaven, sky, skies, heavens, heavenly
- descendant, descended from

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:6-8**UDB:**

⁶ Abram believed that what Yahweh said would happen. Because of that, Yahweh considered him as good. ⁷ Yahweh also said to him, “I am Yahweh. I am the one who brought you from Ur in the land of Chaldea. I brought you here to give you this land to possess.” ⁸ But Abram replied, “Lord Yahweh, how can I know for sure that this land will belong to me?”

ULB:

⁶ He believed Yahweh, and he counted it to him as righteousness. ⁷ He said to him, “I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.” ⁸ He said, “Lord Yahweh, how will I know that I will inherit it?”

translationNotes**He believed Yahweh**

This means he accepted and trusted what Yahweh said was true.

he counted it to him as righteousness

“Yahweh counted Abram’s belief as righteousness” or “Yahweh considered Abram righteous because Abram believed him”

I am Yahweh, who brought you out of Ur

Yahweh was reminding Abraham of what he had already done so that Abraham would know that Yahweh had the power to give Abram what he promised him.

to inherit it

“to receive it” or “so that you will possess it”

how will I know

Abram was asking for more proof that Yahweh would give him the land.

translationWords

- believe, believes, believed, belief
- Yahweh

- [righteous, righteousness](#)
- [Ur](#)
- [Chaldea, Chaldean](#)
- [inherit, inheritance, heritage, heir](#)
- [Lord Yahweh, Yahweh God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:9-11**UDB:**

⁹ God said to him, “Bring a three year old heifer and a three year old goat to me, and a dove and a pigeon.” ¹⁰ So Abram brought all of them. He killed them and cut each of the animals in half. He arranged the halves of each one, side by side. But he did not cut the pigeon and dove in half. ¹¹ Birds that eat dead animals came down to eat the carcasses, but Abram drove them away.

ULB:

⁹ Then he said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon.” ¹⁰ He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds. ¹¹ When the birds of prey came down upon the carcasses, Abram drove them away.

translationNotes**the carcasses**

“the dead bodies of the animals and birds”

Abram drove them away

“Abram chased the birds away.” He made sure the birds did not eat the dead animals.

translationWords

- [heifer](#)
- [goat, kid](#)
- [sheep, ram, ewe](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:12-13**UDB:**

¹² As the sun was going down, Abram fell sound asleep, and suddenly everything around him became dark and frightening. ¹³ Then Yahweh said to Abram, "I want you to know that your descendants will become foreigners living in a land that does not belong to them. They will become slaves of the owners of that land. The owners of the land will mistreat them for four hundred years.

ULB:

¹² Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him. ¹³ Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years.

translationNotes**Abram fell sound asleep**

This is an idiom. AT: "Abraham slept deeply" (See: [Idiom](#))

a deep and terrifying darkness

"an extreme darkness that terrified him"

overwhelmed him

"surrounded him"

strangers

"aliens" or "foreigners"

will be enslaved and oppressed

This can be stated in active form. AT: "the owners of that land will enslave your descendants and oppress them" (See: [Active or Passive](#))

translationWords

- [Abraham, Abram](#)
- [descendant, descended from](#)
- [enslave, in bondage](#)
- [oppress, oppression, oppressor](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:14-16**UDB:**

¹⁴ But then I will punish the people of that country where they are slaves. Then your descendants will leave that country, taking many possessions with them. ¹⁵ But as for you, you will die peacefully and be buried when you are very old. ¹⁶ After your descendants have been slaves for four hundred years, they will come back here. They will take control of this land and defeat the Amor people. This will not happen before that time, because the Amor people have not yet sinned to the degree that I would punish them like that for it.”

ULB:

¹⁴ I will judge that nation that they will serve, and afterward they will come out with abundant possessions. ¹⁵ But you will go to your fathers in peace, and you will be buried in a good old age. ¹⁶ In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit.”

translationNotes**General Information:**

Yahweh continued to speak to Abram while Abram dreamed.

I will judge

Here “judge” is a metonym for what will happen after God makes the judgment. AT: “I will punish” (See: [Metonymy](#))

that they will serve

The full meaning of this statement can be made explicit. AT: “that your descendants will serve” (See: [Assumed Knowledge and Implicit Information](#))

abundant possessions

This is an idiom. AT: “many possessions” or “great wealth” (See: [Idiom](#))

you will go to your fathers

This is a polite way of saying “you will die.” (See: [Euphemism](#))

fathers

The word “fathers” is a synecdoche for all ancestors. AT: “ancestors” or “ancestral fathers” (See: [Synecdoche](#))

you will be buried in a good old age

“you will be very old when you die and your family buries your body”

In the fourth generation

Here one generation refers to a lifespan of 100 years. “After four hundred years”

they will come here again

“your descendants will come back here.” Abraham’s descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.

has not yet reached its limit

“is not yet complete” or “will get much worse before I punish them”

translationWords

- [judge, judges, judgment, judgments](#)
- [nation](#)
- [serve, service](#)
- [ancestor, father, forefather](#)
- [peace, peaceful](#)
- [generation](#)
- [iniquity, iniquities](#)
- [Amorite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 15:17-21**UDB:**

¹⁷ When the sun had set and it was dark, unexpectedly a blazing torch and a clay pot containing burning coals from which smoke was rising appeared and went between the halves of the animals. ¹⁸ On that day Yahweh made a covenant with Abram. Yahweh told him, "I will give to your descendants all the land between the river that is on the eastern border of Egypt to the south, and north to the Euphrates River. ¹⁹ That is the land where the Ken, the Keniz, the Kidmon, ²⁰ the Heth, the Perez, the Repha, ²¹ the Amor, the Canaan, the Girgash, and the Jebus people groups live."

ULB:

¹⁷ When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between the pieces. ¹⁸ On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates— ¹⁹ the Kenites, the Kenizzites, the Kadmonites, ²⁰ the Hittites, the Perizzites, the Rephaites, ²¹ the Amorites, the Canaanites, the Girgashites, and the Jebusites."

translationNotes**behold**

The word "behold" here alerts us to pay attention to the surprising information that follows.

a smoking fire pot and a flaming torch passed between the pieces

God did this to show Abram that he was making a covenant with him.

passed between the pieces

"passed through between the two rows of animal pieces"

covenant

In this covenant God promises to bless Abram, and he will continue to bless him as long as Abram follows him.

I hereby give this land

By saying this, God was giving the land to Abram's descendants. God was doing this then, but the descendants would not go into the land until many years later.

the great river, the Euphrates

“the large river, the Euphrates.” These are two ways of referring to the same river.

the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaites, the Amorites, the Canaanites, the Girgashites, and the Jebusites

These are the names of groups of people who lived in that land. God would allow Abraham’s descendants to conquer these people and take their land. (See: [How to Translate Names](#))

translationWords

- [Yahweh](#)
- [covenant, covenants](#)
- [Abraham, Abram](#)
- [descendant, descended from](#)
- [Egypt, Egyptian](#)
- [Euphrates River](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 translationQuestions](#)

Genesis 16 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 16:11-14, which is an extended quotation.

Special concepts in this chapter

Plural marriage

Abram married Hagar while he was also married to Sarai. Even though Abram had his wife's permission, this was an immoral and sinful action. It also showed a lack of faith in God. Sarai quickly became jealous of Hagar. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#), [faith](#), [jealous](#), [jealousy](#) and [Assumed Knowledge and Implicit Information](#)).

Links:

- [Genesis 16:01 Notes](#)

Genesis 16:1-4**UDB:**

¹ Up to that time, Abram's wife Sarai had not given birth to any children for Abram. But she had a female slave from Egypt, whose name was Hagar. ² Sarai said to Abram, "Listen to me! Yahweh has not allowed me to become pregnant. So sleep with my slave Hagar. Perhaps she will bear children whom I can consider to be mine." Abram agreed to do what Sarai said. ³ This happened ten years after Abram and Sarai went to live in Canaan land. In this way Abram took Hagar, Sarai's slave from Egypt, to be his second wife. ⁴ So he slept with Hagar, and she became pregnant. When she realized that she was pregnant, she began to despise her mistress Sarai.

ULB:

¹ Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar. ² So Sarai said to Abram, "See, Yahweh has kept me from having children. Go sleep with my servant. It may be that I will have children by her." Abram listened to the voice of Sarai. ³ It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife. ⁴ So he had relations with Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress.

translationNotes**Now**

This word is used in English to introduce a new part of the story and background information about Sarai. (See: [Background Information](#))

female servant

"slave-girl." This type of slave would serve the woman of the household.

from having children

"from giving birth to children"

I will have children by her

"I will build my family through her"

Abram listened to the voice of Sarai

"Abram did what Sarai said"

she looked with contempt on her mistress

“she despised her mistress” or “she thought that she was more valuable than her mistress”

her mistress

Here this refers to Sarai. A mistress has authority over her slave. AT: “her owner” or “Sarai”

translationWords

- Sarah, Sarai
- Abraham, Abram
- servant, slave, slavery
- Egypt, Egyptian
- Hagar
- Yahweh
- sleep with, have relations with, lovemaking
- Canaan, Canaanite

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:5-6**UDB:**

⁵ Then Sarai said to Abram, “It is your fault! I put my servant into your arms so that you could sleep with her. Now she is pregnant, and she despises me because I have no children. May Yahweh find you guilty for doing this to me!” ⁶ So Abram said to Sarai, “Listen to me! She is your servant, so act toward her in the way you consider best.” Then Sarai started to mistreat her, so Hagar ran away.

ULB:

⁵ Then Sarai said to Abram, “This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you.” ⁶ But Abram said to Sarai, “See here, your servant woman is in your power, do to her what you think best.” So Sarai dealt harshly with her, and she fled from her.

translationNotes**This wrong on me**

“This injustice against me”

is because of you

“is your responsibility” or “is your fault”

I gave my servant woman into your embrace

Sarai used the word “embrace” here to refer to him sleeping with her. AT: “I gave you my servant so that you would sleep with her” (See: [Euphemism](#))

I was despised in her eyes

This can be active. AT: “she hated me” or “she began to hate me” or “she thought she was better than me” (See: [Active or Passive](#))

Let Yahweh judge between me and you

“I want Yahweh to say whether this is my fault or your fault” or “I want Yahweh to decide which one of us is right.” The phrase “to judge between” means to decide which person is right in a dispute between them.

See here

“Listen to me” or “Pay attention”

in your power

“under your authority”

Sarai dealt harshly with her

“Sarai treated Hagar very badly”

she fled from her

“Hagar fled from Sarai”

translationWords

- Sarah, Sarai
- Abraham, Abram
- wrong, mistreat, hurt
- servant, slave, slavery
- Yahweh
- judge, judges, judgment, judgments

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:7-8

UDB:

⁷ The angel of Yahweh went to her as she was near a spring of water in the desert. It was the spring that was alongside the road to Shur. ⁸ He said to her, “Hagar, slave of Sarai, where have you come from, and where are you going?” She replied, “I have run away from Sarai, my mistress.”

ULB:

⁷ The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur. ⁸ He said, “Hagar, Sarai’s servant, where did you come from and where are you going?” Then she said, “I am fleeing from my mistress Sarai.”

translationNotes

The angel of Yahweh

Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh’s angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as “the angel of Yahweh” using the normal word that you use for “angel.”

wilderness

The wilderness area she went to was a desert. AT: “desert”

Shur

This was the name of a place south of Canaan and east of Egypt.

my mistress

Here this refers to Sarai. A mistress has authority over her slave. See how “her mistress” is translated in [Genesis 16:4](#). AT: “my owner”

translationWords

- angel, angels, archangel
- Yahweh
- desert, wilderness
- Hagar
- Sarah, Sarai
- servant, slave, slavery

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:9-10**UDB:**

⁹ The angel of Yahweh said, “Go back to your mistress and continue to obey her.” ¹⁰ The angel of Yahweh also said to her, “I will enable you to bear so many descendants that no one will be able to count them!”

ULB:

⁹ The angel of Yahweh said to her, “Return to your mistress, and submit yourself to her authority.”
¹⁰ Then the angel of Yahweh said to her, “I will greatly multiply your descendants, so that they will be too numerous to count.”

translationNotes**The angel of Yahweh said to her**

“The angel of Yahweh said to Hagar”

the angel of Yahweh

See the note about this phrase in [Genesis 16:7](#).

your mistress

Sarai. See how “her mistress” is translated in [Genesis 16:4](#).

the angel of Yahweh said to her, “I

When he said “I,” he was referring to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the word “I” when referring to Yahweh.

I will greatly multiply your descendants

“I will give you very many descendants”

too numerous to count

“so many that no one will be able to count them”

translationWords

- [angel, angels, archangel](#)
- [Yahweh](#)
- [authority, authorities](#)
- [descendant, descended from](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:11-12**UDB:**

¹¹ The angel of Yahweh also said to her, "Listen to this! You are pregnant. You will give birth to a son. You must name him Ishmael, which means 'God listens,' because Yahweh has heard you crying because you feel so miserable. ¹² But your son will be as uncontrollable as a wild donkey. He will oppose everyone, and everyone will oppose him. He will live far away from all his relatives."

ULB:

¹¹ The angel of Yahweh also said to her,

"Behold, you are pregnant, and will bear a son, and you will call his name Ishmael, because Yahweh has heard your affliction.

¹² He will be a wild donkey of a man. He will be hostile against every man, and every man will be hostile to him,

and he will live apart from all his brothers."

translationNotes**The angel of Yahweh**

See the note about this phrase in [Genesis 16:7](#).

Behold

"Look" or "Listen" or "Pay attention"

bear a son

"give birth to a son"

you will call his name

"you will name him." The word "you" refers to Hagar.

Ishmael, because Yahweh has heard

Translators may add a footnote that says "The name 'Ishmael' means 'God has heard.'"

affliction

She has been afflicted by distress and suffering.

He will be a wild donkey of a man

This was not an insult. It may mean that Ishmael would be independent and strong like a wild donkey. AT: “He will be like a wild donkey among men” (See: [Metaphor](#))

He will be hostile against every man

“He will be every man’s enemy”

every man will be hostile to him

“everyone will be his enemy”

he will live apart from

This can also mean “he will live in hostility with.”

brothers

“relatives” or “kin”

translationWords

- [angel, angels, archangel](#)
- [Ishmael](#)
- [afflict, affliction](#)
- [donkey, mule](#)
- [brother, brothers](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:13-14**UDB:**

¹³ Hagar said to herself, “I continue to live, even though Yahweh has seen me!” So she called Yahweh, “God, the one who sees me.” ¹⁴ That is why people call the well there “Beer Lahai Roi,” which means, “the well of the living one who sees me!” It is still there, between Kadesh and Bered.

ULB:

¹³ Then she gave this name to Yahweh who spoke to her, “You are the God who sees me,” for she said, “Do I really continue to see, even after he has seen me?” ¹⁴ Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

translationNotes**Yahweh who spoke to her**

“Yahweh, because he spoke to her”

Do I really continue to see, ... me?

Hagar used this rhetorical question to express her amazement that she was still alive even after she met God. People expected that if they met God, they would die. Here seeing represents living. AT: “I am surprised that I am still alive, ... me.” (See: [Rhetorical Question](#) and [Metonymy](#))

Therefore the well was called Beer Lahai Roi

Translators may add a footnote that says “Beer Lahai Roi means ‘the well of the living one who sees me.’” (See: [How to Translate Names](#))

behold, it is between Kadesh and Bered

The word “behold” here draws attention to the fact that the well was in a place that the author and his readers knew. AT: “in fact, it is between Kadesh and Bered” (See: [How to Translate Names](#))

translationWords

- [Yahweh](#)
- [God](#)
- [well, cistern](#)
- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 16:15-16

UDB:

¹⁵ So Hagar later gave birth to a son for Abram, and she named him Ishmael. ¹⁶ Abram was eighty-six years old when Hagar gave birth to Abram's son Ishmael.

ULB:

¹⁵ Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. ¹⁶ Abram was eighty-six years old when Hagar bore Ishmael to Abram.

translationNotes

Hagar gave birth

Hagar's return to Sarai and Abram is implicit. You can make this more explicit. AT: "So Hagar went back and gave birth" (See: [Assumed Knowledge and Implicit Information](#))

named his son, whom Hagar bore

"named his son by Hagar" or "named his and Hagar's son"

Abram was

This introduces background information about Abram's age when these things happened. Your language may have a special way to mark background information. (See: [Background Information](#))

bore Ishmael to Abram

This means "gave birth to Abram's son, Ishmael." The focus is on Abram having a son.

translationWords

- [Hagar](#)
- [Abraham, Abram](#)
- [Ishmael](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 16 General Notes](#)
- [Genesis 16 translationQuestions](#)

Genesis 17 General Notes

Special concepts in this chapter

“The father of a multitude of nations”

Abram came to have many descendants. He had so many descendants that many of his immediate descendants became large people groups and nations.

God’s covenant with Abraham

God made a covenant with Abram. This covenant was not conditioned upon anything that Abraham needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. It is important to note in this chapter that Isaac is the son who receives the promises associated with the covenant and not Ishmael. (See: [covenant](#), [covenants](#), [fulfill](#), [fulfilled](#) and [promise](#), [promises](#), [promised](#))

Circumcision

Circumcision was an unusual practice in the ancient Near East. It served to separate the Hebrew people from the rest of the world. This chapter records the beginning of this practice among Abraham and his descendants. (See: [circumcise](#), [circumcised](#), [circumcision](#))

Name change

In Scripture, a change in name always occurs at a highly significant point in a person’s life. The beginning of the practice of circumcision was a significant event in the history of the Hebrew people.

Links:

- [Genesis 17:01 Notes](#)

Genesis 17:1-2**UDB:**

¹ When Abram was ninety-nine years old, Yahweh appeared to Abram again and said to him, "I am God Almighty. I want you to live your life in the way that I want. I want you to not do anything wrong. ² I will confirm my covenant between us, and I will cause you to have a very great number of descendants."

ULB:

¹ When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless. ² Then I will confirm my covenant between me and you, and will multiply you exceedingly."

translationNotes**When Abram was ninety-nine years old**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

God Almighty

"the all-powerful God" or "the God who has all power"

Walk before me

Walking is a metaphor for living, and "before me" or "in my presence" here is a metaphor for obedience. AT: "Live the way I want you to" or "Obey me" (See: [Metaphor](#))

Then I will confirm

"If you do this, then I will confirm"

I will confirm my covenant

"I will give my covenant" or "I will make my covenant"

covenant

In this covenant God promises to bless Abram, but he also requires Abram to obey him.

multiply you exceedingly

Here “multiply you” is an idiom that means he will give him more descendants. AT: “greatly increase the number of your descendants” or “give you very many descendants” (See: [Idiom](#))

translationWords

- [Abraham, Abram](#)
- [Yahweh](#)
- [Almighty](#)
- [walk, walks, walked, walking](#)
- [blameless](#)
- [covenant, covenants](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:3-6**UDB:**

³ Abram bowed down with his face on the ground. Then God said to him, ⁴ "Listen to this! This is the covenant I am making with you: You will be the father of many groups of people. ⁵ Your name will be Abram no longer. Instead, your name will be Abraham, because I will make you the father of many groups of people. ⁶ I will cause you to have very, very many descendants, and I will cause nations and kings to be among them.

ULB:

³ Abram bowed low with his face to the ground and God talked with him, saying, ⁴ "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. ⁵ No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you.

translationNotes**Abram bowed low with his face to the ground**

"Abram threw himself face down on the ground" or "Abraham immediately lay down with his face to the ground." He did this to show that he respected God and would obey him.

As for me

God used this phrase to introduce what he would do for Abram as part of his covenant with Abram.

behold, my covenant is with you

The word "behold" here says that what comes next is certain: "my covenant is certainly with you."

the father of a multitude of nations

"the father of a great number of nations" or "the one after whom many nations name themselves"

Abraham

Translators may add the following footnote: The name "Abram" means "exalted father" and the name "Abraham" sounds like "father of a multitude."

I will make you exceedingly fruitful

"I will cause you to have very many descendants"

I will make nations of you

“I will cause your descendants to become nations”

kings will descend from you

“among your descendants there will be kings” or “some of your descendants will be kings”

translationWords

- [bow, bow down](#)
- [covenant, covenants](#)
- [nation](#)
- [ancestor, father, forefather](#)
- [nation](#)
- [king](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
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Genesis 17:7-8**UDB:**

⁷ I will make this covenant between me and you and the generations of your descendants after you forever. Because of this covenant, you will worship and follow me as God, and so will your descendants. ⁸ I will give to you and to your descendants the land of Canaan, the whole land of Canaan, where you are now living. It will be an everlasting possession for them, and I will be their God.”

ULB:

⁷ I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. ⁸ I will give to you, and to your descendants after you, the land where you have been living, all the land of Canaan, for an everlasting possession, and I will be their God.”

translationNotes**General Information:**

God continues speaking to Abraham.

throughout their generations

“for each generation”

for an everlasting covenant

“as a covenant that will last forever”

to be God to you and to your descendants after you

“to be your God and your descendants’ God” or “covenant”

Canaan, for an everlasting possession

“Canaan, as an everlasting possession” or “Canaan, to possess forever”

translationWords

- covenant, covenants
- descendant, descended from

- [generation](#)
- [everlasting, eternal, eternity](#)
- [God](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:9-11**UDB:**

⁹ Then God said to Abraham, "Now you must keep your part of the covenant that I am making with you, and your descendants must also obey it, for all generations. ¹⁰ This is a requirement of the covenant that I am making between myself and you and all your descendants: Every male among you must be circumcised. ¹¹ Cutting the foreskins of them will be the sign that you have accepted the covenant that I am making with you.

ULB:

⁹ Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations. ¹⁰ This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised. ¹¹ You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you.

translationNotes**As for you**

God uses this phrase to introduce what Abram would have to do as part of God's covenant with him.

keep my covenant

"observe my covenant" or "honor my covenant" or "obey my covenant"

This is my covenant

"This is a requirement of my covenant" or "This is part of my covenant." This sentence introduces the part of the covenant that Abram must do.

Every male among you must be circumcised

This can be stated in an active form. AT: "You must circumcise every male among you" (See: [Active or Passive](#))

Every male

This refers to human males.

You must be circumcised in the flesh of your foreskin

Some communities may prefer a less descriptive expression such as “You must be circumcised.” If your translation of “be circumcised” already includes the word for “foreskin”, you do not need to repeat it. This can be made active. AT: “You must circumcise every male among you” (See: [Euphemism](#) and [Active or Passive](#))

the sign of the covenant

“the sign that shows that the covenant exists”

the sign

Possible meanings are 1) “the sign” or 2) “a sign.” The first means that there was one sign, and the second means that there may have been more than one sign. Here the word “sign” means a reminder of something that God had promised.

translationWords

- [covenant, covenants](#)
- [descendant, descended from](#)
- [generation](#)
- [circumcise, circumcised, circumcision](#)
- [sign, signs, proof, reminder](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:12-14**UDB:**

¹² Every male child among you must be circumcised when he is eight days old, in all future generations. That includes baby boys in your household and those born from slaves that have been bought, and foreigners who live among you but do not belong to your household. ¹³ It does not matter whether their parents are members of your household or slaves that you have bought; they must all be circumcised. Your bodies will have this mark to show you have accepted this everlasting covenant that I am making. ¹⁴ You must drive out from your community any male who has not been circumcised, because that person has disobeyed my covenant.”

ULB:

¹² Every male among you that is eight days old must be circumcised, throughout your people’s generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants. ¹³ He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant. ¹⁴ Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant.”

translationNotes**General Information:**

God continues speaking to Abraham.

Every male

“Every human male”

throughout your people’s generations

“in every generation”

him who is bought with money

This refers to slaves. This can be stated in active form. AT: “any male that you buy” (See: [Active or Passive](#))

my covenant will be in your flesh

This can be stated in active form. AT: “you will mark my covenant in your flesh” (See: [Active or Passive](#))

for an everlasting covenant

“as a permanent covenant.” Because it was marked in flesh, no one could easily erase it.

uncircumcised male who is not circumcised

This can be stated in active form, and you may leave out words that will give wrong meaning in your language. AT: “male whom you have not circumcised” (See: [Active or Passive](#))

Any uncircumcised male ... foreskin will be cut off from his people

Possible meanings are 1) “I will cut off any uncircumcised male ... foreskin from his people” or 2) “I want you to cut off any uncircumcised male ... foreskin from his people.”

cut off from his people

Possible meanings are 1) “killed” or 2) “sent away from the community.” (See: [Euphemism](#))

He has broken my covenant

“He has not obeyed the rules of my covenant.” This is the reason that he would be cut off from his people.

translationWords

- [circumcise, circumcised, circumcision](#)
- [generation](#)
- [household](#)
- [descendant, descended from](#)
- [everlasting, eternal, eternity](#)
- [covenant, covenants](#)
- [cut off](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:15-16**UDB:**

¹⁵ God also said to Abraham, "As for Sarai, your wife, you must not call her Sarai any longer. I will change her name also. Her name will now be Sarah. ¹⁶ I will bless her, and she will surely give birth to a son for you. And I will bless her so much that she will be the ancestor of people of many nations. Kings and people groups will be descended from her."

ULB:

¹⁵ God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah. ¹⁶ I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her."

translationNotes**As for Sarai**

The words "As for" introduce the next person God talks about.

I will give you a son by her

"I will make her bear a son for you"

she will become the mother of nations

"she will be the ancestor of many nations" or "her descendants will become nations"

Kings of peoples will come from her

"Kings of peoples will descend from her" or "Some of her descendants will be kings of peoples"

translationWords

- Sarah, Sarai
- bless, blessed, blessing
- nation
- king

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:17-18**UDB:**

¹⁷ Abraham lay down with his face on the ground in respect before God. But then he laughed as he said to himself, “Can a man who is a hundred years old become a father of a son? And since Sarah is ninety years old, how can she bear a child?” ¹⁸ Then Abraham said to God, “Perhaps you will let Ishmael receive your blessing and inherit all I possess.”

ULB:

¹⁷ Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, “Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?” ¹⁸ Abraham said to God, “Oh that Ishmael might live before you!”

translationNotes**said in his heart**

“thought to himself” or “said to himself silently”

Can a child be born to a man who is a hundred years old?

Abraham used this rhetorical question because he did not believe that this could happen. AT: “Surely a man who is a hundred years old cannot father a child!” (See: [Rhetorical Question](#))

How can Sarah, who is ninety years old, bear a son?

Again Abraham used a rhetorical question because he did not believe this could happen. The phrase “who is ninety years old” tells why Abraham did not believe that Sarah could bear a son. AT: “Sarah is ninety years old. Could she bear a son?” or “Sarah is ninety years old. Surely she could not bear a son!” (See: [Rhetorical Question](#) and [Distinguishing versus Informing or Reminding](#))

Oh that Ishmael might live before you

“Please let Ishmael inherit the covenant that you have made with me” or “Perhaps Ishmael could receive your covenant blessing.” Abraham suggested something that he believed really could happen.

translationWords

- [Abraham, Abram](#)
- [bow, bow down](#)

- [Sarah, Sarai](#)
- [Ishmael](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:19-21**UDB:**

¹⁹ Then God replied, "No! Your wife Sarah will bear a son for you. You must name him Isaac. I will establish my covenant with him, one that will be an everlasting covenant with him and his descendants. ²⁰ As for Ishmael, I have heard what you asked me to do for him. I will bless him so that he also will have many descendants. Among his descendants will be the leaders of twelve tribes. And I will cause his descendants to become a great nation. ²¹ But it is with Isaac that I will establish my covenant—Isaac, the son whom Sarah will give birth to at this time next year."

ULB:

¹⁹ God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him. ²⁰ As for Ishmael, I have heard you. Behold, I hereby bless him, and will make him fruitful, and will multiply him abundantly. He will be the father of twelve leaders of tribes, and I will make him become a great nation. ²¹ But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

translationNotes**No, but Sarah your wife will bear**

God said this to correct Abraham's belief that Sarah could not have a son.

you must name him

The word "you" refers to Abraham.

As for Ishmael

The words "As for" show that God is switching from talking about the baby that would be born to talking about Ishmael.

Behold

"Look" or "Listen" or "Pay attention to what I am about to tell you"

will make him fruitful

This is an idiom that means "will cause him to have many children." (See: [Idiom](#))

will multiply him abundantly

“I will cause him to have many descendants”

leaders of tribes

“chiefs” or “rulers.” These leaders are not the twelve sons and grandsons of Jacob that will lead the twelve tribes of Israel.

But my covenant I will establish with Isaac

God returns to talking about his covenant with Abraham and emphasizes that he would fulfill his promise with Isaac, not with Ishmael.

translationWords

- [Sarah, Sarai](#)
- [Isaac](#)
- [everlasting, eternal, eternity](#)
- [covenant, covenants](#)
- [descendant, descended from](#)
- [Ishmael](#)
- [tribe](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:22-23**UDB:**

²² When God finished talking to Abraham, God disappeared from his sight.

²³ On that same day, Abraham took his son Ishmael and all the males that were in his household, including the sons of all the slaves he had bought, and circumcised them. He cut off their foreskins, just as God told him to do.

ULB:

²² When he had finished talking with him, God went up from Abraham. ²³ Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him.

translationNotes**When he had finished talking with him**

“When God had finished talking with Abraham”

God went up from Abraham

“God left Abraham”

every male among the men of Abraham's household

“every human male in Abraham's household” or “every male person in Abraham's household.” It refers to human males of all ages: babies, boys, and men.

translationWords

- [Abraham, Abram](#)
- [Ishmael](#)
- [circumcise, circumcised, circumcision](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
- [Genesis 17 translationQuestions](#)

Genesis 17:24-27**UDB:**

²⁴ Abraham was ninety-nine years old when he was circumcised, ²⁵ and Ishmael was thirteen years old when Abraham circumcised him. ²⁶ It was on that very same day that Abraham and his son Ishmael were circumcised. ²⁷ All the males in his household, the ones who had been born there and those Abraham had bought from foreigners, were also circumcised.

ULB:

²⁴ Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. ²⁵ Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶ On the very same day Abraham and Ishmael his son were both circumcised. ²⁷ All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

translationNotes**including those born into the household and those bought with money from a foreigner**

“This includes those who were born in his household and those he had bought from foreigners”

those bought with money from a foreigner

This refers to servants or slaves.

those bought

This can be stated in active form. AT: “those whom he had bought” (See: [Active or Passive](#))

translationWords

- [Abraham, Abram](#)
- [Ishmael](#)
- [circumcise, circumcised, circumcision](#)
- [household](#)
- [foreigner, foreign, alien](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 17 General Notes](#)
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Genesis 18 General Notes

Special concepts in this chapter

Three men

The three men who visited Abraham were probably angels. This is evident from Abraham's reaction to them. Also, it appears Abraham knew that he was speaking directly to Yahweh through these men. (See: [angel](#), [angels](#), [archangel](#) and [Assumed Knowledge and Implicit Information](#)).

Disbelief

When Sarah heard the news that she was going to have a baby, she laughed in disbelief because she was considered too old to have a baby. She also asked a rhetorical question in order to further show her disbelief. This would have been considered an insult to God. (See: [unbeliever](#), [unbelievers](#), [unbelief](#) and [Rhetorical Question](#))

In his exchange with God, Abraham did not show any sign of unbelief. Instead, he is asking God for mercy because he trusted in the character of God. He does not question God's power to accomplish things as Sarah had done. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#))

Other possible translation difficulties in this chapter

Sarah's age

It should be apparent that Sarah was physically no longer able to have children because of her age. There is a natural period in a woman's life when she stops being able to have children. The text assumes the reader understands that Sarah has already experienced this event. In English, this is called "menopause." (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 18:01 Notes](#)

Genesis 18:1-2**UDB:**

¹ One day during that year, at the time of day when it was hot, Yahweh appeared to Abraham again near the big trees that belonged to Mamre. Abraham was sitting in the entrance to his tent. ² Abraham looked up and was surprised to see three men standing near him. When he saw them, he ran to meet them. He prostrated himself with his face on the ground in respect.

ULB:

¹ Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day. ² He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground.

translationNotes**Mamre**

This was the name of the man who owned the oak trees.

in the tent doorway

“at the opening of the tent” or “at the entrance of the tent”

heat of the day

“hottest time of day”

He looked up and, behold, he saw three men standing

“He looked up and saw, and behold, three men were standing”

behold

“suddenly.” The word “behold” here shows us that what follows was surprising to Abraham.

across from him

“nearby” or “there.” They were near him, but far enough away for him to run to them.

bowed

This means to bend over to humbly express respect and honor toward someone.

translationWords

- [Yahweh](#)
- [oak](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:3-5**UDB:**

³ He said to one of them, "Lord, if you are pleased with me, stay here for a little while. ⁴ Allow my servants to bring a little water and wash your feet, and then rest under this tree. ⁵ Since you have come here to me, allow me to bring you some food so that you can gain strength before you leave." The men replied, "All right, do as you have said."

ULB:

³ He said, "Lord, if I have found favor in your eyes, do not pass by and leave your servant. ⁴ Let a little water be brought, wash your feet, and rest yourselves under the tree. ⁵ Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said."

translationNotes**Lord**

This is a title of respect. Possible meanings are 1) Abraham knew that one of these men was God or 2) Abraham knew that these men came on behalf of God.

if I have found favor in your eyes

Here "found favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. AT: "if you have evaluated me and approve" or "if you are pleased with me" (See: [Idiom](#) and [Metonymy](#) and [Metaphor](#))

in your eyes

Abraham is speaking to one of the men. (See: [Forms of You](#))

do not pass by

"please do not keep on going"

your servant

"me." Abraham refers to himself this way in order to show respect to his guest.

Let a little water be brought

This can be stated in active form. AT: “Let me bring you some water” or “My servant will bring you some water” (See: [Active or Passive](#))

a little water ... a little food

“some water ... some food.” Saying “little” was a polite way of showing generosity. Abraham would give them more than enough water and food.

wash your feet

This custom helped tired travelers to refresh themselves after walking long distances.

your ... you

Abraham speaks to all three of the men, so “you” and “your” are plural. (See: [Forms of You](#))

translationWords

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

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:6-8**UDB:**

⁶ Then Abraham hurried into the tent and said to Sarah, “Quick, get twenty kilograms of our best flour and make some bread!” ⁷ Then he ran to the herd of cattle and selected a calf whose meat would be tender and tasty. He gave it to one of his servants, who hurried to kill and cook it. ⁸ When the meat was cooked, Abraham brought some curds, milk, and the meat that the servant had prepared. He placed them in front of them. Then he stood near them under a tree while they ate.

ULB:

⁶ Then Abraham quickly went into the tent to Sarah, and said, “Hurry, get three seahs of fine flour, knead it, and make bread.” ⁷ Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it. ⁸ He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

translationNotes**three seahs**

about 22 liters (See: [Biblical Volume](#))

bread

This bread was probably cooked quickly on a hot stone. It may have been flat or round like small loaves or rolls.

he hurried

“the servant hurried”

to prepare it

“to cut it up and roast it”

curds

This refers to the solid part of fermented milk. It may have been yogurt or cheese.

the calf that had been prepared

“the roasted calf”

before them

“before the three visitors”

translationWords

- [Abraham, Abram](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:9-10**UDB:**

⁹ After they ate, they asked him, “Where is Sarah, your wife?” He replied, “She is in the tent.” ¹⁰ Then the leader of the group said, “I will return to you in the springtime next year, and listen, your wife Sarah will have an infant son.” It happened that Sarah was listening at the entrance of the tent, which was behind the man who was speaking.

ULB:

⁹ They said to him, “Where is Sarah your wife?” He replied, “There, in the tent.” ¹⁰ He said, “I will certainly return to you in the springtime, and see, Sarah your wife will have a son.” Sarah was listening in the tent doorway, which was behind him.

translationNotes**They said to him**

“Then they said to Abraham”

He said, “I will certainly return to you

The word “He” refers to the man whom Abraham called “Lord” in [Genesis 18:3](#).

in the springtime

“when this same season comes next year” or “about this time next year”

see

The word “see” here alerts us to pay attention to the surprising information that follows.

in the tent doorway

“at the opening of the tent” or “at the entrance of the tent”

translationWords

- Sarah, Sarai

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:11-12

UDB:

¹¹ Now Abraham and Sarah were very old, and Sarah was far past the time of childbearing. ¹² So Sarah laughed to herself, thinking, “My body is worn out, and my husband is old. So how can I have the pleasure of having a baby?”

ULB:

¹¹ Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children. ¹² So Sarah laughed to herself, saying to herself, “After I am worn-out and my master is old, will I now have this pleasure?”

translationNotes

After I am worn-out and my master is old, will I now have this pleasure?

You may want to add “of having a baby.” Sarah used this rhetorical question because she did not believe that she could have a child. AT: “I cannot believe that I will experience the joy of having a child. My master is also too old” (See: [Rhetorical Question](#))

my master is old

This means “since my husband is also old.”

my master

This is a title of respect that Sarah gave to her husband Abraham.

translationWords

- [Abraham, Abram](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:13-15**UDB:**

¹³ Yahweh said to Abraham, "Why did Sarah laugh? Why was she thinking, 'I am too old, so how can I bear a child'?" ¹⁴ Is there anything too difficult for me? I will return about this time next year in the springtime, the time I have fixed, and Sarah will have an infant son." ¹⁵ Then Sarah was afraid, so she lied and said, "I did not laugh." But Yahweh said, "Do not deny it! You did laugh."

ULB:

¹³ Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?" ¹⁴ Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son." ¹⁵ Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

translationNotes**Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?**

God used this rhetorical question to show that he knew what Sarah was thinking and that he was not pleased with it. He repeats Sarah's rhetorical question ([Genesis 18:12](#)) using different words. AT: "Sarah was wrong to laugh and say, 'I will not bear a child because I am too old!'" (See: [Rhetorical Question](#))

Is anything too hard for Yahweh?

"Is there anything that Yahweh cannot do?" Yahweh speaks of himself as if he were speaking of someone else to remind Abraham that he, Yahweh, is great and can do anything. AT: "There is nothing that I, Yahweh, cannot do!" (See: [First, Second, or Third Person](#) and [Rhetorical Question](#))

At the time appointed by me, in the spring

"At the time I have appointed, which is in the spring"

Then Sarah denied it and said

"The Sarah denied it by saying"

He replied

"Yahweh replied"

No, you did laugh

“Yes, you did laugh.” This means “No, that is not true; you did in fact laugh.”

translationWords

- [Yahweh](#)
- [Abraham, Abram](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:16-19**UDB:**

¹⁶ When the three men got up to leave, they looked down into the valley toward the city of Sodom. Abraham was walking with them to say “Farewell” to them. ¹⁷ Yahweh said to himself, “It is not right for me to prevent Abraham from knowing what I plan to do. ¹⁸ Abraham’s descendants will become a great and powerful people group. And people of all people groups will be blessed because of what I do for him. ¹⁹ I have chosen him in order that he will direct his children and their families so that they will obey me and do what is right and fair, so that I will do for Abraham what I have promised to do for him.”

ULB:

¹⁶ Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way. ¹⁷ But Yahweh said, “Should I hide from Abraham what I am about to do, ¹⁸ since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him? ¹⁹ For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him.”

translationNotes**to see them on their way**

“to send them on their way” or “to say ‘Farewell’ to them.” It was polite to go some distance with guests as they were leaving.

Should I hide from Abraham what I am about to do ... him?

God used this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. AT: “I should not and will not hide from Abraham what I am about to do ... him.” or “I should and will tell Abraham what I am about to do ... him” (See: [Rhetorical Question](#))

Should I ... do, since ... him?

“I should not ... do. This is because ... him”

all the nations of the earth will be blessed in him

This can be stated in active form. AT: “I will bless all the nations of the earth through Abraham” (See: [Active or Passive](#))

will be blessed in him

“will be blessed because of Abraham” or “will be blessed because I have blessed Abraham.” For translating “in him” see how you translated “through you” in [Genesis 12:3](#).

that he may instruct

“that he will direct” or “so that he will command”

to keep the way of Yahweh ... Yahweh may bring ... he has said

Yahweh is speaking about himself as if he were another person. AT: “to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said” (See: [First, Second, or Third Person](#))

to keep the way of Yahweh

“to obey the commands of Yahweh”

to do righteousness and justice

“by doing righteousness and justice.” This tells how to keep the way of Yahweh.

so that Yahweh may bring upon Abraham what he has said to him

“so that Yahweh may bless Abraham just as he said he would.” This refers to the covenant promise to bless Abraham and make him a great nation.

translationWords

- [Sodom](#)
- [Abraham, Abram](#)
- [Yahweh](#)
- [nation](#)
- [bless, blessed, blessing](#)
- [household](#)
- [righteous, righteousness](#)
- [just, justice, justly](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:20-21**UDB:**

²⁰ So Yahweh said to Abraham, "I have heard the terrible things that some people have been saying about the people of Sodom and Gomorrah. Their sins are very great. ²¹ So I will go down now, and I will see if all the terrible things that I have heard are true or not true."

ULB:

²⁰ Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious, ²¹ I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

translationNotes**the outcry against Sodom and Gomorrah is so great**

This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." AT: "so many people have been accusing the people of Sodom and Gomorrah of doing evil things" (See: [Abstract Nouns](#))

their sin is so serious

"they have sinned so much"

I will now go down there

"I will now go down to Sodom and Gomorrah"

go down there and see

"go down there to find out" or "go down there to decide"

see the outcry ... that has come to me

Yahweh speaks as if he knew about this matter because he had heard the cries and accusations coming from the people who had suffered. This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." AT: "as wicked as those who are accusing them say that they are" (See: [Abstract Nouns](#))

If not

"If they are not as wicked as the outcry suggests"

translationWords

- [Yahweh](#)
- [Sodom](#)
- [Gomorrah](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:22-23**UDB:**

²² Then the two other men turned and started walking toward Sodom. But Abraham kept standing in front of Yahweh. ²³ Abraham came closer to him and said, "Will you really destroy people who have done nothing wrong along with the wicked ones?"

ULB:

²² So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh. ²³ Then Abraham approached and said, "Will you sweep away the righteous with the wicked?"

translationNotes**turned from there**

"went out from Abraham's camp"

Abraham remained standing before Yahweh

"Abraham and Yahweh remained together"

approached

"approached Yahweh" or "stepped closer to Yahweh"

sweep away

Abraham speaks of destroying people as if it were sweeping dirt with a broom. AT: "destroy" (See: [Metaphor](#))

the righteous with the wicked

"the righteous people with the wicked people"

translationWords

- Sodom
- Abraham, Abram
- Yahweh
- righteous, righteousness
- evil, wicked, wickedness

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:24-26**UDB:**

²⁴ What will you do if there are fifty people in the city who have done nothing wrong? Will you really destroy them all, and not spare the place for the sake of the fifty righteous people who have done nothing wrong? ²⁵ Certainly you would not do such a thing, to kill good people along with wicked ones, and treat good people and wicked people the same way. You could not do that, because you, who are the judge of everyone on the earth, will certainly do what is right regarding the people of Sodom!" ²⁶ Yahweh replied, "If I find fifty people in Sodom who have done nothing wrong, I will spare the whole place for their sake."

ULB:

²⁴ Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there? ²⁵ Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?" ²⁶ Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake."

translationNotes**General Information:**

Abraham continues talking to Yahweh.

Perhaps there are

"Suppose there are"

Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that Yahweh would say, "I will not sweep it away." AT: "I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there" (See: [Rhetorical Question](#))

sweep it away

"destroy it." Abraham speaks of destroying people as if it were sweeping dirt with a broom. AT: "destroy the people who live there" (See: [Metaphor](#))

not spare the place for the sake of the fifty righteous that are there?

Abraham was hoping that God would say “I will spare the place for the sake of the fifty righteous people there.”

spare the place

“let the people live”

for the sake of

“because of”

Far be it from you to do such a thing

Here “Far be it from you” is an idiom that means the person should never do something like that. AT: “I would never want you to do something like that” or “You should not want to do something like that” (See: [Idiom](#))

such a thing, killing

“such a thing as killing” or “such a thing, that is, killing”

the righteous should be treated the same as the wicked

This can be stated in active form. AT: “you should treat the righteous the same way you treat the wicked” (See: [Active or Passive](#))

Will not the Judge of all the earth do what is just?

Abraham used this rhetorical question to say what he expected God to do. AT: “The Judge of all the earth will certainly do what is just!” or “Since you are the Judge of all the earth, you will surely do what is right!” (See: [Rhetorical Question](#))

Judge

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.

translationWords

- [righteous, righteousness](#)
- [sweep, swept](#)
- [judge](#)
- [evil, wicked, wickedness](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:27-28**UDB:**

²⁷ Abraham replied, "I should not be bold like this and speak to you, my Lord, because I am as worthless as dust and ashes. ²⁸ But what will you do if there are only forty-five people who have done nothing wrong? Will you destroy everyone in the whole city because there are only forty-five and not fifty good people?" Yahweh replied, "I will not destroy it if I find that there are forty-five good people."

ULB:

²⁷ Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes! ²⁸ What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five."

translationNotes**Look**

The phrase "Look" here draws attention to the surprising information that follows.

I have undertaken to speak

"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"

to my Lord

Abraham shows his respect to Yahweh by speaking to Yahweh as if he were speaking to someone else. AT: "to you, my Lord" (See: [First, Second, or Third Person](#))

only dust and ashes

This metaphor describes Abraham as a human being, who will die and whose body will turn into to dust and ashes. AT: "only a mortal man" or "as unimportant as dust and ashes" (See: [Metaphor](#))

five less than fifty righteous

"only forty-five righteous people"

for lack of five

"if there are five fewer righteous people"

I will not destroy it

“I will not destroy Sodom”

translationWords

- [Abraham, Abram](#)
- [Lord](#)
- [righteous, righteousness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:29-31**UDB:**

²⁹ Abraham continued to speak to him like this, saying, “What will you do if you find that there are only forty good people there?” Yahweh replied, “I will not destroy them all, for the sake of the forty.” ³⁰ Abraham said, “Please do not be angry now. Let me speak again. What will you do if there are only thirty good people?” He replied, “I will not do it if I find that there are thirty there.” ³¹ Abraham said, “I should not be bold and speak to you like this, my Lord. But what will you do if you find that there are only twenty good people there?” He replied, “I will not destroy the whole city, for the sake of those twenty.”

ULB:

²⁹ He spoke to him yet again, and said, “What if there are forty found there?” He replied, “I will not do it for the forty’s sake.” ³⁰ He said, “Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there.” He replied, “I will not do it, if I find thirty there.” ³¹ He said, “Look, I have undertaken to speak to my Lord! Perhaps twenty will be found there.” He replied, “I will not destroy it for the twenty’s sake.”

translationNotes**He spoke to him**

“Abraham spoke to Yahweh”

if there are forty found there

This means “if you find forty righteous people in Sodom and Gomorrah.”

He replied

“Yahweh answered”

I will not do it for the forty’s sake

“I will not destroy the cities if I find forty righteous people there”

thirty

“thirty righteous people” or “thirty good people”

Look

The phrase “Look” here draws attention to the surprising information that follows.

I have undertaken to speak

“Pardon me for being so bold as to speak to you” or “Excuse me for daring to speak.” See how this is translated in [Genesis 18:27](#).

twenty

“twenty righteous people” or “twenty good people”

translationWords

- [Lord](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 18:32-33**UDB:**

³² Finally, Abraham said, “My Lord, do not be angry now. Just let me speak one time more. What will you do if you find that there are only ten good people there?” Yahweh answered, “I will not destroy the city for the sake of those ten.” ³³ Abraham said no more. As soon as Yahweh finished speaking with Abraham, he left, and Abraham went home.

ULB:

³² He said, “Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there.” Then he said, “I will not destroy it for the ten’s sake.” ³³ Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

translationNotes**Perhaps ten will be found there**

“Perhaps you will find ten righteous people there”

ten

“ten righteous people” or “ten good people”

Then he said

“And Yahweh answered”

for the ten’s sake

“if I find ten righteous people there”

Yahweh went on his way

Here “went on his way” is an idiom that means he left, or he continued his journey. Yahweh appeared to Abraham in human form as a traveler. AT: “Yahweh departed” or “Yahweh continued on his journey” (See: [Idiom](#))

translationWords

- [Lord](#)
- [Abraham, Abram](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 18 General Notes](#)
- [Genesis 18 translationQuestions](#)

Genesis 19 General Notes

Special concepts in this chapter

The evil desires of the Sodomites

The men of Sodom desired to forcibly have sexual relations with the angels who came to the city appearing as men. Such action is known as “rape.” Their desire was viewed as especially evil because Lot was obligated to protect his guests at all costs, even that of sacrificing his own children for his guests. (See: [evil](#), [wicked](#), [wickedness](#))

Hospitality

Hospitality, or being kind to a visitor, was very important in the Ancient Near East. Lot showed his guests loyalty by doing his utmost to protect them from the people of Sodom.

Important figures of speech in this chapter

Contrasts

It is probable that Abraham’s faith and actions in chapter 18 are intended to contrast with the actions of the worldly Sodomites. (See: [faith](#))

Links:

- [Genesis 19:01 Notes](#)

Genesis 19:1-3**UDB:**

¹ That evening, the two angels arrived in Sodom. Lot was sitting at the gateway of the city. When he saw them, he got up to greet them and prostrated himself with his face on the ground. ² He said to them, “Gentlemen, please stay in my house tonight. You can wash your feet, and early tomorrow you can continue your journey.” But they said, “No, we will just sleep in the city square.” ³ But Lot kept insisting strongly that they sleep in his house. So they entered his house with him, and he prepared a meal for them. He baked some bread without yeast, and they ate it.

ULB:

¹ The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground. ² He said, “Please my masters, I urge you to turn aside into your servant’s house, stay for the night, and wash your feet. Then you can rise up early and go on your way.” They replied, “No, we will spend the night in the town square.” ³ But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate.

translationNotes**The two angels**

Genesis 18 says that two men went to Sodom. Here we learn that they are really angels. (See: [Genesis 18:22](#))

the gate of Sodom

“the entrance to the city of Sodom.” The city had a wall around it, and people had to go through a gate to get into it. This was a very important place in a city. Important people often spent time there.

bowed down with his face to the ground

He put his knees on the ground then touched his forehead and nose to the ground.

my masters

This was a term of respect Lot used for the angels.

I urge you to turn aside into your servant’s house

“Please come and stay in your servant’s house”

your servant's house

Lot refers to himself as their servant in order to show them respect. (See: [First, Second, or Third Person](#))

wash your feet

People liked to wash their feet after traveling.

rise up early

“wake up early”

we will spend the night

When the two angels said this, they were referring only to themselves, not to Lot. The two of them planned to spend the night in the square. Some languages would use the exclusive form of “we” here. (See: [Exclusive and Inclusive “We”](#))

town square

This is a public, outdoor place in the town.

they went with him

“they turned and went with him”

translationWords

- [angel, angels, archangel](#)
- [Sodom](#)
- [Lot](#)
- [gate, gate bar](#)
- [bow, bow down](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [servant, slave, slavery](#)
- [unleavened bread](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:4-5**UDB:**

⁴ After they finished eating, before they went to bed, the men of the city of Sodom, all of them, from the young ones to the old ones, surrounded the house. ⁵ They called out to Lot, saying, “Where are the men who came to your house this evening? Bring them out, so that we can sleep with them!”

ULB:

⁴ But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city. ⁵ They called to Lot, and said to him, “Where are the men that came in to you tonight? Bring them out to us, that we may sleep with them.”

translationNotes**before they lay down**

“before the people in Lot’s house lay down to go to sleep”

the men of the city, the men of Sodom

“the men of the city, that is, the men of Sodom” or just “the men of the city of Sodom”

the house

“Lot’s house”

both young and old

“from the youngest to the oldest.” This means “men of all ages” and refers to the men of Sodom who were surrounding Lot’s house.

that came in to you

“that went into your house”

sleep with them

“engage in sex with them.” Your language may have a more polite way of saying this. AT: “know them intimately or sexually” (See: [Euphemism](#))

translationWords

- [Sodom](#)
- [Lot](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:6-8**UDB:**

⁶ Lot went outside the house and shut the door behind him, so that they could not go inside. ⁷ He said to them, "My friends, do not do such an evil thing! ⁸ Listen to me. I have two daughters who have never slept with any man. Let me bring them out to you now, and you can do with them whatever pleases you. But do not do anything to these men, because they are guests in my house, so I must protect them!"

ULB:

⁶ So Lot went out the door to them and shut the door after himself. ⁷ He said, "I beg you, my brothers, do not act so wickedly. ⁸ Look, I have two daughters who have not slept with any man. Let me, I beg you, bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof."

translationNotes**after himself**

"behind him" or "after he went through"

I beg you, my brothers

"I plead with you, my brothers"

my brothers

Lot spoke in a friendly way to the men of the city hoping that they would listen to him. AT: "my friends" (See: [Idiom](#))

do not act so wickedly

"do not do something so wicked" or "do not do such a wicked thing"

Look

"Pay attention" or "Look here"

have not slept with

"have not engaged in sex with." Your language may have a more polite way of saying this. AT: "have not known" (See: [Euphemism](#))

whatever is good in your eyes

“whatever you desire” or “whatever you think is right”

under the shadow of my roof

The two men were guests in Lot’s home, so he needed to protect them. The word “roof” is a synecdoche for the whole house and a metaphor for Lot protecting them. AT: “into my house, and God expects me to protect them” (See: [Synecdoche](#) and [Metaphor](#))

translationWords

- [Lot](#)
- [brother, brothers](#)
- [evil, wicked, wickedness](#)
- [sleep with, have relations with, lovemaking](#)
- [shadow](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:9**UDB:**

⁹ But they replied, “Get out of our way! You are a foreigner; so you have no right to tell us what is right! We will do worse things to you than we will do to them!” Then they lunged toward Lot, and tried forcefully to break down the door.

ULB:

⁹ They said, “Stand back!” They also said, “This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them.” They pressed hard against the man, against Lot, and came near to break down the door.

translationNotes**Stand back!**

“Step aside!” or “Get out of our way!”

This one came here to live as a foreigner

“This one came here as an outsider” or “This foreigner came to live here”

This one

“Lot.” The men are speaking to each other. If this would be unclear in your language, you may have the men speak to Lot here, as in UDB.

and now

The speaker would not expect a foreigner to judge the people of that land. AT: “but even though he has no good reason to” (See: **Idiom**)

he has become our judge

Here “has become our judge” is an idiom that means Lot is acting as if he can tell the men what actions are right or wrong. AT: “he acts as if he has the authority to tell us what is right and what is wrong” (See: **Idiom**)

Now we

“Because you are telling us that what we are doing is wrong, we”

we will deal worse with you than with them

The men are angry that Lot said, “Do not act so wickedly” ([Genesis 19:7](#)), so they are threatening to act more wickedly than Lot had feared at first. AT: “we will act more wickedly with you than we will with them” (See: [Idiom](#))

They pressed hard against the man, against Lot, and came near to break down the door

Possible meanings are 1) “They kept coming closer to the man, to Lot, until they were close enough to break down the door” or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.

the man ... Lot

This is two ways of referring to Lot.

translationWords

- [foreigner, foreign, alien](#)
- [judge](#)
- [Lot](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:10-11**UDB:**

¹⁰ But the two angels opened the door carefully, reached out their hands, and pulled Lot inside the house. Then they quickly shut the door. ¹¹ Then they caused all the men who were outside the door of the house, young and old, to become blind, so that they could not find the door.

ULB:

¹⁰ But the men reached out their hands and brought Lot into the house with them and shut the door. ¹¹ Then Lot's visitors struck with blindness the men who were outside the door of the house, both young and old, so that they became exhausted when they were trying to find the door.

translationNotes**But the men**

“But Lot's two guests” or “But the two angels”

the men reached out their hands and brought ... them and shut

Your language may need to add that the men opened the door first. AT: “the men opened the door far enough so they could reach out their hands and pull ... them, and then they shut” (See: [Assumed Knowledge and Implicit Information](#))

Lot's visitors struck with blindness the men

The phrase “struck with blindness” is a metaphor; the visitors did not physically hit the men. AT: “Lot's visitors blinded the men” or “they took away their sight” (See: [Metaphor](#))

both young and old

“men of all ages.” This merism emphasizes that the visitors blinded all the men. This could indicate social standing rather than age. AT: “both small and great” (See: [Merism](#))

translationWords

- [Lot](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:12-13**UDB:**

¹² Then the two angels said to Lot, "Who else is with you here? If you have sons or sons-in-law or daughters or anyone else in the city who is related to you, take them out of the city, ¹³ because we are going to destroy this place. Yahweh has heard many terrible things that some people have said about this city, and he has sent us to destroy it."

ULB:

¹² Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here. ¹³ For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it."

translationNotes**Then the men said**

"Then the two men said" or "Then the angels said"

Do you have anyone else here?

"Are there any other members of your family in the city?" or "Do you have any other family members in this place?"

whoever you have in the city

"any other members of your family living in this city"

we are about to destroy

The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here. (See: [Exclusive and Inclusive "We"](#))

the accusations against it before Yahweh have become so loud

This can be reworded so that the abstract noun "accusations" is expressed as a verb. See how similar words are translated in [Genesis 18:20](#). AT: "so many people have been telling Yahweh that the people of this city are doing evil things" (See: [Abstract Nouns](#))

translationWords

- [Lot](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:14-15**UDB:**

¹⁴ So Lot went and spoke to the men who had pledged to marry his daughters. He said to them, “Hurry! Get out of this city, because Yahweh is about to destroy it!” But his future sons-in-law thought he was joking. ¹⁵ As it was about to dawn the next morning, the two angels urged Lot, saying, “Get up quickly! Take your wife and your two daughters who are here with you and leave! If you do not, you will be swept away when we destroy the city!”

ULB:

¹⁴ Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, “Quick, get out of this place, for Yahweh is about to destroy the city.” But to his sons-in-law he seemed to be joking. ¹⁵ When the morning dawned, the angels urged Lot, saying, “Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city.”

translationNotes**Lot went out**

“So Lot left the house”

his sons-in-law, the men who had promised to marry his daughters

The phrase “the men who had promised to marry his daughters” explains what “sons-in-law” means here. AT: “the men who were going to marry his daughters” or “his daughters’ fiancés” (See: [Parallelism](#))

When the morning dawned

“Just before the sun came up”

Get going

“Go now”

you are not swept away in the punishment of the city

This can be stated in active form. AT: “so Yahweh does not also destroy you when he punishes the people of this city” (See: [Active or Passive](#))

not swept away in the punishment

God destroying the people of the city is spoken of as if a person were sweeping away dust. (See: [Metaphor](#))

of the city

Here “city” stands for the people. (See: [Metonymy](#))

translationWords

- [Lot](#)
- [Yahweh](#)
- [angel, angels, archangel](#)
- [sweep, swept](#)
- [punish, punishment](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:16-17**UDB:**

¹⁶ When Lot hesitated, the angels grasped his hand and his wife's hand and the hands of his two daughters. They led them outside the city safely. The angels did that because Yahweh was acting mercifully toward them. ¹⁷ When they were outside the city, one of the angels said, "If you want to stay alive, run away quickly! Do not look back! And do not stop anywhere in the valley! Flee to the hills! If you do not, you will die!"

ULB:

¹⁶ But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city. ¹⁷ When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away."

translationNotes**But he lingered**

"But Lot hesitated" or "But Lot did not start to leave"

So the men grabbed

"So the two men grabbed" or "So the angels grabbed"

was merciful to him

"had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.

When they had brought them out

"When the two men had brought Lot's family out"

Run for your lives!

This is a way of telling them to run so that they do not die. AT: "Run away and save your lives!" (See: [Idiom](#))

Do not look back

The phrase “at the city” is understood. AT: “Do not look back at the city” or “Do not look back at Sodom” (See: [Ellipsis](#))

on the plain

This means the plain of the Jordan River. This refers to the general region of the Jordan River.

so you are not swept away

It is understood that they would swept away with the people of the city. This can be stated in active form. AT: “or else God will destroy you along with the people of the city” (See: [Ellipsis](#) and [Active or Passive](#))

not swept away

God destroying the people of the city is spoken of as if a person were sweeping away dust. (See: [Metaphor](#))

translationWords

- [Yahweh](#)
- [mercy, merciful](#)
- [sweep, swept](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:18-20**UDB:**

¹⁸ But Lot said to one of them, "No, sir, do not make me do that! ¹⁹ Please, listen. You have been pleased with me and have been very kind to me and spared my life. But I cannot flee to the mountain. If I try to do that, I will die in this disaster. ²⁰ Listen to me. There is a town nearby. Let me run there now. It is only a small town, and if you do not destroy it, our lives will be saved if we go there."

ULB:

¹⁸ Lot said to them, "No, please, my masters! ¹⁹ Your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die. ²⁰ Look, that city over there is near enough to flee to, and it is a little one. Please, let me escape there (is it not a little one?), and my life will be saved."

translationNotes**Your servant has found favor in your eyes**

The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. AT: "You have been pleased with me" (See: [Idiom](#) and [Metonymy](#) and [Metaphor](#))

Your servant has

Lot was showing respect by referring to himself as "your servant." AT: "I, your servant, have" (See: [First, Second, or Third Person](#))

you have shown me great kindness in saving my life

The abstract noun "kindness" can be stated as "kind." AT: "you have been very kind to me by saving my life" (See: [Abstract Nouns](#))

I cannot escape to the mountains, because the disaster will overtake me, and I will die

Being unable to get far enough away from Sodom when God destroys the city is spoken of as if "disaster" is a person that will chase and catch up with Lot. AT: "My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely" (See: [Personification](#))

my life ... I cannot escape ... overtake me, and I will die

It is implied that Lot's family would die along with him. AT: "our lives ... we cannot escape ... overtake us, and we will die" (See: [Assumed Knowledge and Implicit Information](#))

let me escape there (is it not a little one?), and my life will be saved

Lot used this rhetorical question to get the angels to notice that the city really is a small one. AT: "let me escape there. You can see how small it is. If you let us go there we will live" (See: [Rhetorical Question](#))

let me escape there

Lot's full request can be made explicit. AT: "instead of destroying that city, let me escape there" (See: [Assumed Knowledge and Implicit Information](#))

my life will be saved

It is implied that the lives of Lot's family will be saved along with his. This can also be stated in active form. AT: "so that we will live" or "so that we will survive" (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

translationWords

- [Lot](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [favor, favors, favorable, favoritism](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:21-22

UDB:

²¹ One of the angels said to Lot, "I will allow you to do what you have requested. And I will not destroy the town you are talking about. ²² But hurry! Run there, because I cannot destroy anything until you arrive." People later called the name of the town Zoar, which means 'not-important,' because Lot said that it was a small village.

ULB:

²¹ He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned. ²² Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was called Zoar.

translationNotes

I am granting this request also

"I will do what you have asked"

cannot do anything

This can be made more explicit. AT: "cannot destroy the other cities" (See: [Assumed Knowledge and Implicit Information](#))

Zoar

Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."

translationWords

- [Zoar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:23-25**UDB:**

²³ As the sun was rising, Lot and his family arrived in the town which is now called Zoar. ²⁴ Then Yahweh caused fire and burning sulfur to fall down on Sodom and Gomorrah like rain from the sky. ²⁵ In that way, he destroyed those cities and all the people who were living in those cities. He also destroyed everything in the valley, including all the plants.

ULB:

²³ The sun had risen upon the earth when Lot reached Zoar. ²⁴ Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky. ²⁵ He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground.

translationNotes**The sun had risen upon the earth**

“The sun had risen over the earth.” The phrase “upon the earth” can be left implicit as it is in the UDB where it is not translated. (See: [Assumed Knowledge and Implicit Information](#))

when Lot reached Zoar

It is implied that Lot’s family is with him. AT: “when Lot and his family arrived at Zoar” (See: [Assumed Knowledge and Implicit Information](#))

Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky

The phrase “from Yahweh” stands for God’s power to cause the sulfur and fire to fall on the city. AT: “Yahweh caused sulfur and fire to fall from the sky onto Sodom and Gomorrah” (See: [Metonymy](#))

sulfur and fire

These two words are used together to describe one object. AT: “burning sulfur” or “fiery rain” (See: [Hendiadys](#))

those cities

This refers primarily to Sodom and Gomorrah, but also to three other towns.

the inhabitants of the cities

“the people who lived in the cities”

translationWords

- [Lot](#)
- [Zoar](#)
- [Yahweh](#)
- [Sodom](#)
- [Gomorrah](#)
- [sulfur](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:26-28**UDB:**

²⁶ But Lot's wife stopped and looked back to see what was happening, so she died, and her body later became a pillar of salt.

²⁷ That morning, Abraham got up and went to the place where he had stood in front of Yahweh. ²⁸ He looked down toward Sodom and Gomorrah, and he was surprised to see that all over the valley, smoke was rising, like the smoke of a huge furnace.

ULB:

²⁶ But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

²⁷ Abraham got up early in the morning and went to the place where he had stood before Yahweh.

²⁸ He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

translationNotes**she became a pillar of salt**

“she became like a statue of salt” or “her body became like a tall stone of salt.” Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.

behold

The word “behold” draws attention to the surprising information that follows.

like the smoke of a furnace

This shows that it was a very large amount of smoke. AT: “like the smoke from a very large fire” (See: [Simile](#))

translationWords

- [Lot](#)
- [Abraham, Abram](#)
- [Yahweh](#)
- [Sodom](#)
- [Gomorrah](#)
- [furnace](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:29

UDB:

²⁹ So when God destroyed those cities in the valley, he did not forget to help Abraham, and he rescued Lot from the disaster that occurred in the cities where Lot lived.

ULB:

²⁹ So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

translationNotes

General Information:

Verse 29 is a summary of this chapter.

God called Abraham to mind

This tells why God rescued Lot. To “call to mind” is a way of saying “remember.” This does not imply that God forgot about Abraham. It means he considered Abraham and had mercy on him. AT: “God thought about Abraham and had mercy on him” (See: [Idiom](#))

out of the midst of the destruction

“away from the destruction” or “away from danger”

translationWords

- [Abraham, Abram](#)
- [mind](#)
- [Lot](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:30**UDB:**

³⁰ Lot was afraid to stay in Zoar, so he left there and moved with his two daughters to the mountain, and they lived in a cave.

ULB:

³⁰ But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters.

translationNotes**Lot went up from Zoar to live in the mountains**

The phrase “went up from” is used because Lot went to a higher elevation in the mountains.

translationWords

- [Lot](#)
- [Zoar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:31-33**UDB:**

³¹ One day the older daughter said to the younger daughter, "Our father is old, and there is no man in this area who will sleep with us, as people all over the earth do. ³² Let us make our father drink wine until he gets drunk. Then we can sleep with him without him knowing it. In that way he will cause us to become pregnant and we can bear children who will be our father's descendants." ³³ So that night they caused their father to become drunk. And the older daughter went in and slept with her father, but he was so drunk that he did not know when she lay down with him or when she got up.

ULB:

³¹ The firstborn said to the younger, "Our father is old, and there is no man anywhere to sleep with us according to the way of all the world. ³² Come, let us make our father drink wine, and we will sleep with him, so that we may extend our father's line." ³³ So they made their father drink wine that night. Then the firstborn went in and slept with her father; he did not know when she lay down, nor when she arose.

translationNotes**The firstborn ... the younger**

Here "firstborn" and "younger" are nominal adjectives that refer to Lot's two daughters according to their birth order. AT: "Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter" (See: [Nominal Adjectives](#))

according to the way of all the world

Here "the world" stands for the people. AT: "as people everywhere do" (See: [Metonymy](#))

drink wine

It can be made explicit that their goal was to get him drunk. AT: "drink wine until he gets drunk" or "get drunk with wine" (See: [Assumed Knowledge and Implicit Information](#))

so that we may extend our father's line

This speaks about giving Lot descendants as if his family were a line that they are making longer. AT: "so that we can bear children who will be our father's descendants" (See: [Metaphor](#))

he did not know when she lay down, nor when she arose

"he did not know anything about it" or "he did not know that she had slept with him"

translationWords

- [wine, wineskin, new wine](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:34-35**UDB:**

³⁴ The next day, his older daughter said to his younger daughter, “Listen to me. Last night I slept with our father. Let us cause him to become drunk again tonight! This time you can go and sleep with him. If he sleeps with you, you can become pregnant, and that way you can have a child, too.”

³⁵ So that night, they caused their father to become drunk with wine again, and then his younger daughter went and slept with him. But again, he was so drunk that he did not know when she lay down with him or when she got up.

ULB:

³⁴ The next day the firstborn said to the younger, “Listen, last night I slept with my father. Let us make him drink wine tonight also, and you should go in and sleep with him, so that we may extend our father’s line.” ³⁵ So they made their father drink wine that night also, and the younger went and slept with him. He did not know when she lay down, nor when she arose.

translationNotes**Let us make him drink wine ... nor when she arose**

See how you translated these phrases in [Genesis 19:32-33](#).

drink wine

It can be made explicit that their goal was to get him drunk. AT: “drink wine until he gets drunk” or “get drunk with wine” (See: [Assumed Knowledge and Implicit Information](#))

so that we may extend our father’s line

This speaks about giving Lot descendants as if his family were a line that they are making longer. AT: “so that we can bear children who will be our father’s descendants” (See: [Metaphor](#))

He did not know when she lay down, nor when she arose

“he did not know anything about it” or “he did not know that she had slept with him”

translationWords

- [sleep with, have relations with, lovemaking](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 19:36-38**UDB:**

³⁶ So Lot caused his two daughters to become pregnant. ³⁷ The older one later gave birth to a son, whom she named Moab. He became the ancestor of the Moab people group. ³⁸ The younger one also gave birth to a son, whom she named Ben-Ammi. He became the ancestor of the people that are now called the Ammon people group.

ULB:

³⁶ So both the daughters of Lot were pregnant by their father. ³⁷ The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today. ³⁸ As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

translationNotes**were pregnant by their father**

“became pregnant by their father” or “conceived children with their father”

He became

“He is”

the Moabites of today

“the Moab people who are now living”

of today

The word “today” refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot’s family lived and died.

Ben-Ammi

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

the people of Ammon

“the descendants of Ammon” or “the Ammon people”

translationWords

- [Lot](#)
- [Moab, Moabite, Moabites](#)
- [ancestor, father, forefather](#)
- [people group, peoples, the people, a people](#)
- [Ammon, Ammonites, Ammonites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 19 General Notes](#)
- [Genesis 19 translationQuestions](#)

Genesis 20 General Notes

Special concepts in this chapter

“She is my sister”

Abraham was afraid the people of Gerar would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abraham’s sister, they would have shown favor to him. (See: [Assumed Knowledge and Implicit Information](#) and [favor, favors, favorable, favoritism](#)).

Other possible translation difficulties in this chapter

Irony

Abraham believed that the people of Gerar did not fear Yahweh, but when confronted by Yahweh, the king showed that he feared Yahweh. Instead, it was Abraham who did not show any fear of Yahweh when he sinned. This is irony. (See: [fear, fears, afraid](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

Links:

- [Genesis 20:01 Notes](#)

Genesis 20:1-3**UDB:**

¹ Abraham left Mamre and moved southwest to the Negev desert. There he lived between Kadesh and Shur. He lived as a foreigner in the town of Gerar. ² While he was there, he told people that Sarah was his sister, not his wife. Then King Abimelech of Gerar sent some of his men to get Sarah, and they brought her to him to be his wife. ³ But God appeared to Abimelech in a dream during the night and said to him, “Listen to me! You are going to die because the woman you took is another man’s wife.”

ULB:

¹ Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar. ² Abraham said concerning Sarah his wife, “She is my sister.” So Abimelech king of Gerar sent his men and they took Sarah. ³ But God came to Abimelech in a dream in the night, and said to him, “Behold, you are a dead man because of the woman whom you have taken, for she is a man’s wife.”

translationNotes**Shur**

This is a desert region on the eastern border of Egypt. (See: [How to Translate Names](#))

sent his men and they took Sarah

“made his men go get Sarah and bring her to him”

God came to Abimelech

“God appeared to Abimelech”

Behold

Here the word “behold” adds emphasis to what follows. “Listen to me”

you are a dead man

This is a strong way of saying the king will die. AT: “you will certainly die soon” or “I will kill you” (See: [Idiom](#))

a man’s wife

“a married woman”

translationWords

- [Abraham, Abram](#)
- [Negev](#)
- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [foreigner, foreign, alien](#)
- [Gerar](#)
- [Sarah, Sarai](#)
- [Abimelech](#)
- [God](#)
- [dream](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:4-5**UDB:**

⁴ But Abimelech had not slept with her, so he said, "Lord, since the people of my nation and I are innocent, will you kill us?" ⁵ Abraham told me, 'She is my sister,' and she also said, 'He is my brother.' I did not intend to do anything wrong; neither have I done anything wrong."

ULB:

⁴ Now Abimelech had not come near her and he said, "Lord, would you kill even a righteous nation?"
⁵ Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands."

translationNotes**Now ... her**

This word is used here to mark a change from the story to information about Abimelech. (See: [Background Information](#))

Abimelech had not come near her

This is a polite way of saying he did not have sex with her. AT: "Abimelech had not slept with Sarah" or "Abimelech had not touched Sarah" (See: [Euphemism](#))

even a righteous nation

Here "nation" stands for the people. Abimelech is worried that God will punish not only him, but his people also. AT: "even a people who are innocent" (See: [Metonymy](#))

Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.'

This has quotations within a quotation. They can be stated as indirect quotations. AT: "Did he himself not tell me that she is his sister? Even she herself told me that he is her brother." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Did he not himself say to me, 'She is my sister?'

Abimelech used this rhetorical question to remind God of something God already knew. This can be translated as a statement. AT: "Abraham himself told me, 'She is my sister.'" or "Abraham said that she is his sister." (See: [Rhetorical Question](#))

Did he not himself say ... Even she herself

The words “he himself” and “she herself” are used for emphasis to bring attention to Abraham and Sarah and to blame them for what happened. (See: [Reflexive Pronouns](#))

I have done this in the integrity of my heart and the innocence of my hands

Here “heart” stands for his thoughts or intentions. Also “hands” stands for his actions. AT: “I have done this with good intentions and actions” or “I have done this with no evil thoughts or actions” (See: [Metonymy](#))

translationWords

- [Abimelech](#)
- [Lord](#)
- [righteous, righteousness](#)
- [nation](#)
- [heart, hearts](#)
- [innocent](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:6-7**UDB:**

⁶ God said to him, "Yes, I know that you did not want to do anything wrong. That is why I prevented you from sinning against me. I did not allow you to touch her. ⁷ Therefore, return this man's wife to her husband, because he is a prophet. He will pray for you so that you may live. But if you do not return her to him, you will certainly die, and all the members of your household will also certainly die."

ULB:

⁶ Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her. ⁷ Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

translationNotes**God said to him**

"God said to Abimelech"

in the integrity of your heart you did this

Here "heart" stands for his thoughts or intentions. AT: "you did this with good intentions" or "you did this without evil intentions" (See: [Metonymy](#))

to touch her

This is a euphemism for having sex with Sarah. AT: "to sleep with her" (See: [Euphemism](#))

the man's wife

"Abraham's wife"

you will live

"I will let you live"

all who are yours

"all of your people"

translationWords

- [God](#)
- [dream](#)
- [heart, hearts](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [pray, prayer, prayers, prayed](#)
- [restore, restores, restored, restoration](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:8-9**UDB:**

⁸ Early the next morning, Abimelech summoned all his officials and told them everything that had happened. When they heard that, his men were very afraid that God would punish them. ⁹ Abimelech then summoned Abraham, and said to him, "You should not have done that to us! Did I do something wrong to you? Did I make you want me and my people to become guilty of a great sin? You have done things to me that you should not have done!"

ULB:

⁸ Abimelech rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid. ⁹ Then Abimelech called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me that which ought not to be done."

translationNotes**He told all these things to them**

"He told them everything that God had told him"

What have you done to us?

Abimelech used this rhetorical question to accuse Abraham. AT: "You have done something bad to us!" or "Look what you have done to us!" (See: [Rhetorical Question](#))

to us

The word "us" here is exclusive and does not include Abraham and Sarah. If your language uses an exclusive form of "we" or "us," use it here. (See: [Exclusive and Inclusive "We"](#))

How have I sinned against you, that you have brought ... sin?

Abimelech used this rhetorical question to remind Abraham that he had not sinned against Abraham. AT: "I have done nothing against you to cause you to bring ... sin." (See: [Rhetorical Question](#))

that you have brought on me and on my kingdom a great sin

To cause someone to be guilty of sinning is spoken of as if "sin" was a thing that could be placed on a person. AT: "that you should make me and my kingdom guilty of such a terrible sin" (See: [Metaphor](#))

on my kingdom

Here “kingdom” stands for the people. AT: “on the people of my kingdom” (See: [Metonymy](#))

You have done to me that which ought not to be done

“You should not have done this to me”

translationWords

- [Abimelech](#)
- [servant, slave, slavery](#)
- [Abraham, Abram](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:10-12

UDB:

¹⁰ Why did you do this?" ¹¹ Abraham replied, "I said that she was my sister because I thought, 'The people in this place certainly do not respect God. Certainly they do whatever wrong things they wish. So they will kill me to get my wife.' ¹² Besides, Sarah really can be considered my sister, because she is the daughter of my father, although she is not the daughter of my mother. She is the daughter of another woman, and I married her.

ULB:

¹⁰ Abimelech said to Abraham, "What prompted you to do this thing?" ¹¹ Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' ¹² Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

translationNotes

What prompted you to do this thing?

"What caused you to do this?" or "Why did you do this?" What Abraham did can be stated explicitly. AT: "Why did you tell me that Sarah is your sister?" (See: [Assumed Knowledge and Implicit Information](#))

Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "Because I thought that since no one here fears God, someone may kill me so they can take my wife." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

no fear of God in this place

Here "place" refers to the people. AT: "no one here in Gerar fears God" (See: [Metonymy](#))

fear of God

This means to deeply respect God and show that respect by obeying him.

Besides, she is indeed my sister

"Also, it is true that Sarah is my sister" or "Also, Sarah really is my sister"

the daughter of my father, but not the daughter of my mother

“we have the same father, but we have different mothers”

translationWords

- [Abimelech](#)
- [Abraham, Abram](#)
- [fear, fears, afraid](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:13-14**UDB:**

¹³ Later, when God told me to move away from my father's household, I said to her, "This is the way you can show that you are faithful to me: Everywhere we go, say about me, "This is my brother." "

¹⁴ So Abimelech brought some sheep and cattle and gave them to Abraham. He also gave him some male and female slaves. Then he returned Abraham's wife Sarah to him.

ULB:

¹³ When God caused me to leave my father's house and travel from place to place, I said to her, "You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." " " ¹⁴ Then Abimelech took sheep and oxen, and male and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him.

translationNotes**General Information:**

Verse 13 is a continuation of Abraham's answer to Abimelech.

my father's house

Here "house" stands for Abraham's family. AT: "my father and the rest of my family" or "my father's household" (See: [Metonymy](#))

I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'

This has quotations within quotations. They can be stated as indirect quotations. AT: "I said to Sarah that I wanted her to be faithful to me by telling people everywhere we go that I am her brother" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Abimelech took

"Abimelech brought some"

translationWords

- [God](#)
- [faithful, faithfulness](#)
- [Abimelech](#)

- [sheep, ram, ewe](#)
- [ox, oxen](#)
- [servant, slave, slavery](#)
- [Abraham, Abram](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:15-16**UDB:**

¹⁵ And Abimelech said to him, “Look! My land is in front of you. Live in whatever place you wish!”

¹⁶ And he said to Sarah, “Look! I am giving a thousand pieces of silver to your brother. This is to ensure that no one will bring up this matter again and say that you have done anything wrong.”

ULB:

¹⁵ Abimelech said, “Look, my land is before you. Settle wherever it pleases you.” ¹⁶ To Sarah he said, “Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all that are with you, and before everyone, you are completely made right.”

translationNotes**Abimelech said**

“Abimelech said to Abraham”

Look

Here and in verse 16 the word “look” adds emphasis to what follows.

my land is before you

This is a way of saying “I make all of my land available to you” (See: [Idiom](#))

Settle wherever it pleases you

“Live wherever you want”

a thousand

“1,000” (See: [Numbers](#))

It is to cover any offense against you in the eyes of all that are with you

Giving money to prove to others that Sarah is innocent is spoken of as if he is placing a cover over an offense so no one can see it. AT: “I am giving this to him, so that those who are with you will know that you have done nothing wrong” (See: [Metaphor](#))

in the eyes

The eyes represent seeing, and seeing represents thoughts or judgment. AT: “in the opinion” or “in the judgement” (See: [Metaphor](#))

before everyone, you are completely made right

The passive phrase “made right” can be stated in active form. AT: “everyone will know that you are innocent” (See: [Active or Passive](#))

translationWords

- [Abimelech](#)
- [Sarah, Sarai](#)
- [silver](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 20 General Notes](#)
- [Genesis 20 translationQuestions](#)

Genesis 20:17-18**UDB:**

¹⁷ Then Abraham prayed to God, and God healed Abimelech's wife and his slave girls so that they could have children. ¹⁸ This was because Yahweh had caused it to be impossible for any of the women in Abimelech's household to bear children, because Abimelech had taken Abraham's wife Sarah.

ULB:

¹⁷ Then Abraham prayed to God, and God healed Abimelech, his wife, and his female slaves so that they were able to have children. ¹⁸ For Yahweh had caused all the women of the household of Abimelech to be completely infertile, because of Sarah, Abraham's wife.

translationNotes**completely infertile**

“totally unable to have children”

because of Sarah, Abraham's wife

The full meaning can be stated explicitly. AT: “because Abimelech had taken Abraham's wife Sarah” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Abraham, Abram](#)
- [pray, prayer, prayers, prayed](#)
- [God](#)
- [heal, cure](#)
- [Abimelech](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [household](#)
- [Sarah, Sarai](#)

Links:

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Genesis 21 General Notes

Special concepts in this chapter

Sarah's anger

After Sarah was able to have her own child, and he survived infancy, she began to get angry with Abraham's other son, Ishmael. He would have been a constant reminder of her own sin. God blessed Ishmael, but he was not able to inherit the promises given to Abraham. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#), [promise](#), [promises](#), [promised](#) and [bless](#), [blessed](#), [blessing](#))

Abandoning Ishmael

According to the law at this time, Hagar was able to gain her freedom from slavery by abandoning any claim to receive an inheritance. This is why Hagar would have abandoned her son under the tree. (See: [Assumed Knowledge and Implicit Information](#))

Treaty

The Gentile king, Abimelech, made a covenant or treaty with Abraham. It is possible that he did this because he recognized the power of Abraham's God, but his exact reasons are unknown. (See: [covenant](#), [covenants](#))

Links:

- [Genesis 21:01 Notes](#)

Genesis 21:1-4**UDB:**

¹ Yahweh acted very kindly toward Sarah, just as he said he would do. He did for Sarah exactly what he promised to do, ² for she became pregnant and gave birth to a son for Abraham when he was very old, at the time God promised it would happen. ³ Abraham gave the name “Isaac” to the son Sarah delivered. ⁴ He also circumcised his son Isaac when he was eight days old, just as God had commanded him to do.

ULB:

¹ Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised. ² Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him. ³ Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac. ⁴ Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him.

translationNotes**Yahweh paid attention to Sarah**

Here the phrase “paid attention to” refers to Yahweh helping Sarah have a baby. AT: “Yahweh helped Sarah” (See: [Assumed Knowledge and Implicit Information](#))

bore a son to Abraham

“gave birth to Abraham’s son”

in his old age

“when Abraham was very old”

at the set time of which God had spoken to him

“at the exact time that God had told him it would happen”

Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac

“Abraham named his newborn son, the one Sarah gave birth to, Isaac” or “Abraham named their newborn son Isaac”

Abraham circumcised his son Isaac when he was eight days old

“When his son Isaac was eight days old, Abraham circumcised him”

eight days

“8 days” (See: [Numbers](#))

had commanded him

“had commanded Abraham to do”

translationWords

- [Yahweh](#)
- [Sarah, Sarai](#)
- [promise, promises, promised](#)
- [conceive, conception](#)
- [Abraham, Abram](#)
- [God](#)
- [Isaac](#)
- [circumcise, circumcised, circumcision](#)
- [day](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:5-7**UDB:**

⁵ Abraham was one hundred years old when his son Isaac was born. ⁶ Sarah said, “Although I was sad before because I did not have any children, God has now enabled me to laugh with joy, and everyone who hears about what God has done for me will laugh with me.” ⁷ She also said, “No one would have said to Abraham that some day I would nurse a child, but I have given birth to a son when Abraham is very old.”

ULB:

⁵ Abraham was one hundred years old when his son Isaac was born to him. ⁶ Sarah said, “God has made me laugh; every one who hears will laugh with me.” ⁷ She also said, “Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!”

translationNotes**one hundred**

“100” (See: [Numbers](#))

God has made me laugh

Sarah was laughing because she was surprised and happy. This can be made explicit. AT: “God has caused me to laugh joyfully” (See: [Assumed Knowledge and Implicit Information](#))

every one who hears

What people would hear can be stated explicitly. AT: “everyone who hears about what God has done for me” (See: [Assumed Knowledge and Implicit Information](#))

Who would have said to Abraham that Sarah would nurse children

This rhetorical question can be translated as a statement. AT: “No one would have ever said to Abraham that Sarah will nurse children” (See: [Rhetorical Question](#))

nurse children

This is a polite way of referring to breast-feeding babies. AT: “feed a baby her own milk” (See: [Euphemism](#))

translationWords

- [Abraham, Abram](#)
- [year](#)
- [Isaac](#)
- [Sarah, Sarai](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:8-9**UDB:**

⁸ The baby grew. The day came when he was taken off his mother's milk. On that day, Abraham prepared a large feast to celebrate. ⁹ One day Sarah noticed that Hagar's son Ishmael was making fun of Isaac.

ULB:

⁸ The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. ⁹ Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

translationNotes**The child grew and ... Isaac was weaned**

“Wean” is a polite way of saying the child was finished with breast feeding. AT: “Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast” (See: [Euphemism](#))

the son of Hagar the Egyptian, whom she had borne to Abraham

The name of Hagar's son can be stated explicitly. AT: “Ishmael, the son of Hagar the Egyptian and Abraham” (See: [Assumed Knowledge and Implicit Information](#))

mocking

It can be stated explicitly that he was jeering or laughing at Isaac. AT: “laughing at Isaac” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Abraham, Abram](#)
- [feast](#)
- [Isaac](#)
- [Sarah, Sarai](#)
- [Hagar](#)
- [Egypt, Egyptian](#)
- [mock, ridicule, scoff at, mocker](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:10-11**UDB:**

¹⁰ So she said to Abraham, “Get rid of that slave woman from Egypt and her son! I do not want the son of that slave woman to take what my son Isaac will inherit.” ¹¹ Abraham was very upset about the matter, because he was also concerned about his son Ishmael.

ULB:

¹⁰ So she said to Abraham, “Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac.” ¹¹ This thing was very grievous to Abraham because of his son.

translationNotes**she said to Abraham**

“Sarah said to Abraham”

Drive out

“send away” or “get rid of”

this slave woman and her son

This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

with my son, with Isaac

“with my son Isaac”

This thing was very grievous to Abraham

“Abraham was very unhappy about what Sarah said”

because of his son

“because it was about his son.” It is implied that this means his son, Ishmael. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Abraham, Abram](#)
- [cast out, drive out, throw out](#)
- [servant, slave, slavery](#)
- [heir](#)
- [Isaac](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:12-13**UDB:**

¹² But God said to Abraham, "Do not be upset about your son, Ishmael, and about your servant Hagar. Listen to everything that Sarah tells you to do, and do it, because Isaac is the one who will be the forefather of the descendants I promised to give you. ¹³ But I will also cause the son of your servant Hagar to be the ancestor of a great people group, because he is also your son."

ULB:

¹² But God said to Abraham, "Do not be grieved because of the lad, and because of your servant woman. Listen to her words in all she says to you about this matter, because it is through Isaac that your descendants will be named. ¹³ I will also make the son of the servant woman into a nation, because he is your descendant."

translationNotes**Do not be grieved because of the lad, and because of your servant woman**

"Do not be upset about the boy and your handmaid"

Listen to her words in all she says to you about this matter

"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named

The phrase "will be named" means those born through Isaac are the ones God considers to be the descendants that he promised Abraham. This can be stated in active form. AT: "Isaac is the one who will be the forefather of the descendants I promised to give you" (See: [Active or Passive](#))

I will also make the son of the servant woman into a nation

The word "nation" means God will give him many descendants so that they become a great nation of people. AT: "I will make the servant woman's son also become the father of a great nation" (See: [Metonymy](#))

translationWords

- [God](#)
- [Abraham, Abram](#)
- [Sarah, Sarai](#)

- [servant, slave, slavery](#)
- [Isaac](#)
- [descendant, descended from](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:14-16**UDB:**

¹⁴ So Abraham got up early the next morning. He got some food ready, put water in a bag, and gave it to Hagar. He put the bag on her shoulder, handed her Ishmael, and sent them away into the wilderness of Beersheba.

¹⁵ After Hagar and her son had drunk all the water in the bag, she put the boy under one of the bushes there. ¹⁶ Then she went and sat nearby, about as far as someone can shoot an arrow. She thought, "I cannot endure seeing my son die!" As she sat there, she began to cry loudly.

ULB:

¹⁴ Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba. ¹⁵ When the water in the waterskin was gone, she abandoned the child under one of the bushes. ¹⁶ Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept.

translationNotes**took bread**

Possible meanings are 1) this refers to food in general or 2) this refers to bread specifically. (See: [Synecdoche](#))

a skin of water

"a bag of water." The water container was made out of animal skin.

When the water in the waterskin was gone

"When the water bag was empty" or "When they had drank all of the water"

about the distance of a bowshot away

This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child

The abstract noun "death" can be stated as "die." AT: "I do not want to watch the boy die" (See: [Abstract Nouns](#))

she lifted up her voice and wept

Here “voice” stands for the sound of her crying. To “life up her voice” means to cry loudly. AT: “she cried out loudly and wept” or “she wept loudly” (See: [Metonymy](#) and [Idiom](#))

translationWords

- [Abraham, Abram](#)
- [bread](#)
- [Hagar](#)
- [desert, wilderness](#)
- [Beersheba](#)
- [bow and arrow](#)
- [voice](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:17-18**UDB:**

¹⁷ Soon God heard the sound of Ishmael, so he sent one of his angels to call out from heaven to Hagar. He said, "Hagar, what is the matter with you? Do not be afraid, because God has heard the boy crying there. ¹⁸ Go lift the boy up and help him be brave, because I will cause his descendants to become a great people group."

ULB:

¹⁷ God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the lad where he is. ¹⁸ Get up, raise up the lad, and encourage him; for I will make him into a great nation."

translationNotes**the voice of the lad**

"the boy's voice." Here "voice" stands for the sound of the boy crying or speaking. AT: "the sound of Ishmael" (See: [Metonymy](#))

the angel of God

"a messenger from God" or "God's messenger"

out of heaven

Here "heaven" means the place where God lives.

What troubles you

"What is wrong" or "Why are you crying"

the voice of the lad where he is

Here "voice" stands for the sound of the boy crying or speaking. AT: "the sound of the boy lying over there" (See: [Metonymy](#))

raise up the lad

"help the boy stand up"

I will make him into a great nation

To make Ishmael into a great nation means God will give him many descendants who will become a great nation. AT: “I will make his descendants become a great nation” or “I will make him become the ancestor of a great nation” (See: [Metonymy](#))

translationWords

- [God](#)
- [voice](#)
- [angel, angels, archangel](#)
- [Hagar](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [encourage, encouragement, take courage](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:19-21**UDB:**

¹⁹ Then God showed her a well of water. So she went to the well and filled the container with water, and gave the boy a drink.

²⁰ God helped the boy as he grew up in the wilderness, and he became a good archer. ²¹ He lived in the wilderness of Paran. Hagar got a wife for him from Egypt.

ULB:

¹⁹ Then God opened her eyes, and she saw a well of water. She went and filled the skin with water, and gave the lad a drink. ²⁰ God was with the lad, and he grew. He lived in the wilderness and became an archer. ²¹ He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

translationNotes**God opened her eyes, and she saw**

God making Hagar aware of the well is spoken of as if he literally opened her eyes. AT: “God caused Hagar to see” or “God showed her” (See: [Metaphor](#))

the skin

“the container made of skin” or “the bag”

the lad

“the boy” or “Ishmael”

God was with the lad

Here the phrase “was with” is an idiom that means God helped or blessed the boy. AT: “God guided the boy” or “God blessed the boy” (See: [Idiom](#))

became an archer

“became very skilled at using a bow and arrows”

got a wife

“found a wife”

translationWords

- [God](#)
- [well, cistern](#)
- [desert, wilderness](#)
- [archer](#)
- [Paran](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
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Genesis 21:22-24

UDB:

²² At that time, King Abimelech and Phicol, the commander of his army, said to Abraham, "It is clear that God helps you in all that you do. ²³ So now, solemnly promise to me here, as God is listening, that you will not deceive me and my children, or my descendants. Act faithfully toward me and toward all the people here in the country where you are now living. Act faithfully toward me, as I have acted toward you." ²⁴ So Abraham swore an oath to do that.

ULB:

²² It came about at that time that Abimelech and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. ²³ Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you." ²⁴ Abraham said, "I swear."

translationNotes

It came about at that time

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

Phicol

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

captain of his army

"commander of his army"

his army

The word "his" refers to Abimelech.

God is with you in all that you do

Here the phrase "is with you" is an idiom that means God helps or blesses Abraham. AT: "God blesses everything you do" (See: [Idiom](#))

Now therefore

The word “Now” does not mean “at this moment,” but is used to draw attention to the important point that follows. AT: “Therefore” (See: [Assumed Knowledge and Implicit Information](#))

swear to me here by God

This is an idiom meaning to make a solemn oath witnessed by a higher authority, in this instance, God. AT: “promise me with God as your witness” (See: [Idiom](#))

that you will not deal falsely with me

“that you will not lie to me”

will not deal falsely ... with my descendants

This can be stated in positive form. AT: “will deal honestly with me and my descendants” (See: [Double Negatives](#))

Show to me ... covenant faithfulness that I have shown to you

The two men had made a covenant with each other. The abstract noun “faithfulness” can be stated as “faithful” or “loyal.” AT: “Be as faithful to me and to the land as I have been to you” (See: [Abstract Nouns](#))

to the land

Here “land” stands for the people. AT: “to the people of the land” (See: [Metonymy](#))

I swear

This can be stated with the understood information. AT: “I swear to be as faithful to you and your people as you have been to me” (See: [Ellipsis](#))

translationWords

- [Abimelech](#)
- [Abraham, Abram](#)
- [oath, swear, swear by](#)
- [descendant, descended from](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:25-27**UDB:**

²⁵ Abraham also complained to Abimelech about one of Abraham's wells of water that Abimelech's servants had taken control of. ²⁶ But Abimelech said, "I do not know who has done that. You did not tell me previously, and I did not hear about it until today." ²⁷ So Abraham brought some sheep and cattle and gave them to Abimelech, and the two of them solemnly agreed to have peace between themselves.

ULB:

²⁵ Abraham also complained to Abimelech concerning a well of water that Abimelech's servants had seized from him. ²⁶ Abimelech said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today." ²⁷ So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant.

translationNotes**Abraham also complained to Abimelech**

Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelech"

concerning a well of water that Abimelech's servants had seized from him

"because Abimelech's servants had taken one of Abraham's wells"

seized from him

"taken from Abraham" or "had taken control of"

I have not heard of it until today

"This is the first time I have heard about it"

Abraham took sheep and oxen and gave them to Abimelech

This is a sign of friendship and that Abraham agrees to make covenant with Abimelech. (See: [Symbolic Action](#))

translationWords

- Abraham, Abram
- Abimelech
- well, cistern
- servant, slave, slavery
- seize
- sheep, ram, ewe
- ox, oxen
- covenant, covenants

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:28-30**UDB:**

²⁸ Abraham went to his flock and chose seven female lambs from it. ²⁹ Abimelech asked Abraham, “Why have you taken these seven female lambs from your flock?” ³⁰ Abraham replied, “I want you to accept these female lambs from me. In this way, my gift to you will be proof to everyone that this well belongs to me because I dug it.”

ULB:

²⁸ Then Abraham set seven female lambs of the flock by themselves. ²⁹ Abimelech said to Abraham, “What is the meaning of these seven female lambs that you have set by themselves?” ³⁰ He replied, “These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well.”

translationNotes**Abraham set seven female lambs of the flock by themselves**

“Abraham separated seven female lambs from the flock”

seven

“7” (See: [Numbers](#))

What is the meaning of these seven female lambs that you have set by themselves?

“Why have you separated these seven lambs from the flock?”

you will receive

“you will take”

from my hand

Here “hand” stands for Abraham. AT: “from me” (See: [Synecdoche](#))

it may be a witness

The word “it” refers to the gift of seven lambs.

so that it may be a witness for me

The abstract noun “witness” can be stated as “to prove.” AT: “to prove to everyone” (See: [Abstract Nouns](#))

translationWords

- [Abraham, Abram](#)
- [lamb, Lamb of God](#)
- [flock, herd](#)
- [Abimelech](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 21:31-32**UDB:**

³¹ So Abimelech accepted the lambs. Then Abraham named that place Beersheba, which means ‘Well of the oath,’ because he and Abimelech had sworn an oath there to be peaceful toward each other. ³² After they made the treaty at Beersheba, Abimelech and his army commander, Phicol, left and returned to the land of the Philistines.

ULB:

³¹ So he called that place Beersheba, because there they both swore an oath. ³² They made a covenant at Beersheba, and then Abimelech and Phicol, the captain of his army, returned to the land of the Philistines.

translationNotes**he called that place**

“Abraham called that place”

Beersheba

Translators may add a footnote saying “Beersheba can mean either “well of the oath” or “well of seven.”

they both

“Abraham and Abimelech”

Phicol

This is the name of a man. See how you translated this name in [Genesis 21:22](#).

translationWords

- [Beersheba](#)
- [oath, swear, swear by](#)
- [covenant, covenants](#)
- [Abimelech](#)
- [Philistines](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
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Genesis 21:33-34**UDB:**

³³ Abraham planted a tamarisk tree there, and there he worshiped Yahweh, the eternal God. ³⁴ Abraham stayed as an outsider in the land of the Philistine people for a long time.

ULB:

³³ Abraham planted a tamarisk tree in Beersheba. There he worshiped Yahweh, the eternal God.
³⁴ Abraham remained as a foreigner in the land of the Philistines many days.

translationNotes**a tamarisk tree**

This is an evergreen tree that can grow in the desert. It can be stated more generally. AT: “a tree”
(See: [Translate Unknowns](#))

the eternal God

“the God who lives forever”

many days

“for a long time”

translationWords

- [Beersheba](#)
- [worship](#)
- [Yahweh](#)
- [everlasting, eternal, eternity](#)
- [God](#)
- [foreigner, foreign, alien](#)
- [Philistines](#)
- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 21 General Notes](#)
- [Genesis 21 translationQuestions](#)

Genesis 22 General Notes

Special concepts in this chapter

Sacrificing his son

Although Isaac was not Abraham's only son, he was the son who was to inherit Abraham's promised blessings. It is possible this parallels God's actual sacrifice of his son, Jesus, for the sins of man. (See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [promise](#), [promises](#), [promised](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Covenant affirmation

After important events, it is common for Scripture to affirm the tenants of a covenant. This serves as a reminder of the covenant and affirms it. (See: [covenant](#), [covenants](#))

Other possible translation difficulties in this chapter

God tests Abraham

Extra care should be taken when translating "testing." It is best to avoid using the same word used for "tempting" even though they overlap in meaning. This is because Scripture also says God does not tempt anyone. (See: [test](#), [tests](#), [tested](#), [tempt](#), [temptation](#) and [James 2:13](#))

Links:

- [Genesis 22:01 Notes](#)

Genesis 22:1-3**UDB:**

¹ Several years later, God tested Abraham to find out whether Abraham would obey him. He called out to Abraham, and Abraham replied, “I am here.” ² God said, “Your son, Isaac, whom you love very much, is the only son I promised to give you. Take him with you and go together to the land of Moriah, and go up a mountain I will show you, and offer him as a burnt offering.” ³ So Abraham got up early the next morning, put a saddle on his donkey, and took with him two of his servants along with his son, Isaac. He also chopped some wood for a fire for a burnt offering. Then they started traveling to the place God told him about.

ULB:

¹ It came about after these things that God tested Abraham. He said to him, “Abraham!” Abraham said, “Here I am.” ² Then God said, “Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about.” ³ So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

after these things

This phrase refers to the events in chapter 21.

God tested Abraham

It is implied that God tests Abraham to learn if Abraham will be faithful to him. The full meaning of this statement can be made explicit. AT: God tested Abraham’s faithfulness” (See: [Assumed Knowledge and Implicit Information](#))

Here I am

“Yes, I am listening” or “Yes, what is it?”

your only son

It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. The full meaning of this statement can be made explicit. AT: “your only son whom I have promised” (See: [Assumed Knowledge and Implicit Information](#))

whom you love

This emphasizes Abraham’s love for his son, Isaac.

the land of Moriah

“the land called Moriah” (See: [How to Translate Names](#))

saddled his donkey

“loaded his donkey” or “put on his donkey what he needed for the journey”

young men

“servants”

set out on his journey

“started his journey” or “started traveling”

translationWords

- [God](#)
- [test, tests, tested](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [love, loves, loving, loved](#)
- [burnt offering, offering by fire](#)
- [donkey, mule](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:4-6**UDB:**

⁴ On the third day that they were traveling, Abraham looked up and saw in the distance the place where God wanted him to go. ⁵ Abraham said to his servants, “You two stay here with the donkey while the boy and I go over there. We will worship God there, and then we will come back to you.” ⁶ Then Abraham took the wood to start a fire for the burnt offering and placed it on his son Isaac for him to carry. Abraham carried in his hand something for starting a fire. He also carried a knife, and the two of them walked along together.

ULB:

⁴ On the third day Abraham looked up and saw the place afar off. ⁵ Abraham said to his young men, “Stay here with the donkey, and I and the lad will go over there. We will worship and come again to you.” ⁶ Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together.

translationNotes**On the third day**

The word “third” is the ordinal number for three. AT: “After traveling for three days” (See: [Ordinal Numbers](#))

saw the place afar off

“saw far away the place that God had spoken of”

young men

“servants”

We will worship

The word “we” refers only to Abraham and Isaac, but not to the young men. (See: [Exclusive and Inclusive “We”](#))

come again to you

“return to you”

put it on Isaac his son

“had Isaac, his son, carry it”

He took in his own hand

Here “his own hand” emphasizes that Abraham himself carried these things. AT: “Abraham himself carried” (See: [Synecdoche](#))

the fire

Here “fire” stands for a pan containing burning coals or a torch or lamp. AT: “something for starting a fire” (See: [Synecdoche](#))

they went both of them together

“they left together” or “the two of them went together”

translationWords

- [day](#)
- [Abraham, Abram](#)
- [worship](#)
- [burnt offering, offering by fire](#)
- [Isaac](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:7-8**UDB:**

⁷ Then Isaac spoke to his father Abraham, saying, “My father.” Abraham replied, “Yes, my son, I am here!” Isaac said, “Look, we have wood and coals to light a fire, but where is the lamb for the burnt offering?” ⁸ Abraham replied, “My son, God himself will provide the lamb for the burnt offering.” So the two of them continued walking along together.

ULB:

⁷ Isaac spoke to Abraham his father and said, “My father,” and he said, “Here I am, my son.” He said, “See, here is the fire and the wood, but where is the lamb for the burnt offering?” ⁸ Abraham said, “God himself will provide the lamb for the burnt offering, my son.” So they went on, both of them together.

translationNotes**My father**

This is a loving way for a son to speak to his father.

Here I am

“Yes, I am listening” or “Yes, what is it?” See how you translated this in [Genesis 22:1](#).

my son

This is a loving way for a father to speak to his son.

the fire

Here “fire” stands for a pan containing burning coals or a torch or lamp. See how you translated this in [Genesis 22:6](#). (See: [Synecdoche](#))

the lamb for the burnt offering

“the lamb that you will give as a burnt offering”

God himself

Here “himself” emphasizes that it is God who will provide the lamb. (See: [Reflexive Pronouns](#))

will provide

“will give us”

translationWords

- Isaac
- Abraham, Abram
- lamb, Lamb of God
- burnt offering, offering by fire

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:9-10**UDB:**

⁹ They arrived at the place God had told him about. There, Abraham built a stone altar and arranged the wood on top of it. Then he tied his son Isaac and laid him on the altar, on top of the wood. ¹⁰ Then Abraham took the knife and reached out to kill his son.

ULB:

⁹ When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood. ¹⁰ Abraham reached out with his hand and took up the knife to kill his son.

translationNotes**When they came to the place**

“When Abraham and Isaac arrived at the place”

he bound

“he tied up”

on the altar, on top of the wood

“on top of the wood that was on the altar”

reached out with his hand and took up the knife

“picked up the knife”

translationWords

- God
- Abraham, Abram
- altar, altars
- bind, bond, bound
- Isaac

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:11-12**UDB:**

¹¹ But the angel of Yahweh called to him from heaven and said, “Abraham! Abraham!” Abraham replied, “I am here!” ¹² The angel said, “Do not harm the boy, because now I know that you respect and obey God. I know this because you have not refused to sacrifice your only son.”

ULB:

¹¹ Then the angel of Yahweh called to him from heaven and said, “Abraham, Abraham!” and he said, “Here I am.” ¹² He said, “Do not lay your hand upon the lad, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me.”

translationNotes**the angel of Yahweh**

Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh’s angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as “the angel of Yahweh” using the normal word that you use for “angel.” See the note about this phrase in [Genesis 16:7](#).

from heaven

This refers to the place where God lives.

Here I am

“Yes, I am listening” or “Yes, what is it?” See how you translated this in [Genesis 22:1](#).

Do not lay your hand upon the lad, nor do anything to harm him

The phrase “Do not lay your hand upon” is a way of saying “do not harm.” God said basically the same thing twice to emphasize that Abraham should not hurt Isaac. AT: “Do not hurt the boy in any way” (See: [Idiom](#) and [Parallelism](#))

now I know ... from me

The words “I” and “me” refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words “I” and “me” when referring to Yahweh.

you fear God

This refers to deeply respecting God and showing that respect by obeying him.

seeing that

“because I see that”

you have not withheld your son ... from me

“you have not held back your son ... from me.” This can be stated in positive form. AT: “you were willing to offer your son ... to me” (See: [Double Negatives](#))

your son, your only son

It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2](#). (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [angel, angels, archangel](#)
- [Yahweh](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [Abraham, Abram](#)
- [fear, fears, afraid](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:13-14**UDB:**

¹³ Then Abraham looked up and saw a ram nearby, in a thicket that had caught its horns. So Abraham went over and grabbed the ram and killed it, and sacrificed it on the altar as a burnt offering, instead of his son. ¹⁴ Abraham named that place “Yahweh will provide.” To the present day people say, “On Yahweh’s mountain, he will provide.”

ULB:

¹³ Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son. ¹⁴ So Abraham called that place, “Yahweh will provide,” and it is said to this day, “On the mountain of Yahweh it will be provided.”

translationNotes**behold**

The word “behold” here alerts us to pay attention to the surprising information that follows.

was a ram caught in the bushes by his horns

This can be stated in active form. AT: “was a ram whose horns were stuck in the bushes” or “was a ram stuck in the bushes” (See: [Active or Passive](#))

went and took the ram

“Abraham went over to the ram and took it”

will provide ... will be provided

Use the same word for “provide” as you used in [Genesis 22:8](#).

to this day

“even now.” This means even to the time that the author was writing this book.

it will be provided

This can be stated in active form. AT: “he will provide” (See: [Active or Passive](#))

translationWords

- [Abraham, Abram](#)
- [sheep, ram, ewe](#)
- [burnt offering, offering by fire](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:15-17**UDB:**

¹⁵ The angel of Yahweh called out to Abraham from heaven a second time. ¹⁶ He said, "I, Yahweh, declare to you that you did what I told you, and you have not held back your only son. So I solemnly swear, with myself as my witness, ¹⁷ that some day your descendants will be as many as the stars in the sky and the grains of sand on the seashore. Your descendants will defeat their enemies and capture their cities.

ULB:

¹⁵ The angel of Yahweh called to Abraham a second time from heaven ¹⁶ and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son, ¹⁷ I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies.

translationNotes**The angel of Yahweh**

Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "The angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in [Genesis 16:7](#).

a second time

The word "second" is the ordinal number for two. AT: "again" (See: [Ordinal Numbers](#))

from heaven

Here the word "heaven" refers to the place where God lives.

said—this is Yahweh's declaration

"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn

"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

you have done this thing

“you obeyed me”

have not withheld your son

“have not kept back your son.” This can be stated in positive form. AT: “were willing to offer your son to me” (See: [Double Negatives](#))

your son, your only son

It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2](#). (See: [Assumed Knowledge and Implicit Information](#))

surely bless

“certainly bless”

I will greatly multiply your descendants

“I will cause your descendants to increase again and again” or “I will cause your descendants to be very many”

as the stars of the heavens, and as the sand which is upon the seashore

God compared Abraham’s descendants to the stars and the sand. Just as people cannot count the huge number of stars or the grains of sand, so there would be so many of Abraham’s descendants that people would not be able to count them. AT: “beyond what you can count” (See: [Simile](#))

as the stars of the heavens

Here the word “heavens” refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies

Here “gate” represents the whole city. To “possess the gate of their enemies” means destroying their enemies. AT: “will completely triumph over their enemies” (See: [Synecdoche](#) and [Metonymy](#))

translationWords

- [angel, angels, archangel](#)
- [Yahweh](#)
- [Abraham, Abram](#)

- heaven, sky, skies, heavens, heavenly
- oath, swear, swear by
- bless, blessed, blessing
- multiply
- descendant, descended from
- gate, gate bar

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:18-19**UDB:**

¹⁸ You obeyed me, so by means of your descendants the people of all the nations on the earth will be blessed.” ¹⁹ Then Abraham and Isaac returned to where his servants were waiting, and they went back together to Beersheba, and Abraham and his people continued to stay there.

ULB:

¹⁸ Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice.” ¹⁹ So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

translationNotes**General Information:**

The angel of Yahweh continues speaking to Abraham.

all the nations of the earth will be blessed

This can be stated in active form. AT: “I, the Lord, will bless all the people living everywhere” (See: [Active or Passive](#))

nations of the earth

Here “nations” stands for the people of the nations. (See: [Metonymy](#))

you have obeyed my voice

Here “voice” stands for what God said. AT: “you have obeyed what I said” or “you have obeyed me” (See: [Metonymy](#))

Abraham returned

Only Abraham was named because he was the father, but it was implied that his son went with him. The full meaning of this statement can be made explicit. AT: “Abraham and his son went back” (See: [Assumed Knowledge and Implicit Information](#))

young men

“servants”

they departed

“they left that place”

he lived at Beersheba

Only Abraham was mentioned because he was the leader of his family and servants, but it was implied that they were with him. The full meaning of this statement can be made explicit. AT: “Abraham and his people stayed in Beersheba” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [offspring](#)
- [nation](#)
- [bless, blessed, blessing](#)
- [obey, obedient, obedience](#)
- [voice](#)
- [Abraham, Abram](#)
- [Beersheba](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:20-22**UDB:**

²⁰ After these things happened, someone told Abraham, “Your brother Nahor’s wife, Milkah, has also given birth to children.” ²¹ Now the oldest son was Uz. The next was Buz. After him was Kemuel, the father of Aram. ²² After Kemuel was Kesed, then Hazo, then Pildash, then Jidlaph, then Bethuel.

ULB:

²⁰ It came about after these things that Abraham was told, “Milkah has borne children, as well, to your brother Nahor.” ²¹ They were Uz his firstborn, Buz his brother, Kemuel the father of Aram, ²² Kesed, Hazo, Pildash, Jidlaph, and Bethuel.

translationNotes**It came about after these things**

“After these events.” The phrase “these things” refers to the events of Genesis 22:1-19. (See: [Introduction of a New Event](#))

Abraham was told

This can be stated in active form. AT: “someone told Abraham” (See: [Active or Passive](#))

Milkah has borne children, as well

“Milkah has also borne children”

Milkah

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

They were Uz his firstborn, Buz his brother

“The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother”

Uz ... Buz ... Kemuel ... Aram ... Kesed, Hazo, Pildash, Jidlaph, and Bethuel

These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah. (See: [How to Translate Names](#))

translationWords

- [Abraham, Abram](#)
- [Nahor](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 22:23-24**UDB:**

²³ Bethuel was the father of Rebekah. Those were the eight sons of Milkah, wife of Abraham's brother, Nahor. ²⁴ Nahor also had a concubine, whose name was Beumah. She gave birth to four sons: Tebah, Gaham, Tahash, and Maacah.

ULB:

²³ Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother. ²⁴ His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

translationNotes**Bethuel became the father of Rebekah**

"Later Bethel became the father of Rebekah"

These were the eight children that Milkah bore to Nahor, Abraham's brother

"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in [Genesis 22:21-22](#).

eight

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

His concubine

"Nahor's concubine"

Reumah

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

also bore

"also gave birth to"

Tebah, Gaham, Tahash, and Maacah

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

translationWords

- [Rebekah](#)
- [concubine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 22 General Notes](#)
- [Genesis 22 translationQuestions](#)

Genesis 23 General Notes

Special concepts in this chapter

Abraham's character

Abraham's interaction with the people show that he was greatly respected. This would have been unusual for a foreigner and indicates that Abraham was a man of great character. (See: [Assumed Knowledge and Implicit Information](#))

Burial

Burial was a common practice when Abraham lived, but only the wealthy were able to bury their dead relatives in this way.

Links:

- [Genesis 23:01 Notes](#)

Genesis 23:1-2**UDB:**

¹ When Sarah was 127 years old, ² she died at the city of Kiriath Arba, which is now called Hebron, in the land of Canaan. Then Abraham mourned over her.

ULB:

¹ Sarah lived a hundred and twenty-seven years. These were the years of the life of Sarah. ² Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah.

translationNotes**Sarah lived a hundred and twenty-seven years**

“Sarah lived 127 years” (See: [Numbers](#))

These were the years of the life of Sarah

Some translations do not include this sentence. (See: [Doublet](#))

Kiriath Arba

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

Abraham mourned and wept for Sarah

“Abraham was very sad and cried because Sarah died”

translationWords

- [Sarah, Sarai](#)
- [year](#)
- [Hebron](#)
- [Canaan, Canaanite](#)
- [Abraham, Abram](#)
- [mourn, mourning](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:3-4**UDB:**

³ He left the body of his wife and spoke to some of the descendants of Heth. He said, ⁴ “I am a temporary settler living among you, so I do not own any land here. Sell me some land here so that I can bury my wife’s body.”

ULB:

³ Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying, ⁴ “I am a foreigner among you. Please grant me a property for a burial place among you, so that I may bury my dead.”

translationNotes**rose up and went from his dead wife**

“got up and left his wife’s body”

the sons of Heth

Here “sons” stands for those who descended from Heth. AT: “the descendants of Heth” or “the Hittites” (See: [How to Translate Names](#))

among you

This idea may be expressed in terms of location. “in your country” or “here”

Please grant me a property

“Sell me some land” or “Allow me to buy a piece of land”

my dead

The nominal adjective “dead” can be stated as an adjective or a verb. AT: “my dead wife” or “my wife who has died” (See: [Nominal Adjectives](#))

translationWords

- [Abraham, Abram](#)
- [foreigner, foreign, alien](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:5-6**UDB:**

⁵ They replied to him, ⁶ “Sir, you are a powerful man among us. Choose one of our finest tombs and bury your wife’s body in it. None of us will refuse to sell land to you for a tomb for your wife’s body.”

ULB:

⁵ The sons of Heth answered Abraham, saying, ⁶ “Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead.”

translationNotes**The sons of Heth**

Here “sons” stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: “The descendants of Heth” (See: [How to Translate Names](#))

my master

This phrase is used to show respect to Abraham.

a prince of God

This is an idiom. This probably means “a powerful man” or “a mighty leader.” (See: [Idiom](#))

your dead

The nominal adjective “dead” can be stated as a verb or simply as “wife.” AT: “your wife who has died” or “your wife” (See: [Nominal Adjectives](#))

the choicest of our tombs

“the best of our burial places”

refuse you his tomb

“withhold his burial place from you” or “refuse to give to you his tomb”

translationWords

- [Abraham, Abram](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [God](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:7-9**UDB:**

⁷ Then Abraham stood up and bowed in respect in front of the people who owned the land, the descendants of Heth. ⁸ He said to them, "If you say that you are willing for me to bury my wife's body here, listen to me, and ask Ephron son of Zohar, ⁹ to sell me the cave in the Machpelah area, which is at the end of his field. Ask him to sell it to me for the full price he wants, and to sell it to me in front of you all. In this way I can have a burial ground."

ULB:

⁷ Abraham arose and bowed down to the people of the land, to the sons of Heth. ⁸ He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me. ⁹ Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place."

translationNotes**bowed down**

This means to bend over or kneel down very low to humbly express respect and honor toward someone. (See: [Symbolic Language](#))

to the people of the land, to the sons of Heth

"to the sons of Heth who lived in the area"

the sons of Heth

Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: "the descendants of Heth" (See: [How to Translate Names](#))

my dead

The nominal adjective "dead" can be stated as a verb or simply as "wife." AT: "my wife who has died" or "my wife" (See: [Nominal Adjectives](#))

Ephron ... Zohar

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

the cave of Machpelah, which he owns, which is at the end of his field

"his cave that is at the end of his field in Machpelah"

the cave of Machpelah

“the cave in Machpela.” Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field. (See: [How to Translate Names](#))

which he owns

This tells something about the cave. Ephron owned the cave. (See: [Distinguishing versus Informing or Reminding](#))

which is at the end of his field

This also tells something about the cave. The cave was at the end of Ephron’s field. (See: [Distinguishing versus Informing or Reminding](#))

sell it to me publicly

“sell it to me in front of you all” or “sell it to me in your presence”

as a property

“as a piece of land that I may own and use”

translationWords

- [Abraham, Abram](#)
- [bow, bow down](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:10-11**UDB:**

¹⁰ Now Ephron was sitting among the people at the city gate where many descendants of Heth had gathered. He had heard what Abraham said to them. ¹¹ Ephron said, “No, sir, listen to me. I will give to you the field and the cave in it, without charge, with the people here as witnesses. Please bury your wife there.”

ULB:

¹⁰ Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, ¹¹ “No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead.”

translationNotes**Now Ephron was sitting among the sons of Heth**

Here “Now” is used here to mark a change from the story to background information about Ephron. (See: [Background Information](#))

Ephron

This is the name of a man. See how you translated this in [Genesis 23:8](#). (See: [How to Translate Names](#))

the sons of Heth

Here “sons” stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: “the descendants of Heth” (See: [How to Translate Names](#))

in the hearing of the sons of Heth

The abstract noun “the hearing” can be stated as “hear” or “listening.” AT: “so that all the sons of Heth could hear him” or “while all the sons of Heth were listening” (See: [Abstract Nouns](#))

all those who had come into the gate of his city

This tells which sons of Heth were listening. AT: “all those who had gathered at the gate of his city” (See: [Distinguishing versus Informing or Reminding](#))

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

“the city where he lived.” This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

my master

This phrase is used to show respect to Abraham.

in the presence of the sons of my people

Here “presence” stands for the people serving as witnesses. AT: “with my fellow countrymen as my witnesses” (See: [Metonymy](#))

sons of my people

This means “my fellow countrymen” or “my fellow Hittites”

my people

This phrase shows that Ephron was part of that group of people. It does not mean that he was their leader.

I give it to you to bury your dead

“I give it to you. Bury your dead”

your dead

The nominal adjective “dead” can be stated as a verb or simply as “wife.” AT: “your wife who has died” or “your wife” (See: [Nominal Adjectives](#))

translationWords

- [Hittite](#)
- [Abraham, Abram](#)
- [gate, gate bar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:12-13**UDB:**

¹² Abraham again bowed before the people who lived in the land, ¹³ and said to Ephron, as all the others were listening, “No, listen to me. If you are willing, I will pay for the field. You tell me what the price is, and I will give it to you. If you accept it, the field will become mine, and I can bury my wife’s body there.”

ULB:

¹² Then Abraham bowed himself down before the people of the land. ¹³ He spoke to Ephron in the hearing of the people of the land, saying, “But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there.”

translationNotes**bowed himself down**

This means to bend over or kneel down very low to humbly express respect and honor toward someone. (See: [Symbolic Language](#))

people of the land

“people who lived in that area”

in the hearing of the people of the land

The abstract noun “the hearing” can be stated as “hear” or “listening” AT: “so that the people who lived in the area could hear” or “while the people who lived in the area were listening” (See: [Abstract Nouns](#))

But if you are willing

The word “but” shows a contrast. Ephron wanted to give the field to Abraham; Abraham wanted to pay for it. AT: “No, but if you are willing” or “No, but if you agree with this”

I will pay for the field

“I will give you money for the field”

my dead

The nominal adjective “dead” can be stated as a verb or simply as “wife.” AT: “my wife who has died” or “my wife” (See: [Nominal Adjectives](#))

translationWords

- [Abraham, Abram](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:14-16**UDB:**

¹⁴ Ephron answered Abraham, saying to him, ¹⁵ “Sir, listen to me. The land is worth four hundred pieces of silver. But the price is not important to you and me. Give me the money and bury your wife’s body there.” ¹⁶ Abraham agreed with Ephron about the price, and weighed for Ephron the four hundred pieces of silver he had suggested, as everyone was listening. He used the standard weights for silver used by people who sold things.

ULB:

¹⁴ Ephron answered Abraham, saying, ¹⁵ “Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead.” ¹⁶ Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

translationNotes**Ephron**

This is the name of a man. See how you translated this in [Genesis 23:8](#). (See: [How to Translate Names](#))

Please, my master, listen to me

“Hear me, my master” or “Listen to me, kind sir”

my master

This phrase is used to show respect to Abraham.

A piece of land worth four hundred shekels of silver, what is that between me and you?

Ephron meant that since he and Abraham were both so wealthy, 400 pieces of silver was a small amount. This rhetorical question can be translated as a statement. AT: “The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing.” (See: [Rhetorical Question](#))

four hundred shekels of silver

This is about 4.5 kilograms of silver. (See: [Biblical Weight](#))

four hundred

“400” (See: [Numbers](#))

Bury your dead

The nominal adjective “dead” can be stated as a verb or simply as “wife.” AT: “Go bury your wife who has died” or “Go bury your wife” (See: [Nominal Adjectives](#))

Abraham weighed out to Ephron the amount of silver

“Abraham weighed the silver and gave Ephron the amount” or “Abraham counted out to Ephron the amount of silver”

the amount of silver that he had spoken

“the amount of silver that Ephron had said”

in the hearing of the sons of Heth

The abstract noun “the hearing” can be stated as “hear” or “listening.” AT: “so that all the sons of Heth could hear him” or “while all the sons of Heth were listening” (See: [Abstract Nouns](#))

the sons of Heth

Here “sons” stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: “the descendants of Heth” (See: [How to Translate Names](#))

according to the standard measurement of the merchants

“using the standard measurement of weight that merchants used.” This can be stated as a new sentence. AT: “He weighed the silver the same way that the merchants used to weigh it”

translationWords

- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:17-18**UDB:**

¹⁷ So Ephron's field in the Machpelah area, near Mamre, and the cave in the field, and all the trees that were in the field and those marking the land's boundary, they all became Abraham's possession. ¹⁸ This is how Abraham bought the property, as all the descendants of Heth were listening there at the city gate.

ULB:

¹⁷ So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed ¹⁸ to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city.

translationNotes**Machpelah**

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9](#). (See: [How to Translate Names](#))

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. (See: [How to Translate Names](#))

that is, the field, the cave that was in it, and all the trees

This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.

passed to Abraham by purchase

"became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"

in the presence of the sons of Heth

Here "presence" stands for the people serving as witnesses. AT: "with the people of Heth watching as witnesses" (See: [Metonymy](#))

the sons of Heth

Here “sons” stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: “the descendants of Heth” (See: [How to Translate Names](#))

all those who had come into the gate of his city

This tells which sons of Heth saw Abraham buy the property. See how you translated this in [Genesis 23:10](#). (See: [Distinguishing versus Informing or Reminding](#))

gate of his city

The city gate was where the leaders of the city would meet to make important decisions.

his city

“the city where he lived.” This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

translationWords

- [Abraham, Abram](#)
- [gate, gate bar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 23:19-20**UDB:**

¹⁹ After that, Abraham buried his wife Sarah's body in the cave in the field in the Machpelah area near Mamre, which is now called Hebron, in the land of Canaan. ²⁰ So the field and the cave in it were officially sold to Abraham by the descendants of Heth, for him to use as a burial ground.

ULB:

¹⁹ After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan. ²⁰ So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

translationNotes**After this**

“After he bought the field”

the cave of the field

“the cave in the field”

the field of Machpelah

“the field in Machpelah”

that is, Hebron

Possible meanings are 1) Mamre was another name for Hebron or 2) Hebron was formerly called Mamre or 3) Mamre was very near the larger city of Hebron, so people usually called it Hebron.

passed to Abraham as a property for a burial place from the sons of Heth

“became Abraham's property for a burial ground when he bought it from the sons of Heth”

the sons of Heth

Here “sons” stands for those who descended from Heth. See how you translated this in [Genesis 23:3](#). AT: “the descendants of Heth” (See: [How to Translate Names](#))

translationWords

- [Abraham, Abram](#)
- [Sarah, Sarai](#)
- [Hebron](#)
- [Canaan, Canaanite](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 23 General Notes](#)
- [Genesis 23 translationQuestions](#)

Genesis 24 General Notes

Structure and formatting

Some translations prefer to set apart extended or special quotations. The ULB and many other English translations indent the lines of 24:60, which is a quotation.

Special concepts in this chapter

Intermarriage

Abraham forbid any marriage between his son and the people of Canaan. This is because it would cause him to worship other gods. Intermarriage and worshiping false gods are things that frequently caused Abraham's descendants to struggle. (See: [god, gods, goddess](#))

Abraham's wealth

There are many instances recorded in this chapter which highlight Abraham's significant wealth. He owned more than 10 camels and had large amounts of gold.

Other possible translation difficulties in this chapter

"Put your hand under my thigh"

Many scholars believe this is a euphemism. Putting one's hand on a man's genitals was a way to make an important oath. It represented power and progeny. (See: [Euphemism](#))

Links:

- [Genesis 24:01 Notes](#)

Genesis 24:1-4**UDB:**

¹ Abraham was now a very old man. Yahweh had blessed Abraham in many ways. ² One day Abraham said to the chief servant of his household, the man who was in charge of all Abraham owned, "Put your hand between my thighs to solemnly promise you will do what I tell you. ³ Knowing that Yahweh, God who created the heavens and the earth, is listening, promise that you will not get a wife for my son, Isaac, from the daughters of the Canaan people among whom I am now living. ⁴ Instead, go to my country and to my relatives. Get a wife for my son Isaac from among them."

ULB:

¹ Now Abraham was very old and Yahweh had blessed Abraham in all things. ² Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh ³ and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home. ⁴ But you will go to my country, and to my relatives, and get a wife for my son Isaac."

translationNotes**Now**

This word is used here to mark a break in the main storyline. Here the author starts to tell a new part of the story.

Put your hand under my thigh

Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do. (See: [Symbolic Action](#))

I will make you swear

This can be expressed as a command. AT: "swear" (See: [Imperatives - Other Uses](#))

swear by Yahweh

The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made. "promise me with Yahweh as your witness"

the God of heaven and the God of the earth

“the God of heaven and earth.” The words “heaven” and “earth” are used together to mean every thing that God created. AT: “the God of everything in heaven and earth” (See: [Merism](#))

heaven

This refers to the place where God lives.

from the daughters of the Canaanites

“from the Canaanite women” or “from the Canaanites.” This refers to Canaanite females.

among whom I make my home

“among whom I live.” Here, “I” stands for Abraham and all of his family and servants. AT: “among whom we live” (See: [Synecdoche](#))

But you will go

This can be stated as a command. AT: “Swear that you will go” or “But go” (See: [Imperatives - Other Uses](#))

my relatives

“my family”

translationWords

- [Abraham, Abram](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [servant, slave, slavery](#)
- [household](#)
- [oath, swear, swear by](#)
- [God](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [Canaan, Canaanite](#)
- [Isaac](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:5-7**UDB:**

⁵ The servant asked him, “If I find a woman among your relatives, what should I do if she is not willing to come back with me to this land? Should I take your son back there to the country you came from, so he can find a wife and live there?” ⁶ Abraham replied to him, “No! Be certain that you do not take my son there! ⁷ Yahweh, the God who created the heavens, brought me here. He brought me from my father’s household and from the land where my relatives lived. He spoke to me and made a solemn promise to me. He said, ‘I will give this land of Canaan to your descendants.’ He will send an angel who will go there ahead of you and enable you to get a wife for my son and bring her to live here.

ULB:

⁵ The servant said to him, “What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?” ⁶ Abraham said to him, “Make sure that you do not take my son back there! ⁷ Yahweh, the God of heaven, who took me from my father’s house and from the land of my relatives, and who promised me with a solemn oath saying, ‘To your offspring I will give this land,’ he will send his angel before you, and you will get a wife for my son from there.

translationNotes**What if**

“What should I do if”

will not be willing to follow me

“will not follow me” or “refuses to come back with me”

Must I take your son back to the land from which you came

“Should I take you son to live in the land from which you came”

Make sure that you do not take my son back there

The phrase “Make sure” emphasizes the command that follows. “Be careful not to take my son back there” or “You definitely must not take my son there”

who took me from my father’s house

Here “house” stands for the people in his family. AT: “who took me from my father and the rest of my family” (See: [Metonymy](#))

promised me with a solemn oath

“swore an oath to me”

saying, ‘To your offspring I will give this land,’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “saying that he would give this land to my offspring” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

he will send his angel

The words “he” and “his” refer to Yahweh.

translationWords

- servant, slave, slavery
- Yahweh
- God
- heaven, sky, skies, heavens, heavenly
- promise, promises, promised
- oath, swear, swear by
- offspring
- angel, angels, archangel

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:8-9**UDB:**

⁸ But if the woman you find will not come back with you, you are free to disregard the promise you are making. The only thing that you must not do is to take my son to live there.” ⁹ So the servant put his hand between Abraham’s thighs and made a solemn promise about the matter.

ULB:

⁸ But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there.” ⁹ So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

translationNotes**General Information:**

Verse 8 is a continuation of the instructions Abraham gave his servant.

But if the woman is not willing to follow you

“But if the woman refuses to come with you.” Abraham was answering the servant’s question from [Genesis 24:5](#). (See: [Hypothetical Situations](#))

you will be free from this oath of mine

“you will be released from the oath you made to me.” Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. AT: “you will not have to do what you swore to me that you would do” (See: [Metaphor](#))

put his hand under the thigh of Abraham his master

This was to show that he would certainly do what he was swearing to do. (See: [Symbolic Action](#))

swore to him

“made an oath to him”

concerning this matter

“concerning Abraham’s request” or “that he would do what Abraham said”

translationWords

- [oath, swear, swear by](#)
- [servant, slave, slavery](#)
- [Abraham, Abram](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:10-11**UDB:**

¹⁰ Then the servant took ten of his master's camels and loaded them with all kinds of goods that his master gave him to take along. Then he left to go to Aram Naharaim, which is in northern Mesopotamia. He arrived in the city of Nahor. ¹¹ When the servant arrived at Nahor, it was in late afternoon, at the time when the women go to the well to get water. He made the camels kneel down near the well, which was outside the city.

ULB:

¹⁰ The servant took ten of his master's camels and departed. He also took with him all kinds of gifts from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor. ¹¹ He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water.

translationNotes**departed. He also took**

The sentence starting with "He also took" gives additional information about what the servant took with him on the journey. He gathered them before he departed.

He also took with him all kinds of gifts from his master

This means he also took many good things that his master wanted to give to the woman's family.

departed and went

"set out and went" or "he left and went"

the city of Nahor

Possible meanings are 1) "the city where Nahor lived" or 2) "the city called Nahor." If you can translate it without choosing a meaning, do so. (See: [How to Translate Names](#))

He made the camels kneel down

Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made the camels lie down"

well of water

"water well" or "well"

draw water

“get water”

translationWords

- [servant, slave, slavery](#)
- [camel](#)
- [Mesopotamia, Aram Naharaim](#)
- [Nahor](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:12-14**UDB:**

¹² The servant prayed, "Yahweh, God whom my master Abraham worships, enable me to be successful today! Keep faith with my master, Abraham!" ¹³ Listen to me. I am standing near a well of water, and the daughters of the people of the city are coming to get water. ¹⁴ I am asking you this: I will say to one of the girls, 'Please lower your jar so that I may drink some water.' If she says, 'Drink some water, and I will draw some water for your camels, too,' I will know that she is the woman whom you chose to be a wife for your servant, Isaac, and I will know that you have kept faith with my master."

ULB:

¹² Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham." ¹³ Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. ¹⁴ Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master."

translationNotes**Then he said**

"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham

You can state this with the connecting word "by." This makes clear how the servant wants God to show covenant faithfulness. AT: "Show covenant faithfulness to my master Abraham by granting me success today" (See: [Connecting Words](#))

grant me success

"give me success." The servant wanted to find a good wife for Abraham's son. The abstract noun "success" can be stated as a verb. AT: "help me to succeed" or "make me able to do what I have come here to do" (See: [Abstract Nouns](#))

show covenant faithfulness to my master Abraham

The abstract noun "faithfulness" can be stated as "faithful." AT: "be faithful to the covenant you have with my master Abraham" or "be faithful to my master Abraham" (See: [Abstract Nouns](#))

Look

Here the word “Look” adds emphasis to what follows.

the spring of water

“the spring” or “the well”

the daughters of the men of the city

“the young women of the city”

Let it happen like this

“Let it happen this way” or “Make this happen”

When I say to a young woman, ‘Please lower your pitcher so that I may drink,’

This is a quotation within a quotation. This can be expressed with an indirect quote. AT: “When I ask a young woman to let me have a drink of water from her jar” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Please lower your pitcher

The women carried the pitchers on their shoulder. She would have to lower it to give the man a drink.

pitcher

a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master

The abstract noun “faithfulness” can be stated as “been faithful.” AT: “that you have been faithful to the covenant you have with my master Abraham” or “you have been faithful to my master Abraham” (See: [Abstract Nouns](#))

translationWords

- [Yahweh](#)
- [God](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)
- [Abraham, Abram](#)
- [fountain, spring](#)

- [appoint, appoints, appointed](#)
- [servant, slave, slavery](#)
- [camel](#)
- [Isaac](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:15-16**UDB:**

¹⁵ Before he finished praying, a young woman named Rebekah arrived there, carrying a jar on her shoulder. She was the daughter of Bethuel, the son of Milkah, the wife of Abraham's younger brother Nahor. ¹⁶ She was very beautiful and a virgin. No man had ever slept with her. She went down to the edge of the well, filled her jar with water, and then came back up.

ULB:

¹⁵ It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother. ¹⁶ The young woman was very beautiful and a virgin. No man had slept with her. She went down to the spring and filled her pitcher, and came up.

translationNotes**It came about that**

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in [Genesis 24:14](#).

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother

"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22](#). (See: [How to Translate Names](#))

Nahor

This is the name of a man. See how you translated his name in [Genesis 11:22](#). (See: [How to Translate Names](#))

Milkah

Milkah was Nahor's wife and Bethuel's mother. See how you translated this name in [Genesis 11:29](#). (See: [How to Translate Names](#))

She went down to the spring ... and came up

The spring was somewhere lower in elevation than where the servant was standing.

translationWords

- [Rebekah](#)
- [Abraham, Abram](#)
- [virgin](#)
- [sleep with, have relations with, lovemaking](#)
- [fountain, spring](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:17-18**UDB:**

¹⁷ Abraham's servant immediately ran to meet her, and said, "Please give me a little water from your jar." ¹⁸ She replied, "Drink some, sir!" She lowered her jar from her shoulder to her hands and gave him a drink.

ULB:

¹⁷ Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher." ¹⁸ She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink.

translationNotes**to meet her**

"to meet the young woman"

a little drink of water

"a little water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in [Genesis 24:14](#).

my master

"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

she quickly let down her pitcher on her hand

"she quickly lowered her pitcher." She was carrying the pitcher on her shoulder. She had to lower it to get water for the servant.

translationWords

- [servant, slave, slavery](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
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Genesis 24:19-20**UDB:**

¹⁹ After she had finished giving him a drink, she said, “I will also get some water for your camels, until they have had enough to drink.” ²⁰ She quickly emptied the water in her jar into the animals’ water trough. Then she ran back to the well, and kept getting water for all the camels.

ULB:

¹⁹ When she had finished giving him a drink, she said, “I will draw water for your camels also, until they have finished drinking.” ²⁰ So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels.

translationNotes**I will draw water**

“I will get water”

So she hurried and emptied her pitcher

“So she quickly emptied her pitcher”

the trough

“the animals’ water trough.” A trough is a long open container for holding water for animals to drink.

translationWords

- camel

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:21-23**UDB:**

²¹ The servant just watched her, without saying anything. He wanted to know if Yahweh had caused his trip to be successful or not. ²² Finally, after the camels finished drinking, the servant took out a gold nose ring that weighed six grams, and two gold bracelets for her arms, each weighing about 110 grams, gave them to Rebekah, and told her to put them on. ²³ Then he said, “Tell me whose daughter you are. Also, tell me, is there room in your father’s house for me and my men to sleep there tonight?”

ULB:

²¹ The man watched her in silence to see whether Yahweh had prospered his journey or not. ²² As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels, ²³ and asked, “Whose daughter are you? Tell me please, is there room in your father’s house for us to spend the night?”

translationNotes**The man**

“The servant”

watched her

“watched Rebekah” or “watched the young woman”

to see

Learning something is often spoken of as if it were seeing. AT: “to know” or “to determine” (See: [Metaphor](#))

had prospered his journey

“had fulfilled the purpose of his journey” or “had made his journey successful.” You can make explicit what specifically the servant was trying to determine. AT: “was showing him the woman who would become Isaac’s wife” (See: [Assumed Knowledge and Implicit Information](#))

or not

You can state clearly the understood information. AT: “or not prospered his journey” (See: [Ellipsis](#))

a gold nose ring weighing half a shekel

“a gold nose ring that weighed six grams.” The weight indicates the value of the ring. AT: “an expensive gold nose ring” (See: [Biblical Weight](#))

two gold bracelets for her arms weighing ten shekels

“two gold bracelets for her arms that weighed 110 grams.” The weight shows their size and value. AT: “two large gold bracelets for her arms” (See: [Biblical Weight](#))

Whose daughter are you

“Who is your father”

is there room in your father's house

“is there a place in your father's house”

for us

Apparently other men went on this journey with Abraham's servant. Here “us” refers to the servant and those traveling with him, but not to those to whom he was speaking. (See: [Exclusive and Inclusive “We”](#))

to spend the night

“to stay tonight” or “to stay for the night”

translationWords

- [Yahweh](#)
- [camel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:24-25**UDB:**

²⁴ She replied, "My father's name is Bethuel. He is the son of Nahor and his wife Milkah. ²⁵ Yes, we have room where you all can sleep tonight, and we also have plenty of straw and grain to feed the camels."

ULB:

²⁴ She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor." ²⁵ She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night."

translationNotes**She said**

"Rebekah said" or "the young woman said"

to him

"to the servant"

I am the daughter of Bethuel son of Milkah, whom she bore to Nahor

"Bethuel is my father, and his parents are Milkah and Nahor"

We have plenty of both straw and feed

It is understood that the straw and feed are for the camels. You can make clear this understood information. AT: "We have plenty of straw and feed for the camels" (See: [Ellipsis](#))

for you to spend the night

"for you to stay tonight" or "where you can stay for the night"

for you

Here "you" refers to the servant and those traveling with him. (See: [Forms of You](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:26-27**UDB:**

²⁶ The servant bowed and worshiped Yahweh. ²⁷ He said, “I thank Yahweh, God whom my master Abraham worships. He has continued to show that he is faithful and trustworthy toward my master. Yahweh led me on this journey straight to the house of my master’s relatives!”

ULB:

²⁶ Then the man bowed down and worshiped Yahweh. ²⁷ He said, “Blessed be Yahweh, the God of my master Abraham, who has not forsaken his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master’s relatives.”

translationNotes**the man**

“the servant”

bowed down

This is a sign of humility before God. (See: [Symbolic Action](#))

has not forsaken his covenant faithfulness and his trustworthiness toward my master

“has not stopped showing his covenant faithfulness and trustworthiness to my master.” The abstract nouns “faithfulness” and “trustworthiness” can be stated as “to be faithful and trustworthy.” AT: “has not stopped being faithful to his covenant and trustworthy toward my master” or “has not stopped being faithful and trustworthy to my master” (See: [Abstract Nouns](#))

has not forsaken

This can be stated in positive form. AT: “continues to show” (See: [Litotes](#))

relatives

“family” or “clan”

translationWords

- [bow, bow down](#)
- [worship](#)

- Yahweh
- bless, blessed, blessing
- lord, lords, master, masters, sir, Sir, Sirs
- Abraham, Abram
- forsake, forsakes, forsaken, forsook
- covenant faithfulness, covenant loyalty, loving kindness, unfailing love
- trust, trusts, trusted, trustworthy, trustworthiness

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:28-30**UDB:**

²⁸ The girl ran and told everyone in her mother's household about what had happened. ²⁹ Rebekah had a brother whose name was Laban. Laban went quickly to the servant, who was outside by the well. ³⁰ He was surprised to have seen the nose ring and the bracelets on his sister's arms and to have heard Rebekah tell what the man had said to her. So he went out and saw the man standing near the camels, close to the well.

ULB:

²⁸ Then the young woman ran and told her mother's household about all of these things. ²⁹ Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring. ³⁰ When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring.

translationNotes**ran and told her mother's household**

Here "household" stands for all the people living in her mother's house. AT: "ran to the house and told her mother and everyone there" (See: [Metonymy](#))

all of these things

"everything that had just happened"

Now

This word is used here to mark a break in the main storyline. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story. (See: [Background Information](#) and [Introduction of New and Old Participants](#))

When he had seen the nose ring ... and when he had heard the words of Rebekah his sister

These things happened before he ran out to the man. This tells why Laban ran out to the man. (See: [Order of Events](#))

when he had heard the words of Rebekah his sister, "This is what the man said to me,"

This can be stated as an indirect quotation. AT: "when he had heard his sister Rebekah tell what the man had said to her" (See: [Direct and Indirect Quotations](#))

behold

“indeed.” The word “behold” here adds emphasis to what follows.

translationWords

- [household](#)
- [Rebekah](#)
- [Laban](#)
- [fountain, spring](#)
- [camel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:31-32**UDB:**

³¹ He said to the man, “You who have been blessed by Yahweh, come! Why are you standing out here? I have prepared a room for you in the house, and a place for the camels to stay.” ³² So the servant went to the house, and Laban’s servants unloaded the camels. They brought straw and grain for the camels, and water for him and the men with him to wash their feet.

ULB:

³¹ Then Laban said, “Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels.” ³² So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him.

translationNotes**Come**

“Come in” or “Enter”

you blessed of Yahweh

“you whom Yahweh has blessed”

you

Here the word “you” refers to Abraham’s servant. (See: [Forms of You](#))

Why are you standing outside?

Laban used this question to invite Abraham’s servant into his house. This question can be translated as a statement. AT: “You do not need to stay outside.” (See: [Rhetorical Question](#))

So the man came to the house

The word “came” can be translated as “went.” (See: [Go and Come](#))

he unloaded the camels

It is not clear who did this work. This may be stated in active form. AT: “Laban’s servants unloaded the camels” or “the camels were unloaded” (See: [Active or Passive](#))

The camels were given straw and feed, and water was provided

This does not say who did the work. If you state this in active form use “Laban’s servants” as the subject. AT: “Laban’s servants gave straw and feed to the camels, and they provided water” (See: [Active or Passive](#))

to wash his feet ... him

“for Abraham’s servant and the men who were with him to wash their feet”

translationWords

- [Laban](#)
- [bless, blessed, blessing](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:33-35**UDB:**

³³ They set food in front of him for him to eat, but he said, "I will not eat until I tell you what I need to tell you." So Laban said, "Tell us!" ³⁴ So the servant said, "I am Abraham's servant. ³⁵ Yahweh has greatly blessed my master so that he has become very rich. Yahweh has given him many sheep and cattle, a lot of gold and silver, male and female servants, camels and donkeys.

ULB:

³³ They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on." ³⁴ He said, "I am Abraham's servant. ³⁵ Yahweh has blessed my master very much and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys.

translationNotes**They set**

Here, the word "they" refers to Laban's family members or to the household servants.

set food before him

"gave food to the servant"

said what I have to say

"spoken my words" or "told you why I am here"

he has become great

Here the word "he" refers to Abraham.

become great

"become very wealthy"

He has given

The word "he" refers to Yahweh.

translationWords

- Laban
- Abraham, Abram
- servant, slave, slavery
- Yahweh
- lord, lords, master, masters, sir, Sir, Sirs
- flock, herd
- silver
- gold
- donkey, mule

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:36-38**UDB:**

³⁶ My master's wife, Sarah, bore a son for him when she was very old, and my master has given to his son everything he owns. ³⁷ My master made me solemnly promise, saying, 'Do not get a wife for my son from the daughters of the Canaan people, in whose land we are living. ³⁸ Instead, go back to my father's family, to my own clan, and get from them a wife for my son.'

ULB:

³⁶ Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. ³⁷ My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home. ³⁸ Instead, you must go to my father's family, and to my relatives, and get a wife for my son.'

translationNotes**General Information:**

Abraham's servant continues speaking to Rebekah's family.

bore a son to my master

"gave birth to a son"

he has given ... to him

"my master has given ... to his son"

My master made me swear, saying

"My master made me swear that I would do what he told me to do. He said"

from the daughters of the Canaanites

This refers to Canaanite females. AT: "from the Canaanite women" or "from the Canaanites"

in whose land I make my home

"among whom I live." Here, "I" stands for Abraham and all of his family and servants. AT: "among whom we live" (See: [Synecdoche](#))

to my relatives

“to my own clan”

translationWords

- Sarah, Sarai
- oath, swear, swear by
- Canaan, Canaanite

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:39-41**UDB:**

³⁹ Then I asked my master, ‘What shall I do if the woman they give me will not come back with me?’ ⁴⁰ He replied, ‘Yahweh, whom I have always obeyed, will send his angel with you, and he will cause your journey to be successful. He will make you able to get a wife for my son from my clan, from my father’s family. ⁴¹ But if my clan refuses to allow her to return with you, you will be freed from being cursed because you could not obey me.’

ULB:

³⁹ I said to my master, ‘Perhaps the woman will not follow me.’ ⁴⁰ But he said to me, ‘Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father’s family line. ⁴¹ But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.’

translationNotes**General Information:**

Abraham’s servant continues speaking to Rebekah’s family.

Perhaps the woman will not follow me

This is something that could possibly happen. AT: “What if the woman will not come back with me.” or “What should I do if the woman will not come back with me?” (See: [Hypothetical Situations](#))

before whom I walk

Serving Yahweh is spoken of as if Abraham were walking in Yahweh’s presence. AT: “whom I serve” (See: [Metaphor](#))

he will prosper your way

“he will make your journey successful”

family line

“family”

**But you will be free from my oath if you come to my relatives and they will not give her to you.
Then you will be free from my oath**

This is a hypothetical situation that Abraham did not think was likely to happen. Possible meanings are 1) “There is only one way for you to be free from my oath: if you come to my relatives and they will not give her to you, then you will be free from my oath” or, 2) building on verse 40, “If you go to my father’s family and ask for a girl, you will have done what I told you to do. If they will not give her to you, then you will be free from the oath you swore to me.” (See: [Hypothetical Situations](#))

you will be free from my oath

“you will be released from the oath you made to me.” Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. AT: “you will not have to do what you swore to me that you would do” (See: [Metaphor](#))

if you come to my relatives

Languages use the words come and go differently. AT: “if you arrive at my relatives’ home” or “if you go to my relatives” (See: [Go and Come](#))

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Yahweh](#)
- [walk, walks, walked, walking](#)
- [angel, angels, archangel](#)
- [oath, swear, swear by](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:42-44**UDB:**

⁴² When I came today to the well, I prayed, 'Yahweh, God whom my master, Abraham, worships, if you are going to make me successful on this journey, please do this for me: ⁴³ I am standing alongside a well, where girls will come to draw water. I am asking you that if I say to a girl, "Please, give me a little water to drink from your jar," ⁴⁴ and if she says to me, "Certainly, drink some, and I will also draw some water for your camels," then let that be the woman whom you have chosen for my master's son!'

ULB:

⁴² So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful— ⁴³ here I am, standing by the spring of water— let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink," ⁴⁴ the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.'

translationNotes**General Information:**

Abraham's servant continues speaking to Rebekah's family.

the spring

"the well"

here I am, standing by the spring of water

The servant interrupted what he was asking God to do by drawing God's attention to where he was standing.

let the young woman who comes ... the woman to whom I say ... the woman who says to me

The servant went back to stating his request, and he had three things to say about the woman that he hoped would come.

to draw water

"to get water"

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in [Genesis 24:14](#).

let her be the woman

The servant finished his request.

translationWords

- [fountain, spring](#)
- [Yahweh](#)
- [God](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:45-46**UDB:**

⁴⁵ Before I finished praying, Rebekah approached with her water jar on her shoulder. She went down to the well and got some water. I said to her, ‘Please give me a drink!’ ⁴⁶ She quickly lowered her jar and said, ‘Drink some! And I will draw water for your camels, too.’ So I drank some water, and she also got water for the camels.

ULB:

⁴⁵ Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, ‘Please give me a drink.’ ⁴⁶ She quickly lowered her pitcher from her shoulder and said, ‘Drink, and I will give your camels water also.’ So I drank, and she watered the camels also.

translationNotes**General Information:**

Abraham’s servant continues speaking to Rebekah’s family.

speaking in my heart

To pray silently in one’s mind is spoken of as if he were speaking in his heart. The word “heart” refers to his thoughts and his mind. AT: “praying” or “praying quietly” (See: [Metaphor](#) and [Metonymy](#))

behold

“indeed” or “suddenly.” The word “behold” here alerts us to pay attention to the surprising information that follows.

pitcher

This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in [Genesis 24:14](#).

she went down to the spring

The phrase “went down” is used because the spring was somewhere lower than where the servant was standing.

spring

“well”

watered the camels

“gave water to the camels”

translationWords

- [heart, hearts](#)
- [Rebekah](#)
- [fountain, spring](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:47-48**UDB:**

⁴⁷ Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, the son of Nahor and his wife, Milkah.’ I had her put the ring in her nose and put the bracelets on her arms. ⁴⁸ Then I bowed and worshiped Yahweh, and I thanked Yahweh God, the one my master Abraham worships, the one who led me on the right road to get the granddaughter of my master’s brother to be a wife for my master’s son.

ULB:

⁴⁷ I asked her and said, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor’s son, whom Milkah bore to him.’ Then I put the ring in her nose and the bracelets on her arms. ⁴⁸ Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the right way to find the daughter of my master’s relative for his son.

translationNotes**General Information:**

Abraham’s servant continues speaking to Rebekah’s family.

The daughter of Bethuel, Nahor’s son, whom Milkah bore to him

“My father is Bethuel. His parents are Nahor and Milkah”

ring ... bracelets

In this story, all of these items were made of gold. See how you translated these in [Genesis 24:22](#).

I bowed down

This is a sign of humility before God. (See: [Symbolic Action](#))

led me by the right way

“brought me here”

who had led me

The connecting word “because” can be used to show this is why the servant worshiped God. AT: “because Yahweh led me” (See: [Connecting Words](#))

my master's relative

This refers to Bethuel, the son of Abraham's brother Nahor.

translationWords

- [bow, bow down](#)
- [worship](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [God](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:49**UDB:**

⁴⁹ Now, if you act faithfully toward my master as part of his extended family, tell me that you will do what I am asking. If you will not do that, tell me that also, so I may know what to do.”

ULB:

⁴⁹ Now therefore, if you are prepared to treat my master with family faithfulness and trustworthiness, tell me. But if not, tell me, so that I may turn to the right hand, or to the left.”

translationNotes**General Information:**

Abraham’s servant continues speaking to Rebekah’s family.

Now therefore

“Now.” Here “Now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

if you are prepared to treat my master with family faithfulness and trustworthiness, tell me

How they could show their faithfulness and trustworthiness can be stated explicitly. AT: “tell me if you will be faithful and trustworthy to my master by giving Rebekah to be his son’s wife” (See: [Assumed Knowledge and Implicit Information](#))

you

The word “you” refers to Laban and Bethuel. (See: [Forms of You](#))

faithfulness and trustworthiness

These abstract nouns can be stated as “faithful and trustworthy.” (See: [Abstract Nouns](#))

family faithfulness

This is faithfulness to family members.

But if not

The understood information can be stated clearly. AT: “But if you are not prepared to treat my master with family faithfulness and trustworthiness” (See: [Ellipsis](#))

so that I may turn to the right hand, or to the left

Possible meanings are 1) deciding what to do is spoken of as if the person will physically turn one direction or another. AT: “so that I will know what do” or 2) the servant wants to know if he needs to travel somewhere else. AT: “so that I may continue on my journey” (See: [Metaphor](#) and [Idiom](#))

translationWords

- [faithful, faithfulness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:50-51**UDB:**

⁵⁰ Laban and Bethuel answered, "This clearly has come from Yahweh. So we two cannot say that it is the right thing or the wrong thing to do. ⁵¹ Rebekah is here in front of you. Take her and go, and let her be a wife for your master's son, just as Yahweh has indicated."

ULB:

⁵⁰ Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. ⁵¹ Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken."

translationNotes**Bethuel**

This was the father of Laban and Rebekah.

The thing has come from Yahweh

"Yahweh has caused all of this to happen"

we cannot speak to you either bad or good

They are saying they do not have the authority to decide whether what God has done is good or bad. AT: "we dare not judge what Yahweh is doing" (See: [Idiom](#))

Look

The word "Look" here adds emphasis to what follows.

Rebekah is before you

"Here is Rebekah"

translationWords

- [Laban](#)
- [Yahweh](#)
- [Rebekah](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [son, sons](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:52-53**UDB:**

⁵² When Abraham's servant heard these words, he bowed down to the ground to Yahweh. ⁵³ Then the servant brought out silver and gold jewelry and clothes, and gave them to Rebekah. And he gave gifts to her brother Laban and to her mother.

ULB:

⁵² When Abraham's servant heard their words, he bowed himself down to the ground to Yahweh. ⁵³ The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother.

translationNotes**their words**

“what Laban and Bethuel said”

he bowed himself down

Bowing down before God is an expression of worship to him. (See: [Symbolic Action](#))

articles of silver and articles of gold

“silver and gold items” or “things made of silver and gold”

precious gifts

“expensive gifts” or “valuable gifts”

translationWords

- [Abraham, Abram](#)
- [servant, slave, slavery](#)
- [bow, bow down](#)
- [Yahweh](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:54-55**UDB:**

⁵⁴ Then they ate a meal and drank. The men who were with Abraham's servant also slept there that night. The next morning, the servant said, "Allow me now to return to my master." ⁵⁵ But her brother and her mother replied, "Let the girl remain with us for about ten days. After that, you may take her and go."

ULB:

⁵⁴ Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master." ⁵⁵ Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go."

translationNotes**he and the men who were with him**

"Abraham's servant and his men"

stayed there overnight

"slept there that night"

arose in the morning

"got up the next morning"

Send me away

"Let me leave and return"

a few more days, at least ten

"at least ten more days"

ten

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

After that

"Then"

translationWords

- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:56-58**UDB:**

⁵⁶ But he replied to them, “Yahweh has made my journey successful, so do not delay me. Let me take her back to my master now!” ⁵⁷ They said, “Let us call the girl and ask her to say what she wants to do.” ⁵⁸ So they summoned Rebekah and asked her, “Will you go with this man now?” She replied, “Yes, I will go.”

ULB:

⁵⁶ But he said to them, “Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master.” ⁵⁷ They said, “We will call the young woman and ask her.” ⁵⁸ So they called Rebekah and asked her, “Will you go with this man?” She replied, “I will go.”

translationNotes**he said**

“Abraham’s servant said”

to them

“to Rebekah’s brother and mother”

Do not hinder me

“Do not delay me” or “Do not make me wait”

Yahweh has prospered my way

Here “way” stands for a journey. AT: “Yahweh has caused me to succeed in the purpose my journey” (See: [Metonymy](#))

Send me on my way

“Allow me to leave”

translationWords

- [Yahweh](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:59-60**UDB:**

⁵⁹ So they sent Rebekah, along with the female servant who had cared for her all her life, to go with Abraham's servant and the men who had come with him. ⁶⁰ Then they asked God to bless Rebekah and said to her, "Our sister, we ask that Yahweh will cause you to have millions of descendants, and allow them to completely defeat all those that hate them."

ULB:

⁵⁹ So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. ⁶⁰ They blessed Rebekah, and said to her,

"Our sister, may you be the mother of thousands of ten thousands,
and may your descendants possess the gate of those who hate them."

translationNotes**So they sent their sister Rebekah**

"So the family sent Rebekah"

their sister

Rebekah was Laban's sister. AT: "their relative" or "Laban's sister"

her female servant

This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Our sister

Rebekah was not the sister to everyone in her family. But they called her this to show that they loved her. AT: "Our dear Rebekah"

may you be the mother of thousands of ten thousands

Here "mother" stands for ancestor. AT: "may you be the ancestor of millions of people" or "may you have very many descendants"

thousands of ten thousands

This means a very large number or an uncountable number. (See: [Numbers](#))

may your descendants possess the gate of those who hate them

Armies would break through the gate of their enemies' cities and conquer the people. AT: "may your descendants completely defeat those who hate them" (See: [Metonymy](#))

translationWords

- [Abraham, Abram](#)
- [servant, slave, slavery](#)
- [bless, blessed, blessing](#)
- [descendant, descended from](#)
- [gate, gate bar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:61-62**UDB:**

⁶¹ Then Rebekah and her servant girls got ready. They got on their camels and went with Abraham's servant. He took Rebekah and left.

⁶² Now Isaac was living in the southern Judean wilderness. He had come from Beer Lahai Roi.

ULB:

⁶¹ Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

⁶² Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi.

translationNotes**Then Rebekah arose, and she and her servant girls mounted the camels**

"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way

"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Now

This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi

This is the name of a water well in the Negev. See how you translated it in [Genesis 16:14](#).

translationWords

- [Rebekah](#)
- [servant, slave, slavery](#)
- [camel](#)
- [Isaac](#)
- [Negev](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:63-65**UDB:**

⁶³ One evening he went out into the field to meditate as he walked. He looked up and was surprised to see some camels coming. ⁶⁴ Rebekah also looked up and saw Isaac. She got off the camel ⁶⁵ and asked the servant, “Who is that man who is approaching?” The servant replied, “That is Isaac, my master.” So she took her veil and covered her face, in order to show modesty in front of him.

ULB:

⁶³ Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! ⁶⁴ Rebekah looked, and when she saw Isaac, she jumped down from the camel. ⁶⁵ She said to the servant, “Who is that man who is walking in the field to meet us?” The servant said, “It is my master.” So she took her veil, and covered herself.

translationNotes**Isaac went out to meditate in the field in the evening**

“One evening Isaac went out to the field to think.” This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!

The word “behold” here alerts us to pay attention to the surprising information that follows. “When he looked up he was surprised to see camels coming”

Rebekah looked

“Rebekah looked up”

she jumped down from the camel

“she quickly got off the camel”

So she took her veil, and covered herself

“So she covered her face with her veil.” This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit. (See: [Symbolic Action](#) and [Assumed Knowledge and Implicit Information](#))

veil

a piece of cloth used to cover a person’s head, shoulders and face

translationWords

- [Isaac](#)
- [meditate](#)
- [Rebekah](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 24:66-67**UDB:**

⁶⁶ The servant told Isaac all that had happened. ⁶⁷ Then Isaac took Rebekah into the tent that had belonged to his mother, Sarah, and she became his wife. He loved her. In this way Isaac was comforted about his mother's death.

ULB:

⁶⁶ The servant recounted to Isaac all the things that he had done. ⁶⁷ Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

translationNotes**took Rebekah, and she became his wife**

Both of these phrases mean that Isaac married Rebekah. AT: "married Rebekah" or "took her as his wife" (See: [Doublet](#))

So Isaac was comforted

This can be stated in active form. AT: "So Rebekah comforted Isaac" (See: [Active or Passive](#))

translationWords

- [servant, slave, slavery](#)
- [Isaac](#)
- [Sarah, Sarai](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 24 General Notes](#)
- [Genesis 24 translationQuestions](#)

Genesis 25 General Notes

Structure and formatting

Some translations prefer to set apart extended or special quotations. The ULB and many other English translations indent the lines of 25:23, which is a quotation.

Special concepts in this chapter

Polygamy

Abraham married another wife. This was sinful of him. Many other Hebrew leaders came to marry multiple wives. This is known as “polygamy.” It has never been an acceptable practice. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Inheritance

In the ancient Near East, inheritance was passed on through the eldest son. Even though Esau and Jacob were twins, it is very important that Esau was born first. It was his birthright to receive his inheritance, but he foolishly gave it up. (See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [birthright](#) and [fool](#), [fools](#), [foolish](#), [folly](#))

Other possible translation difficulties in this chapter

God fulfill's his promise

God begins to fulfill the promise he gave to Abraham about making his descendants numerous. Many of these children through his concubines would become large people groups. This may not be easy to understand without the remainder of the Old Testament and the history it records. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 25:01 Notes](#)

Genesis 25:1-4**UDB:**

¹ Some time after Sarah died, Abraham married another woman, whose name was Keturah. ² She later gave birth to six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan became the father of two sons, Sheba and Dedan. The descendants of Dedan were the people groups of the Assyrians, the Letush, and the Leum. ⁴ The sons of Midian were Ephah, Epher, Hanok, Abida, and Eldaah. They were all descendants of Keturah.

ULB:

¹ Abraham took another wife; her name was Keturah. ² She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people. ⁴ Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

translationNotes**General Information:**

See [How to Translate Names](#).

All these

This refers to the people named in verses 2-4.

translationWords

- [Abraham, Abram](#)
- [Midian, Midianites](#)
- [descendant, descended from](#)
- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:5-6**UDB:**

⁵ Abraham declared that after he died, Isaac would inherit everything he owned. ⁶ But while Abraham was still living, he gave gifts to the sons of his concubines and sent them away to live in a land to the east, to keep them far from his son.

ULB:

⁵ Abraham gave all that he owned to Isaac. ⁶ However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son.

translationNotes**Abraham gave all that he owned to Isaac**

“Isaac inherited all that Abraham owned.” It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

translationWords

- [Abraham, Abram](#)
- [Isaac](#)
- [concubine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:7-8**UDB:**

⁷ Abraham lived until he was 175 years old. ⁸ He died at a very old age and joined his ancestors who had died previously.

ULB:

⁷ These were the days of the years of Abraham's life which he lived, 175 years. ⁸ Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people.

translationNotes**These were the days of the years of Abraham's life which he lived, 175 years**

"These were ... he lived, one hundred and seventy-five years." Abraham lived 175 years. (See: [Numbers](#))

Abraham breathed his last and died

"Abraham took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. AT: "Abraham died" (See: [Doublet](#))

breathed his last

This is a polite way of saying a person died. (See: [Euphemism](#))

at a good old age, an old man with a full life

These two phrases mean basically the same thing and emphasize that Abraham lived a very long time. AT: "when he had lived a very long time and was very old" (See: [Doublet](#))

an old man with a full life

Living a long life is spoken of as if life were a container that becomes full. (See: [Metaphor](#))

he was gathered to his people

This means that after Abraham died, his soul went to the same place as his relatives who died before him. This can be stated in active form. AT: "he joined his family members who had already died" (See: [Idiom](#) and [Active or Passive](#))

translationWords

- [day](#)
- [year](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:9-11**UDB:**

⁹ His sons Isaac and Ishmael buried his body in the cave at Machpelah area, near Mamre, in the field that Abraham had bought from Ephron son of Zohar, a descendant of Heth. ¹⁰ It was there that Isaac and Ishmael buried his body, where Abraham previously buried the body of his wife Sarah. ¹¹ After Abraham died, God blessed his son Isaac. Isaac continued living near Beer Lahai Roi.

ULB:

⁹ Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre. ¹⁰ This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife. ¹¹ After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

translationNotes**the cave of Machpelah, in the field of Ephron**

Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah

Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9](#). (See: [How to Translate Names](#))

Ephron ... Zohar

These are names of men. See how you translated these men's names in [Genesis 23:8](#). (See: [How to Translate Names](#))

which is near Mamre

Machpela was near Mamre.

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this place name in [Genesis 23:17](#). (See: [How to Translate Names](#))

This field Abraham had bought

“Abraham had bought this field”

sons of Heth

“the descendants of Heth” or “the Hittites.” See how you translated this in [Genesis 23:5](#).

Abraham was buried

This can be stated in active form. AT: “They buried Abraham” (See: [Active or Passive](#))

his son

“Abraham’s son”

Beer Lahai Roi

This name means “the well of the living one who sees me.” See how you translated this place name in [Genesis 16:14](#). (See: [How to Translate Names](#))

translationWords

- [Isaac](#)
- [Ishmael](#)
- [bury, buried, burial](#)
- [Hittite](#)
- [Abraham, Abram](#)
- [Sarah, Sarai](#)
- [God](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:12**UDB:**

¹² These are those who descended from Abraham's son, Ishmael, whom Sarah's female slave, Hagar from Egypt, gave birth to.

ULB:

¹² Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

translationNotes**Now**

This word is used in English to introduce a new part of the story and information about Ishmael.

translationWords

- [descendant, descended from](#)
- [Ishmael](#)
- [Hagar](#)
- [Egypt, Egyptian](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:13-16

UDB:

¹³ These were their names, in the order in which they were born: Ishmael's oldest son was named Nebaioth. After him were born Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadar, Tema, Jetur, Naphish, and Kedemah. ¹⁶ The twelve sons of Ishmael became the leaders of the tribes that had those names. They each had their own settlement and campsite.

ULB:

¹³ These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish, and Kedemah. ¹⁶ These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes.

translationNotes

General Information:

See [How to Translate Names](#).

These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes

This can be stated as two sentences. “These were the names of Ishmael's twelve sons. They led tribes that were named after them, and they each had their own villages and campsites”

twelve

“12” (See: [Numbers](#))

princes

Here the word “princes” means that the men were leaders or rules of the tribes; it does not mean that they were the sons of a king.

translationWords

- [Ishmael](#)
- [prince, princess](#)
- [tribe](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:17-18**UDB:**

¹⁷ Ishmael lived until he was 137 years old. Then he died and joined his ancestors who had previously died. ¹⁸ His descendants settled in the area between Shur and Havilah, near the border of Egypt as a person travels toward Asshur. But they did not live in peace together.

ULB:

¹⁷ These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people. ¹⁸ They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

translationNotes**These were the years of the life of Ishmael, 137 years**

“These were ... Ishmael, one hundred and thirty-seven years.” Ishmael lived 137 years. (See: [Numbers](#))

breathed his last and died

The terms “breathed his last” and “died” mean basically the same thing. AT: “died” (See: [Doublet](#))

was gathered to his people

This means that after Ishmael died, his soul went to the same place as his relatives who died before him. This can be stated in active form. AT: “he joined his family members who had already died” (See: [Idiom](#) and [Active or Passive](#))

They lived

“His descendants settled”

from Havilah to Ashhur

“between Havilah and Ashhur”

Havilah

Havilah was located somewhere in the Arabian Desert. See how you translated this in [Genesis 2:11](#). (See: [How to Translate Names](#))

as one goes toward

“in the direction of”

They lived in hostility with each other

Possible meanings are 1) “they did not live in peace together,” or 2) “they lived away from their other relatives.”

translationWords

- [Ishmael](#)
- [Egypt, Egyptian](#)
- [Assyria, Assyrian, Assyrian Empire](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:19-20**UDB:**

¹⁹ This is what happened concerning Abraham's son, Isaac. Abraham became the father of Isaac. ²⁰ When Isaac was forty years old, he married Rebekah, the daughter of Bethuel. Bethuel was one of the descendants of Aram from Paddan Aram. Rebekah was the sister of Laban, who belonged to the Aram people.

ULB:

¹⁹ These were the events concerning Isaac, Abraham's son. Abraham became the father of Isaac. ²⁰ Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean.

translationNotes**These were the events concerning Isaac, Abraham's son**

This sentence introduces the account of Isaac's descendants in Genesis 25:19-35:29. AT: "This is the account of the descendants of Isaac, Abraham's son" (See: [Assumed Knowledge and Implicit Information](#))

forty years old

"40 years old" (See: [Numbers](#))

when he took as his wife Rebekah

"when he married Rebekah"

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22](#). (See: [How to Translate Names](#))

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. (See: [How to Translate Names](#))

translationWords

- [Isaac](#)
- [Abraham, Abram](#)
- [year](#)
- [Rebekah](#)
- [Aram, Aramean, Aramaic](#)
- [Paddan Aram](#)
- [Laban](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:21-22**UDB:**

²¹ For a long time after they were married, Rebekah still had no children. So Isaac prayed to Yahweh concerning his wife, and Yahweh answered his prayer. His wife Rebekah became pregnant. ²² There were two babies in her womb, and they kept jostling each other. So she said, “Why is this happening to me?” So she asked Yahweh about it.

ULB:

²¹ Isaac prayed to Yahweh for his wife because she was childless, and Yahweh answered his prayer, and Rebekah his wife conceived. ²² The children struggled together within her, and she said, “Why is this happening to me?” She went to ask Yahweh about this.

translationNotes**she was childless**

“she was unable to become pregnant”

Rebekah his wife conceived

It can be made explicit that Rebekah was pregnant with two babies at the same time: “Rebekah, his wife, became pregnant with twins” (See: [Assumed Knowledge and Implicit Information](#))

The children struggled together within her

“the babies inside her kept bumping against each other” or “The babies pushed against each other within her”

The children ... within her

Rebekah was pregnant with twins. (See: [Assumed Knowledge and Implicit Information](#))

She went to ask Yahweh about this

“She went and asked Yahweh about this.” It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

translationWords

- [Isaac](#)
- [pray, prayer, prayers, prayed](#)
- [Yahweh](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:23**UDB:**

²³ Yahweh said to her, “Two nations will come from the twins within you. And those two nations will separate from each other, and one will be stronger than the other. And the older will serve the younger.”

ULB:

²³ Yahweh said to her,

”Two nations are in your womb, and two peoples will be separated from within you.

One people will be stronger than the other, and the older will serve the younger.”

translationNotes**said to her**

“said to Rebekah”

Two nations ... serve the younger

This is poetic language. If your language has a way to indicate poetry, you could use it here. (See: [Poetry](#))

Two nations are in your womb

Here “two nations” stands for the two children. Each child will be the father of a nation. AT: “Two nations will come from the twins within you” (See: [Metonymy](#))

two peoples will be separated from within you

Here “two peoples” stands for the two children. Each child will be the father of a people. This can be translated with an active verb. AT: “when you give birth to these two children they will be rivals” (See: [Metonymy](#) and [Active or Passive](#))

the older will serve the younger

Possible meanings are 1) “the older son will serve the younger son” or 2) “the descendants of the older son will serve the descendants of the younger son.” If possible, translate it so that people could understand either meaning.

translationWords

- [Yahweh](#)
- [nation](#)
- [people group, peoples, the people, a people](#)
- [womb](#)
- [serve, service](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:24-26**UDB:**

²⁴ When Rebekah gave birth, it was true! Twin boys were born! ²⁵ The first one born was red, and his body had hair all over it, like a garment made of hair. So they named him Esau. ²⁶ Then his brother was born, grasping Esau's heel. So they named him Jacob. Isaac was sixty years old when the twins were born.

ULB:

²⁴ When it was time for her to give birth, behold, there were twins in her womb. ²⁵ The first child came out red all over like a hairy garment. They called his name Esau. ²⁶ After that, his brother came out. His hand was grasping Esau's heel. He was called Jacob. Isaac was sixty years old when his wife bore them.

translationNotes**behold**

The word "behold" here adds emphasis to what follows. "indeed"

red all over like a hairy garment

Possible meanings are 1) his skin was red and he had a lot of hair on his body or 2) he had a lot of red hair on his body. AT: "red and hairy like a garment made of animal hair" (See: [Simile](#))

Esau

Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

grasping Esau's heel

"holding the back part of Esau's foot"

Jacob

Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

sixty years old

"60 years old" (See: [Numbers](#))

translationWords

- [womb](#)
- [Esau](#)
- [Jacob, Israel](#)
- [year](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:27-28**UDB:**

²⁷ When the boys grew up, Esau became a very good hunter of wild animals. He spent a lot of time out in the fields. However, Jacob was a quiet man who stayed close to the campsite. ²⁸ Isaac liked Esau more, because he enjoyed the taste of the meat of the animals that Esau killed. But Rebekah liked Jacob more.

ULB:

²⁷ The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents. ²⁸ Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob.

translationNotes**became a skillful hunter**

“became good at hunting and killing animals for food”

a quiet man

“a peaceful man” or “a less active man”

who spent his time in the tents

This speaks about time as if it were a commodity that someone could spend. AT: “who remained in the tents much of the time” (See: [Metaphor](#))

Now

This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah. (See: [Background Information](#))

Isaac loved

Here the word “loved” means “favored” or “preferred.”

because he ate the animals that he had hunted

“because he ate the animals that Esau had hunted” or “because he enjoyed eating the wild animal meat that Esau caught”

translationWords

- [Esau](#)
- [Jacob, Israel](#)
- [tent](#)
- [Isaac](#)
- [love, loves, loving, loved](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:29-30**UDB:**

²⁹ One day while Jacob was cooking some stew, Esau came home from the field, very hungry. ³⁰ He said to Jacob, “Give me some of that red stew to eat right now, because I am starving!” (That is why Esau’s other name was Edom.)

ULB:

²⁹ Jacob cooked some stew. Esau came in from the field, and he was weak from hunger. ³⁰ Esau said to Jacob, “Feed me with that red stew. Please, I am exhausted!” That is why his name was called Edom.

translationNotes**Jacob cooked**

Since this is the beginning of a story about something that happened one time, some translators may want to start it with a phrase like “One day, Jacob cooked” in a similar manner to the UDB.

cooked some stew

“boiled some food” or “cooked some soup.” This stew was made of boiled lentils. (See: [Genesis 25:34](#))

he was weak from hunger

“he was weak because he was very hungry” or “he was very hungry”

I am exhausted

“I am weak from hunger” or “I am very hungry”

Edom

Translators may add a footnote that says “The name Edom means ‘red.’”

translationWords

- [Jacob, Israel](#)
- [Esau](#)
- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 25:31-34

UDB:

³¹ Jacob said, “I will give you some if you sell me your right as firstborn to inherit most of our father’s wealth.” ³² Esau replied, “Well, I am about to die from being so hungry. If I die now, my rights will not help me.” ³³ Jacob said, “Swear to me that you are giving me your rights as firstborn!” So that is what Esau did. He sold his firstborn rights to Jacob. ³⁴ Then Jacob gave to Esau some bread and some stew made of lentils. Esau ate and drank, and then he got up and left. By doing that, Esau showed that he was not interested in his rights as firstborn.

ULB:

³¹ Jacob said, “First sell me your birthright.” ³² Esau said, “Look, I am about to die. What good is the birthright to me?” ³³ Jacob said, “First swear to me,” so Esau swore an oath and in that way he sold his birthright to Jacob. ³⁴ Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

translationNotes

birthright

“right as firstborn to inherit most of our father’s wealth”

I am about to die

Esau was exaggerating to emphasize how hungry he was. AT: “I am so hungry I feel like I could die” (See: [Hyperbole and Generalization](#))

What good is the birthright to me?

Esau used a question to emphasize that eating was more important than a birthright. This can be translated as a statement. AT: “My inheritance is no good to me if I die of hunger!” (See: [Rhetorical Question](#))

First swear to me

What Jacob wanted Esau to swear can be stated explicitly. AT: “First swear to me that you will sell me your birthright” (See: [Assumed Knowledge and Implicit Information](#))

lentils

These are like beans, but their seeds are very small, round, and somewhat flat. (See: [Translate Unknowns](#))

Esau despised his birthright

“Esau showed that he did not value his birthright”

translationWords

- [birthright](#)
- [oath, swear, swear by](#)
- [bread](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 25 General Notes](#)
- [Genesis 25 translationQuestions](#)

Genesis 26 General Notes

Special concepts in this chapter

Trust

When things in the land were bad, Isaac did not trust in Yahweh. Instead, he ran to the safety of Egypt. Even when Abraham's descendants did not trust in Yahweh's faithfulness to fulfill his covenant, Yahweh remained faithful to his covenant and blessed Isaac. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#), [faithful](#), [faithfulness](#), [fulfill](#), [fulfilled](#) and [covenant](#), [covenants](#))

Wells

In the ancient Near East, wells were very important strategically. Therefore, they were a sign of power and a sign of God's blessing being upon Isaac.

Other possible translation difficulties in this chapter

"She is my sister"

Isaac was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Rebekah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Isaac's sister, they would have shown favor to him. This is the same thing his father, Abraham, did. (See: [Assumed Knowledge and Implicit Information](#) and [favor](#), [favors](#), [favorable](#), [favoritism](#)).

Links:

- [Genesis 26:01 Notes](#)

Genesis 26:1**UDB:**

¹ Some time later there was a severe famine in the land. That was different from the famine that occurred when Abraham was alive. So Isaac went southeast to the city of Gerar to talk to Abimelech, the king of the Philistine people.

ULB:

¹ Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelech, king of the Philistines at Gerar.

translationNotes**Now**

This word is used here to mark a new part of the story.

a famine happened

“there was a famine” or “there was another famine”

in the land

You can state explicitly the land to which this refers. AT: “in the land where Isaac and his family lived” (See: [Assumed Knowledge and Implicit Information](#))

that had been in the days of Abraham

“that had happened during Abraham’s life” or “that had happened while Abraham was alive”

translationWords

- [famine](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [Abimelech](#)
- [king](#)
- [Philistines](#)
- [Gerar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:2-3**UDB:**

² But Yahweh appeared to him and said, "Do not go down to Egypt! Live in the land that I tell you!
³ Stay in this land, and I will help you and bless you, because it is to you and your descendants that I will give all these lands, and I will do what I solemnly promised to your father.

ULB:

² Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. ³ Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father.

translationNotes**General Information:**

Yahweh begins to speak to Isaac.

appeared to him

"appeared to Isaac"

Do not go down to Egypt

It was common to speak of leaving the promised land as "going down" to another place. (See: [Idiom](#))

for to you and to your descendants, I will give all these lands

"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father

"I will do what I promised Abraham your father I would do"

translationWords

- [Yahweh](#)
- [Egypt, Egyptian](#)
- [bless, blessed, blessing](#)

- descendant, descended from
- fulfill, fulfilled
- oath, swear, swear by

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:4-5**UDB:**

⁴ I will cause your descendants to be as numerous as the stars in the sky. I will give to your descendants all these lands, and I will cause your descendants to be a blessing to all the people groups on the earth. ⁵ I will do that because Abraham obeyed me. He obeyed all that I told him to do, all that I commanded him to do, all that I declared and all the laws that I gave him.”

ULB:

⁴ I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed. ⁵ I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws.”

translationNotes**General Information:**

Yahweh continues speaking to Isaac.

I will multiply your descendants

“I will cause you to have very many descendants.”

like the stars of heaven

This speaks about the number of Isaac’s descendants as if they were the same as the number of stars. See how you translated this in [Genesis 22:17](#). (See: [Simile](#))

heaven

This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed

This can be stated in active form. AT: “I will bless all the nations of the earth” (See: [Active or Passive](#))

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws

The phrases “obeyed my voice” and “kept my instructions, my commandments, my statutes, and my laws” mean basically the same thing. AT: “Abraham obeyed me and did everything I commanded him to do” (See: [Parallelism](#))

obeyed my voice

Here “voice” stands for Yahweh. AT: “obeyed me” (See: [Synecdoche](#))

translationWords

- [multiply](#)
- [descendant, descended from](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [nation](#)
- [bless, blessed, blessing](#)
- [Abraham, Abram](#)
- [obey, obedient, obedience](#)
- [instruct, instruction](#)
- [command, commands, commanded, commandment, commandments](#)
- [statute, statutes](#)
- [law, principle](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:6-8**UDB:**

⁶ So Isaac stayed in Gerar along with his wife and sons.

⁷ When the men in Gerar asked who that woman was, Isaac said, “She is my sister.” He said that because he was afraid to say, “She is my wife.” He thought, “Rebekah is very beautiful, so they will want her. They will kill me to get her.” ⁸ When Isaac had been there a long time, one day Abimelech, the king of the Philistine people, looked down from a window in his palace and was surprised to see Isaac caressing his wife Rebekah.

ULB:

⁶ So Isaac settled in Gerar. ⁷ When the men of the place asked him about his wife, he said, “She is my sister.” He feared to say, “She is my wife,” because he thought, “The men of this place will kill me to get Rebekah, because she is so beautiful.” ⁸ After Isaac had been there a long time, Abimelech king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife.

translationNotes**So Isaac settled in Gerar**

Only Isaac is mentioned because he is the leader of the family, but his whole family was with him. AT: “So Isaac and his family settled in Gerar” (See: [Assumed Knowledge and Implicit Information](#))

He feared to say

Here “fear” refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. “He was afraid to say”

to get Rebekah

“in order to take Rebekah”

He saw, behold, Isaac

The word “behold” shows that what Abimelech saw surprised him. AT: “And he was surprised to see that Isaac”

was caressing Rebekah

Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

translationWords

- Isaac
- Gerar
- fear, fears, afraid
- Rebekah
- Abimelech
- king
- Philistines

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:9-11**UDB:**

⁹ So Abimelech summoned Isaac and said to him, “Now I realize that she is really your wife! So why did you say, ‘She is my sister?’” Isaac replied to him, “I said that because I thought that someone here might kill me to get her.” ¹⁰ Abimelech said, “You should not have done this to us! One of our people might have slept with your wife, and you would have caused us to be guilty of a great sin!” ¹¹ Then Abimelech commanded all his people, saying, “Do not harm this man or his wife! Anyone who does that will surely be executed!”

ULB:

⁹ Abimelech called Isaac to him and said, “Look, certainly she is your wife. Why did you say, ‘She is my sister?’” Isaac said to him, “Because I thought someone might kill me to get her.” ¹⁰ Abimelech said, “What is this you have done to us? One of the people might easily have slept with your wife, and you would have brought guilt upon us.” ¹¹ So Abimelech warned all the people and said, “Whoever touches this man or his wife will surely be put to death.”

translationNotes**Abimelech called Isaac to him**

Abimelech probably sent someone to tell Isaac that Abimelech wanted to see him. AT: “Abimelech sent someone to bring Isaac to him” (See: [Metonymy](#))

Why did you say, ‘She is my sister’?

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “Why did you say that she is your sister?” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

to get her

“so he could take her”

What is this you have done to us?

Abimelech used this question to scold Isaac. AT: “You should not have done this to us!” (See: [Rhetorical Question](#))

you would have brought guilt upon us

This speaks about causing someone to be guilty as if “guilt” were an object that is placed on someone. AT: “you would have caused us to be guilty of taking a man’s wife” (See: [Metaphor](#))

upon us

Here “us” refers to Abimelech and his people. (See: [Exclusive and Inclusive “We”](#))

Whoever touches this man

Here “touches” means to touch in a harmful way. AT: “Whoever harms this man” (See: [Idiom](#))

will surely be put to death

Abimelech may have intended to tell someone to kill anyone who might harm Isaac or Rebekah. This can be stated in active form. AT: “I will put him to death” or “I will order my men to kill him” (See: [Active or Passive](#))

translationWords

- [Abimelech](#)
- [Isaac](#)
- [sleep with, have relations with, lovemaking](#)
- [guilt, guilty](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:12-14**UDB:**

¹² Isaac planted grain in that land that year, and he harvested a very large crop, because Yahweh had blessed him. ¹³ Isaac continued to acquire more and more possessions, until finally he became very wealthy. ¹⁴ He had large herds of sheep, goats, and cattle, and many slaves. Because of that, the Philistine people envied him.

ULB:

¹² Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him. ¹³ The man became rich, and grew more and more until he became very great. ¹⁴ He had many sheep and cattle, and a large household. The Philistines envied him.

translationNotes**General Information:**

This begins a new part of the story. It changes from telling about Isaac calling Rebekah his sister, and it starts to tell about how Isaac became very rich and the Philistines were jealous of him.

in that land

“in Gerar”

a hundredfold

This means “one hundred times as much as he planted.” It can be translated more generally as “a very large crop.” (See: [Numbers](#))

The man became rich

“Isaac became rich” or “He became rich”

grew more and more until he became very great

“he gained more and more until he became very wealthy”

sheep

This may also include goats. (See: [Assumed Knowledge and Implicit Information](#))

a large household

Here “household” stands for workers or servants. AT: “many servants” (See: [Metonymy](#))

The Philistines envied him

“The Philistines were jealous of him”

translationWords

- [Isaac](#)
- [reap, reaper](#)
- [year](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [sheep, ram, ewe](#)
- [cow, calf, bull, cattle](#)
- [household](#)
- [Philistines](#)
- [envy, covet](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:15-17**UDB:**

¹⁵ So all the wells that the servants of his father Abraham had dug, the people filled up with earth.
¹⁶ Then Abimelech said to Isaac, “You have become more numerous than we are, so I want you to leave from our area.” ¹⁷ So Isaac and his family moved from there. They went and set up their tents in the Valley of Gerar and settled there.

ULB:

¹⁵ Now all the wells that his father’s servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth. ¹⁶ Abimelech said to Isaac, “Go away from us, for you are much mightier than we.” ¹⁷ So Isaac departed from there and settled in the Valley of Gerar, and lived there.

translationNotes**Now**

Here this word does not mean “at this moment.” It is indicating where the action in the story begins. It can be translated with the connecting word “So” to show that this is a result of what happened in [Genesis 26:12-13](#). (See: [Connecting Words](#))

in the days of Abraham his father

The phrase “in the days of” stands for a person’s lifetime. AT: “when Abraham, his father, was living” or “during his father Abraham’s lifetime”

Abimelech said

Possible meanings are 1) this is another action to force Isaac and his people to leave. AT: “Then Abimelech said” or “Finally Abimelech said” or 2) Abimelech made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac. AT: “Therefore Abimelech said” (See: [Connecting Words](#))

much mightier than we

“much stronger than we are”

So Isaac departed

Only Isaac is mentioned because he is the leader, but his family and servants went with him. AT: “So Isaac and his household left” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [well, cistern](#)
- [ancestor, father, forefather](#)
- [servant, slave, slavery](#)
- [Philistines](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:18**UDB:**

¹⁸ There were several wells in that area that had been dug when Isaac's father Abraham was living, but Philistine people had filled them up with earth after Abraham died. But Isaac and his servants dug the wells out again, and Isaac gave the wells the same names that his father had given to them.

ULB:

¹⁸ Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them.

translationNotes**Isaac dug out**

Here "Isaac" stands for Isaac and his servants. AT: "Isaac and his servants dug out" (See: [Synecdoche](#))

which they had dug

"which Abraham's servants had dug"

in the days of Abraham his father

"during his father Abraham's lifetime" or "when Abraham, his father, was living"

The Philistines had stopped them up

This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, as in the UDB. or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up." (See: [Order of Events](#))

had stopped them up

"had filled them with earth"

translationWords

- [well, cistern](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:19-20**UDB:**

¹⁹ Isaac's servants dug in the valley and discovered a well of fresh water. ²⁰ But the men who herded animals in the Valley of Gerar argued with the men who took care of Isaac's animals. They said, "The water in this well is ours!" So Isaac named the well Esek, which means "dispute," because they disputed about who owned it.

ULB:

¹⁹ When Isaac's servants dug in the valley, they found there a well of flowing water. ²⁰ The herds-men of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac called that well "Esek," because they had quarreled with him.

translationNotes**flowing water**

This phrase refers to a natural spring they uncovered when they were digging a new well. It provided a continuous flow of fresh drinking water. AT: "fresh water" (See: [Idiom](#))

herdsmen

"men who tended the herds"

This water is ours

Here "ours" refers to the herdsmen of Gerar. (See: [Exclusive and Inclusive "We"](#))

Esek

Translators may also add a footnote that says "The name Esek means 'quarrel' or 'argue.'" (See: [How to Translate Names](#))

translationWords

- [Isaac](#)
- [servant, slave, slavery](#)
- [well, cistern](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:21-22**UDB:**

²¹ Then Isaac’s servants dug another well, but they quarreled about who owned that one also. So Isaac named it Sitnah, which means “opposition.” ²² They moved on from there and dug another well, but this time no one quarreled about who owned it. So he named it Rehoboth, which means “empty place,” saying, “Yahweh has given us an empty place to live in, a place that is not wanted by other people, and we will become very prosperous here.”

ULB:

²¹ Then they dug another well, and they quarreled over that, too, so he gave it the name of “Sitnah.”
²² He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, “Now Yahweh has made room for us, and we will prosper in the land.”

translationNotes**Then they dug**

“Then Isaac’s servants dug”

they quarreled

“the herdsmen of Gerar argued with Isaac’s herdsmen”

so he gave it

“so Isaac gave it”

Sitnah

Translators may add a footnote that says “The name Sitnah means ‘oppose’ or ‘accuse.’” (See: [How to Translate Names](#))

Rehoboth

Translators may add a footnote that says “The name Rehoboth means ‘make room for’ or ‘empty place.’” (See: [How to Translate Names](#))

us ... we

Isaac was speaking about himself and his household.

translationWords

- [well, cistern](#)
- [prosper, prosperity, prosperous](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:23-25**UDB:**

²³ From there Isaac went up to Beersheba. ²⁴ The first night that he was there, Yahweh appeared to him and said, “I am the God whom your father Abraham worshiped. Do not be afraid of anything. I will help you and bless you, and because of what I promised my servant Abraham, I will greatly increase the number of your descendants.” ²⁵ So Isaac built an altar there and offered a sacrifice to worship Yahweh. He set up their tents there, and his servants started to dig a well.

ULB:

²³ Then Isaac went up from there to Beersheba. ²⁴ Yahweh appeared to him that same night and said, “I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham’s sake.” ²⁵ Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

translationNotes**Isaac went up from there to Beersheba**

Here “went up” is probably a reference to going north. Say that he departed in the most natural way for your language. AT: “Isaac left there and went to Beersheba”

multiply your descendants

“will cause your descendants to increase greatly” or “will cause your descendants to be very many”

for my servant Abraham’s sake

“for my servant Abraham” or you can make the full meaning explicit. AT: “because I promised my servant Abraham that I would do this” (See: [Assumed Knowledge and Implicit Information](#))

Isaac built an altar there

You can make explicit why Isaac built an altar. AT: “Isaac built an altar there to sacrifice to Yahweh” (See: [Assumed Knowledge and Implicit Information](#))

called on the name of Yahweh

To “call on” means to pray or to worship. Here “name” stands for Yahweh. AT: “prayed to Yahweh” or “worshiped Yahweh” (See: [Metonymy](#))

translationWords

- Beersheba
- Yahweh
- Abraham, Abram
- bless, blessed, blessing
- multiply
- descendant, descended from
- servant, slave, slavery
- altar, altars
- name, names, named
- tent

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:26-27

UDB:

²⁶ While they were digging the well, King Abimelech came to Isaac from Gerar, along with Ahuzzath, his advisor, and Phicol, the commander of his army. ²⁷ Isaac asked them, “You acted in a hostile way toward me before and sent me away. So why have you come to me now?”

ULB:

²⁶ Then Abimelech went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army. ²⁷ Isaac said to them, “Why are you coming to me, since you hate me and have sent me away from you?”

translationNotes

went to him

“went to Isaac”

Ahuzzath

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

his friend

Possible meanings are 1) “Abimelech’s friend” or 2) “Abimelech’s advisor.”

Phicol

This is the name of a man. See how you translated his name in [Genesis 21:22](#). (See: [How to Translate Names](#))

translationWords

- [Abimelech](#)
- [Gerar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:28-29**UDB:**

²⁸ One of them answered, "We have seen that Yahweh helps you. So we said to each other, 'We should have an agreement between ourselves and Isaac.' So we should make a peace treaty with you, ²⁹ stating that you will not harm us, in the same way that we did not molest you. We always treated you well, and we sent you away peacefully. And now Yahweh is blessing you."

ULB:

²⁸ Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you, ²⁹ that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh."

translationNotes**they said**

This refers to Abimelech, Ahuzzath, and Phicol. One of them spoke and the other two agreed with what he said. It does not mean they all spoke at the same time. AT: "one of them said"

We have clearly seen

"We know" or "We are certain"

So let us make a covenant

"So we want to make a covenant"

and as we have treated you well

This can also be translated as the beginning of a new sentence. "We have done only good to you"

you are blessed by Yahweh

This can be stated in active form. AT: "Yahweh has blessed you" (See: [Active or Passive](#))

translationWords

- [Yahweh](#)
- [oath, swear, swear by](#)

- [covenant, covenants](#)
- [peace, peaceful](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:30-31**UDB:**

³⁰ So Isaac made a feast for them, and they all ate and drank. ³¹ Early the next morning they all swore to each other that they would do what they had promised. Then Isaac sent them home peacefully.

ULB:

³⁰ So Isaac made a feast for them, and they ate and drank. ³¹ They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace.

translationNotes**Isaac made a feast for them, and they ate and drank**

Eating a meal together was a part of making a covenant with one another. (See: [Assumed Knowledge and Implicit Information](#))

for them

Here “them” refers to “Abimelech, Ahuzzath, and Phicol”

they ate

Here “they” refers to Isaac, Abimelech, Ahuzzath, and Phicol. AT: “they all ate”

They rose early

“They awoke early”

translationWords

- [Isaac](#)
- [feast](#)
- [oath, swear, swear by](#)
- [peace, peaceful](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:32-33

UDB:

³² That day Isaac's servants came to him and told him about the well that they had finished digging. They said, "We found water in the well!" ³³ Isaac named the well Shibah, which sounds like the Hebrew word that means "oath." To the present time the town there has the name Beersheba which means "peace treaty well."

ULB:

³² That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water." ³³ He called the well Shibah, so the name of that city is Beersheba to this day.

translationNotes

He called the well Shibah

"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'" (See: [How to Translate Names](#))

Beersheba

Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven." (See note on [Genesis 21:32](#))

translationWords

- [servant, slave, slavery](#)
- [well, cistern](#)
- [Beersheba](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 26:34-35**UDB:**

³⁴ When Esau was forty years old, he married Judith, the daughter of Beeri, and Basemath, the daughter of Elon. Both of those women were descendants of Heth, not from Isaac's clan. ³⁵ Esau's two wives made life miserable for Isaac and Rebekah.

ULB:

³⁴ When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. ³⁵ They brought sorrow to Isaac and Rebekah.

translationNotes**General Information:**

Most of Genesis 26 was about Isaac. These verses are about his older son Esau.

forty

“40” (See: [Numbers](#))

he took a wife

“he married.” You can state explicitly that he married two women. AT: “he took two wives” (See: [Assumed Knowledge and Implicit Information](#))

Judith ... Basemath

These are the names of Esau's wives. (See: [How to Translate Names](#))

Beeri ... Elon

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

the Hittite

“the descendant of Heth” or “a descendant of Heth.” The Hittite people were the descendants of Heth. (See: [How to Translate Names](#))

They brought sorrow to Isaac and Rebekah

Here “they” refers to Judith and Basemath. To make someone sorrowful or miserable is spoken of as if “sorrow” were an object that a person could bring to another person. AT: “They made Isaac and Rebekah sorrowful” or “Isaac and Rebekah were miserable because of them” (See: [Metaphor](#))

translationWords

- [Esau](#)
- [year](#)
- [Hittite](#)
- [Isaac](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 26 General Notes](#)
- [Genesis 26 translationQuestions](#)

Genesis 27 General Notes

Structure and formatting

Some translations prefer to set apart extended or special quotations. The ULB and many other English translations indent the lines of 27:27-29, 39-40, which are quotations.

Special concepts in this chapter

Blessing

In the ancient Near East, a father's blessing was very important. This spoken blessing was legally binding. Jacob previously received the birthright from Esau and was guaranteed the double portion of land and money that was supposed to be inherited by the older son, Esau. In this chapter, Jacob tricks Isaac into giving him Esau's blessing. This means that he is to inherit the promises of the covenant Yahweh made with Abraham. (See: [bless](#), [blessed](#), [blessing](#), [birthright](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#), [promise](#), [promises](#), [promised](#) and [covenant](#), [covenants](#))

Links:

- [Genesis 27:01 Notes](#)

Genesis 27:1-2**UDB:**

¹ When Isaac was old, he became almost blind. One day he summoned Esau, his firstborn son, and said to him, “My son?” He replied, “Here I am!” ² Isaac said, “Listen to me. I am very old, and I do not know when I will die.

ULB:

¹ When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, “My son.” He said to him, “Here I am.” ² He said, “See here, I am old. I do not know the day of my death.

translationNotes**his eyes were dim**

This speaks about being nearly blind as if the eyes were a lamp and the light has nearly gone out. AT: “he was nearly blind” or “he was almost blind” (See: [Metaphor](#))

He said to him

“And Esau replied”

Here I am

“I am here” or “I am listening.” See how you translated this in [Genesis 22:1](#).

He said

“Then Isaac said”

See here

The phrase “see here” adds emphasis to what follows. AT: “Listen carefully” (See: [Assumed Knowledge and Implicit Information](#))

I do not know the day of my death

It is implied that Isaac knows he will die soon. AT: “I may die any day now” (See: [Assumed Knowledge and Implicit Information](#))

death

This refers to physical death.

translationWords

- [Isaac](#)
- [Esau](#)
- [death, die, dead](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:3-4**UDB:**

³ So take now your bow and quiver full of arrows and go out into the countryside, and hunt for a wild animal for me. ⁴ Kill one and prepare the kind of tasty meat that I like. Then bring it to me so that after I eat it, I can give you a blessing before I die.”

ULB:

³ Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me. ⁴ Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die.”

translationNotes**General Information:**

Isaac continues giving instructions to his older son Isaac.

your weapons

“your hunting equipment”

your quiver

A quiver is a case for holding arrows. AT: “your quiver of arrows” (See: [Assumed Knowledge and Implicit Information](#))

hunt game for me

“hunt a wild animal for me”

Make delicious food for me, the sort that I love

The word “delicious” refers to something that tastes very good. AT: “Cook for me the tasty meat that I love” (See: [Assumed Knowledge and Implicit Information](#))

bless you

In Bible times, a father would often pronounce a formal blessing on his children.

translationWords

- [bow and arrow](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:5-7**UDB:**

⁵ Rebekah was listening as Isaac said that to his son, Esau. So when Esau left the tent to go hunting,
⁶ Rebekah said to her son, Jacob, "Listen to me. I heard your father talking to your brother, Esau, saying,
⁷ 'Go and kill some wild animal and bring it here, and prepare the meat in a tasty way, so that I may eat it. Then before I die I will give you my blessing while Yahweh is listening.'

ULB:

⁵ Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back. ⁶ Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, ⁷ 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

translationNotes**Now**

The word "now" shows a change of emphasis to Rebekah and Jacob. (See: [Background Information](#)).

Rebekah heard it when Isaac spoke to Esau his son

"Rebekah heard Isaac speaking to his son Esau"

Esau went ... bring it back

The words "So when" can be added to show that Rebekah speaks to Jacob because of what she heard, and she is speaking to him while Esau is gone. AT: "So when Esau went ... bring it back," (See: [Connecting Words](#))

to Esau his son ... to Jacob her son

Esau and Jacob were both sons of Isaac and Rebekah. They are called "his son" and "her son" to emphasize that one parent preferred one son over the other son.

See here

The phrase "see here" adds emphasis to what follows. AT: "Listen carefully"

He said, 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "He told Esau to 'hunt a wild animal, and to make the tasty meat that he loves.' Then before he dies, Isaac will bless Esau in the presence of Yahweh." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Bring me game

"Bring me a wild animal that you hunt and kill"

make me delicious food

"cook for me the tasty meat that I love." See how this was translated in [Genesis 27:04](#).

bless you in the presence of Yahweh

"bless you before Yahweh"

before my death

"before I die"

translationWords

- [Rebekah](#)
- [Isaac](#)
- [Esau](#)
- [Jacob, Israel](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:8-10**UDB:**

⁸ So now, my son, do what I am telling you. ⁹ Go out to the flock and kill two nice young goats and bring the meat to me. Then I will prepare some tasty food for your father, the way he likes it. ¹⁰ Then you can take it to your father, in order that he can eat it, and then he will give you his blessing before he dies.”

ULB:

⁸ Now therefore, my son, obey my voice as I command you. ⁹ Go to the flock, and bring me two good young goats; and I will make delicious food from them for your father, just like he loves. ¹⁰ You will take it to your father, so that he may eat it, so that he may bless you before his death.”

translationNotes**General Information:**

Rebekah continues to speak to her younger son Jacob.

Now

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

obey my voice as I command you

Rebekah said “my voice” to refer to what she was saying. AT: “obey me and do what I tell you” (See: [Metonymy](#))

I will make delicious food from them for your father, just like he loves

The word “delicious” refers to something that tastes very good. See how a similar sentence was translated in [Genesis 27:4](#).

You will take it to your father

“Then take it to your father”

so that he may eat it, so that he may bless you

“and after he eats it, he will bless you”

he may bless you

The word “bless” refers to the formal blessing a father pronounces on his children.

before his death

“before he dies”

translationWords

- [obey, obedient, obedience](#)
- [command, commands, commanded, commandment, commandments](#)
- [flock, herd](#)
- [goat, kid](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:11-12**UDB:**

¹¹ But Jacob said to his mother Rebekah, "My brother Esau's skin has hair all over it, and my skin is not like that! My skin is smooth! ¹² What will happen if my father touches me? He will realize that I am tricking him, and I will bring a curse on myself, not a blessing!"

ULB:

¹¹ Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man. ¹² Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing."

translationNotes**I am a smooth man**

"I am a man with smooth skin" or "I am not hairy"

I will seem to him as a deceiver

"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing

Being cursed or blessed is spoken of as if a curse and a blessing are objects that are placed on a person. AT: "Then because of this, he will curse me and not bless me" (See: [Metaphor](#))

translationWords

- [Jacob, Israel](#)
- [Rebekah](#)
- [Esau](#)
- [deceive, deceit, deception, deceptive](#)
- [curse, cursed, curses, cursing](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:13-14**UDB:**

¹³ His mother said to him, “If that happens, my son, let the curse be on me. You do what I am telling you. Go and get the goats for me!” ¹⁴ So Jacob went and killed two goats and brought them to his mother. Then his mother prepared some tasty food, just the way his father liked.

ULB:

¹³ His mother said to him, “My son, let any curse fall on me. Just obey my voice, and go, bring them to me.” ¹⁴ So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved.

translationNotes**My son, let any curse fall on me**

“let your curse be on me, my son.” Being cursed is spoken of as if the curse were on object that is placed on the person. AT: “let your father curse me instead of you, my son” (See: [Metaphor](#))

obey my voice

Rebekah said “my voice” to refer to what she was saying. AT: “obey what I tell you” or “obey me” (See: [Metonymy](#))

bring them to me

“bring me the young goats”

made delicious food, just like his father loved

The word “delicious” refers to something that tastes very good. See how a similar sentence was translated in [Genesis 27:4](#).

translationWords

- [curse, cursed, curses, cursing](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:15-17**UDB:**

¹⁵ Then Rebekah took her older son Esau's best clothes that were with her in the tent, and she put them on her younger son Jacob. ¹⁶ She also put the skins of the young goats on his hands and the smooth part of his neck. ¹⁷ Then she put into his hands some bread and the tasty food that she had prepared.

ULB:

¹⁵ Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son. ¹⁶ She put the skins of the young goats on his hands and on the smooth part of his neck. ¹⁷ She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

translationNotes**She put the skins of the young goats on his hands**

The goat skins still had the hair on them.

She put the delicious food and the bread that she had prepared into the hand of her son Jacob

“She gave to her son Jacob the delicious food and bread which she had prepared”

translationWords

- [Rebekah](#)
- [Esau](#)
- [Jacob, Israel](#)
- [goat, kid](#)
- [bread](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:18-19**UDB:**

¹⁸ Jacob took it and went to his father and said, “My father!” Isaac replied, “I am here; which of my sons are you?” ¹⁹ Jacob said to his father, “I am Esau, your firstborn son. I did what you told me to do. Sit up and eat some of the meat so that you can bless me.”

ULB:

¹⁸ Jacob went to his father and said, “My father.” He said, “Here I am; who are you, my son?” ¹⁹ Jacob said to his father, “I am Esau your firstborn; I have done as you said to me. Now sit up and eat some of my game, that you may bless me.”

translationNotes**He said**

“And his father replied” or “Isaac replied”

Here I am

“Yes, I am listening” or “Yes, what is it?” See how you translated this in [Genesis 22:1](#).

I have done as you said to me

“I have done what you told me to do”

some of my game

The word “game” refers to wild animals that someone hunts and kills. See how “game” was translated in [Genesis 27:3](#).

translationWords

- [Jacob, Israel](#)
- [ancestor, father, forefather](#)
- [Esau](#)
- [firstborn](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:20-21**UDB:**

²⁰ But Isaac asked his son, “My son, how is it that you were able to find and kill an animal so quickly?” Jacob replied, “Because Yahweh, whom you worship, enabled me to be successful.” ²¹ Isaac said to Jacob, “Come near to me, my son, so that I can touch you and find out whether you are really my son Esau.”

ULB:

²⁰ Isaac said to his son, “How is it that you have found it so quickly, my son?” He said, “Because Yahweh your God brought it to me.” ²¹ Isaac said to Jacob, “Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not.”

translationNotes**He said**

“Jacob replied”

brought it to me

This is an idiom meaning that God caused it to happen. AT: “helped me to succeed while hunting” (See: [Idiom](#))

whether you are my true son Esau or not

“if you are really my son Esau”

translationWords

- [Isaac](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:22-23

UDB:

²² So Jacob went close to his father, Isaac. Isaac touched him and said, “The voice is the voice of Jacob, but the hands feel hairy, like the hands of his older brother, Esau.” ²³ Isaac did not recognize him, because he was blind and because Jacob’s hands were hairy, like those of his older brother, Esau. So Isaac got ready to bless him.

ULB:

²² Jacob went over to Isaac his father; and Isaac touched him and said, “The voice is Jacob’s voice, but the hands are the hands of Esau.” ²³ Isaac did not recognize him, because his hands were hairy, like his brother Esau’s hands, so Isaac blessed him.

translationNotes

Jacob went over to Isaac his father

“Jacob approached Isaac his father”

The voice is Jacob’s voice

Here Issac speaks of Jacob’s voice as representing Jacob. AT: “You sound like Jacob” (See: [Synecdoche](#))

but the hands are the hands of Esau

Here Issac speaks of Esau’s hands as representing Esau. AT: “but your hands feel like Esau’s hands” (See: [Synecdoche](#))

translationWords

- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:24-25

UDB:

²⁴ But first Isaac asked, “Are you really my son Esau?” Jacob replied, “Yes, I am.” ²⁵ Isaac said, “My son, bring me some of the meat that you have cooked, so that I may eat it and then give you my blessing.” So Jacob brought him some, and he ate it. Jacob also brought him some wine, and he drank it.

ULB:

²⁴ He said, “Are you really my son Esau?” He replied, “I am.” ²⁵ Isaac said, “Bring the food to me, and I will eat of your game, so that I may bless you.” Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank.

translationNotes

He said

Isaac asks this question before blessing his son. AT: “But first Isaac asked” (See: [Order of Events](#))

eat of your game

The word “game” refers to a wild animal that people hunt and kill. See how “game” was translated in [Genesis 27:7](#).

he drank

“Isaac drank it”

translationWords

- [Esau](#)
- [Isaac](#)
- [bless, blessed, blessing](#)
- [Jacob, Israel](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:26-27**UDB:**

²⁶ Then his father, Isaac, said to him, “My son, come here and kiss me.” ²⁷ So Jacob went to him, and his father kissed him on the cheek. Isaac smelled the smell of the clothes Jacob was wearing. They smelled like Esau’s clothes. So he said, “Truly, the smell of my son is like the smell of a field that Yahweh has blessed.

ULB:

²⁶ Then his father Isaac said to him, “Come near now and kiss me, my son.” ²⁷ Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

”See, the smell of my son is like the smell of a field that Yahweh has blessed.

translationNotes**he smelled the smell of his clothes and blessed him**

It can be made explicit that the clothes smelled like Esau’s clothes. AT: “he smelled his clothes and they smelled like Esau’s clothes, so Isaac blessed him” (See: [Assumed Knowledge and Implicit Information](#))

he smelled

“Isaac smelled”

the smell

“the scent”

blessed him

“then he blessed him.” This refers to the formal blessing a father pronounces on his children.

See, the smell of my son

The word “see” is used as an emphatic figure of speech to mean “it is true.” AT: “Truly, the smell of my son”

that Yahweh has blessed

Here the word “blessed” means that Yahweh has caused good things to happen to the field and it has become fruitful. AT: “that Yahweh has caused to be very productive” (See: [Idiom](#))

translationWords

- [Isaac](#)
- [kiss](#)
- [Jacob, Israel](#)
- [bless, blessed, blessing](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:28**UDB:**

²⁸ I ask that God will send down to you dew from heaven to water your fields, and cause you to have abundant crops from the soil, and good harvests of grain, and grapes for wine.

ULB:

²⁸ May God give you a portion of the dew of heaven, a portion of the fatness of the earth, and plenty of grain and new wine.

translationNotes**General Information:**

This is Isaac's blessing. He thought he was speaking to Esau, but he was speaking to Jacob.

give you

Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants. (See: [Forms of You](#) and [Synecdoche](#))

dew of heaven

"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. AT: "night mist from heaven to water your crops" (See: [Assumed Knowledge and Implicit Information](#))

fatness of the earth

Having fertile land is spoken of as if the earth were fat or rich. AT: "good soil for producing crops" (See: [Metaphor](#))

plenty of grain and new wine

If "grain" and "wine" are unknown, this can be stated more generally. AT: "plenty of food and drink" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [God](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [grain](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:29**UDB:**

²⁹ I ask that people of many people groups serve you and bow down to you. I ask that you rule over your brothers, and that your mother's descendants also bow down to you. I ask that God curse those who curse you, and bless those who bless you."

ULB:

²⁹ May peoples serve you and nations bow down to you.

Be master over your brothers, and may your mother's sons bow down to you.

May every one who curses you be cursed; may every one who blesses you be blessed."

translationNotes**you ... your**

Here these pronouns are singular and refer to Jacob. But the blessing also applies to Jacob's descendants. (See: [Forms of You](#) and [Synecdoche](#))

nations bow down

Here "nations" refers to the people. AT: "people from all nations bow down" (See: [Metonymy](#))

bow down

This means to bend over to humbly express respect and honor toward someone. (See: [Symbolic Action](#))

Be master over your brothers

"Become a master over your brothers"

your brothers ... your mother's sons

Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have. (See: [Synecdoche](#))

may your mother's sons bow down to you

"your mother's sons will bow down to you"

May every one who curses you be cursed

This can be stated in active form. AT: “May God curse everyone who curses you” (See: [Active or Passive](#))

may every one who blesses you be blessed

This can be stated in active form. AT: “May God bless everyone who blesses you” (See: [Active or Passive](#))

translationWords

- [people group, peoples, the people, a people](#)
- [serve, service](#)
- [nation](#)
- [bow, bow down](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [curse, cursed, curses, cursing](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:30-31**UDB:**

³⁰ After Isaac had finished blessing Jacob, and Jacob had just left the room where his father was, his older brother, Esau, returned from hunting. ³¹ Esau cooked some tasty meat and brought it to his father. He said to his father, “My father, please sit up and eat some of the meat that I have cooked, so that you can then give me your blessing!”

ULB:

³⁰ As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. ³¹ He also made delicious food and brought it to his father. He said to his father, “Father, get up and eat some of your son’s game, so that you may bless me.”

translationNotes**had scarcely gone out from the presence of Isaac his father**

“had just left the tent of Isaac his father”

delicious food

“tasty meat that I love.” See how this was translated in [Genesis 27:3](#).

some of your son’s game

Here “your son’s” was a polite way of Esau referring to his own food he prepared. (See: [First, Second, or Third Person](#))

your son’s game

The word “game” refers to wild animals that people hunt to eat. See how “game” was translated in [Genesis 27:7](#).

bless me

This refers to the formal blessing a father pronounces on his children.

translationWords

- Isaac
- bless, blessed, blessing
- Jacob, Israel
- Esau

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:32-33

UDB:

³² His father, Isaac, said to him, “Who are you?” He answered, “I am Esau, your firstborn son!” ³³ Then Isaac began to tremble very violently. He said, “Then who is it that brought me some meat from an animal that he had hunted and killed, and I ate it all? He was here just before you came. I blessed him, and I cannot take back that blessing.”

ULB:

³² Isaac his father said to him, “Who are you?” He said, “I am your son, your firstborn, Esau.” ³³ Isaac trembled very much and said, “Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed.”

translationNotes

said to him

“said to Esau”

Isaac trembled

“Isaac began to shake”

hunted this game

Game refers to a wild animal that people hunt and kill. See how “game” was translated in [Genesis 27:7](#).

translationWords

- Isaac
- ancestor, father, forefather
- firstborn
- Esau
- bless, blessed, blessing

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:34-35**UDB:**

³⁴ When Esau heard those words of his father, he cried loudly. He was very disappointed. He said to his father, “My father, bless me, too!” ³⁵ But his father said, “Your brother came, tricked me, and took your blessing!”

ULB:

³⁴ When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, “Bless me, me also, my father.” ³⁵ Isaac said, “Your brother came here deceitfully and has taken away your blessing.”

translationNotes**he cried with a very great and bitter cry**

Esau’s anguish was similar to the taste of something bitter. AT: “he cried loudly” (See: [Metaphor](#))

has taken away your blessing

This is a figure of speech meaning Jacob took what was Esau’s. AT: “I have blessed him instead of you” (See: [Metaphor](#))

translationWords

- [bless, blessed, blessing](#)
- [deceive, deceit, deception, deceptive](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:36-37**UDB:**

³⁶ Esau said, “It is right that his name is Jacob, because he tricked me two times. The first time he took my rights as firstborn, and this time he took my blessing!” Then he asked, “Do you not have any blessing left for me?” ³⁷ Isaac answered and said to Esau, “I have declared that your younger brother will rule over you, and I have declared that all his relatives will serve him. And I have said that God will give him plenty of grain and grapes for wine. So, my son, what can I do for you?”

ULB:

³⁶ Esau said, “Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see, now he has taken away my blessing.” Then he said, “Have you not reserved a blessing for me?” ³⁷ Isaac answered and said to Esau, “Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?”

translationNotes**Is he not rightly named Jacob?**

Esau uses a question to emphasize his anger at Jacob. AT: “Jacob is certainly the right name for my brother!” (See: [Rhetorical Question](#))

Jacob

Translators may also add a footnote that says: “The name Jacob means ‘he grasps the heel.’ In the original language the name ‘Jacob’ also sounds like the word for ‘he deceives.’”

He took ... blessing

This speaks about a birthright as if it were an object that a person could take away. AT: “He tricked me into giving him the double inheritance that I should receive as firstborn son!” (See: [Metaphor](#))

now he has taken away my blessing

This speaks about a blessing as if it were an object that person could take away. AT: “now he has tricked you into blessing him instead of me” (See: [Metaphor](#))

Have you not reserved a blessing for me

Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

What more can I do for you, my son?

Isaac uses a question to emphasize that there is nothing else he can do. AT: “There is nothing else I can do for you!” (See: [Rhetorical Question](#))

translationWords

- [Esau](#)
- [Jacob, Israel](#)
- [birthright](#)
- [bless, blessed, blessing](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [servant, slave, slavery](#)
- [grain](#)
- [wine, wineskin, new wine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:38

UDB:

³⁸ Esau said to his father, “My father, do you have only one blessing? My father, bless me, too!” Then Esau cried very loudly.

ULB:

³⁸ Esau said to his father, “Have you not even one blessing for me, my father? Bless me, even me too, my father.” Esau wept loudly.

translationNotes

Have you not even one blessing for me, my father

This can be stated in positive form. “My father, do you have one more blessing for me”

translationWords

- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:39-40**UDB:**

³⁹ His father Isaac answered and said to him, "The place where you will live will be far from the fertile soil and from the dew that God sends from heaven to water the fields. ⁴⁰ You will rob and kill people in order to get what you need to live,

and you will be as though you are your brother's slave.

But when you decide to rebel against him, you will free yourself from his control."

ULB:

³⁹ Isaac his father answered and said to him,

"Look, the place where you live will be far from the richness of the earth,
away from the dew of the sky above.

⁴⁰ By your sword you will live, and you will serve your brother.

But when you rebel, you will shake his yoke from off your neck."

translationNotes**said to him**

"said to Esau"

Look

This adds emphasis to what Isaac says next. AT: "Listen" or "Pay attention to what I am about to tell you"

far from the richness of the earth

This is a figure of speech referring to the earth's fertility. AT: "far from the fertile soil" (See: [Metaphor](#))

your ... you

In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants (See: [Synecdoche](#)).

dew of the sky above

“Dew” is drops of water that form on the plants during the night. This can be made explicit in the translation. AT: “the night mist from the sky to water your crops” (See: [Assumed Knowledge and Implicit Information](#))

By your sword you will live

Here “sword” stands for violence. AT: “You will rob and kill people in order to get what you need to live” (See: [Metonymy](#))

you will shake his yoke from off your neck

This speaks about someone having a master as if the master’s control over the person were a yoke that the person had to carry. AT: “you will free yourself from his control” (See: [Metaphor](#))

translationWords

- [Isaac](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [sword](#)
- [serve, service](#)
- [rebel, rebellious, rebellion](#)
- [yoke](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:41-42**UDB:**

⁴¹ Because of the blessing that his father had given to Jacob, Esau hated his brother. Esau said to himself, “After my father dies and we finish mourning for him, I will kill Jacob!” ⁴² But Rebekah found out what her older son, Esau, was thinking. So she summoned her younger son, Jacob, and said to him, “Listen to me. Your older brother, Esau, is comforting himself by planning to kill you, to get revenge for you tricking your father.

ULB:

⁴¹ Esau hated Jacob because of the blessing that his father had given him. Esau said in his heart, “The days of mourning for my father are near; after that I will kill my brother Jacob.” ⁴² The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, “See, your brother Esau is consoling himself about you by planning to kill you.

translationNotes**Esau said in his heart**

Here “heart” stands for Esau himself. AT: “Esau said to himself” (See: [Synecdoche](#))

days of mourning for my father are near

This refers to a number of days a person grieves when a family member dies.

The words of Esau her older son were told to Rebekah

This can be stated in active form. AT: “Someone told Rebekah about Esau’s plan” (See: [Active or Passive](#))

See

“Listen” or “Pay attention”

is consoling himself

“is making himself feel better”

translationWords

- [Esau](#)
- [Jacob, Israel](#)
- [bless, blessed, blessing](#)
- [heart, hearts](#)
- [Rebekah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:43-45**UDB:**

⁴³ So now, my son, listen carefully to what I am telling you. Escape quickly and go and stay with my brother Laban, in Haran. ⁴⁴ Stay with him a while, until your older brother is no longer angry. ⁴⁵ When he forgets what you did to him, I will send a message to you to tell you to return from there. If Esau killed you, then others would kill him, and then both my sons would die at the same time!"

ULB:

⁴³ Now therefore, my son, obey me and flee to Laban, my brother, in Haran. ⁴⁴ Stay with him for a while, until your brother's fury subsides, ⁴⁵ until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

translationNotes**Now**

This does not mean "at this moment," but is used to draw attention to the important point that follows.

flee to Laban

"leave here quickly and go to Laban"

for a while

"for a period of time"

until your brother's fury subsides

"until you brother calms down"

until your brother's anger turns away from you

No longer being angry is spoken of as if the anger turns to a different direction away from the person. AT: "until he is no longer angry with you" (See: [Metaphor](#))

Why should I lose you both in one day?

Rebekah uses a question to emphasize her concern. AT: "I do not want to lose both of you in one day!" (See: [Rhetorical Question](#))

I lose you both in one day

It is implied that if Esau kills Jacob, then they will execute Esau as a murderer. (See: [Assumed Knowledge and Implicit Information](#))

I lose

This is a polite way of referring to her sons dying. (See: [Euphemism](#))

translationWords

- [obey, obedient, obedience](#)
- [Laban](#)
- [Haran](#)
- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 27:46**UDB:**

⁴⁶ Rebekah then said to Isaac, “These foreign women whom Esau has married, who are descendants of Heth, are making my life miserable. If Jacob also marries a woman from the descendants of Heth in this area, my life will be worthless!”

ULB:

⁴⁶ Rebekah said to Isaac, “I am weary of life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?”

translationNotes**I am weary of life**

Rebekah is exaggerating to emphasize how upset she is about the Hittite women that Esau married. AT: “I am terribly upset” (See: [Hyperbole and Generalization](#))

the daughters of Heth

“these Hittite women” or “descendants of Heth”

like these women, some of the daughters of the land

The phrase “daughters of the land” means the local females. AT: “like these women who live in this land” (See: [Idiom](#))

what good will my life be to me?

Rebekah uses a question to emphasize how upset she would be if Jacob marries a Hittite woman. AT: “My life will be awful!” (See: [Rhetorical Question](#))

translationWords

- [Isaac](#)
- [Jacob, Israel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 27 General Notes](#)
- [Genesis 27 translationQuestions](#)

Genesis 28 General Notes

Structure and formatting

Even though Jacob tricked his father in order to receive Esau's blessing, the chapter repeats the blessing, ensuring he inherits the blessings promised to Abraham. (See: [bless](#), [blessed](#), [blessing](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#) and [promise](#), [promises](#), [promised](#))

Special concepts in this chapter

Jacob's dream

Jacob had a dream or received a vision. The purpose of this dream is to show that, despite Jacob's sin, God is giving Abraham's covenant promises to Jacob and his descendants. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#), [covenant](#), [covenants](#) and [promise](#), [promises](#), [promised](#))

Bethel

This was an important city for Abraham and his descendants. It is possible that there is some theological significance to the city of Bethel.

Links:

- [Genesis 28:01 Notes](#)

Genesis 28:1-2**UDB:**

¹ Then Isaac summoned Jacob and gave him a blessing. He told him this: "Do not marry a woman from the women of the Canaanite people. ² Instead, go right away to Paddan Aram, to the house of your mother's father Bethuel. Ask one of the daughters of your mother's brother Laban to marry you.

ULB:

¹ Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women. ² Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother.

translationNotes**You must not take**

"Do not take"

Arise, go

"Go right away"

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20](#). (See: [How to Translate Names](#))

house of

This refers to a person's descendants or other relatives. AT: "family" (See: [Metonymy](#))

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22](#). (See: [How to Translate Names](#))

your mother's father

"your grandfather"

one of the daughters

“from the daughters”

your mother’s brother

“your uncle”

translationWords

- Isaac
- Jacob, Israel
- bless, blessed, blessing
- command, commands, commanded, commandment, commandments
- Canaan, Canaanite
- Paddan Aram
- house
- Bethuel
- Laban

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:3-4**UDB:**

³ I will pray that God Almighty bless you, and enable you to have many descendants, in order that they will become many different people groups. ⁴ I also will pray that he bless you and your descendants by enabling you to possess the land in which you are now living as a foreigner, the land that God promised to give to Abraham and his descendants.”

ULB:

³ May God Almighty bless you, make you fruitful and multiply you, so that you may become a multitude of peoples. ⁴ May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been living, which God gave to Abraham.”

translationNotes**General Information:**

Isaac continues speaking to Jacob

make you fruitful and multiply you

The word “multiply” explains how God would make Jacob “fruitful.” AT: “give you many children and descendants” (See: [Doublet](#))

May he give you the blessing of Abraham, to you, and to your descendants after you

This speaks about blessing someone as if a blessing were an object that a person can give. The abstract noun “the blessing” can be stated as “bless.” AT: “May God bless you and your descendants as he blessed Abraham” or “May God give to you and your descendants what he promised to Abraham” (See: [Metaphor](#) and [Abstract Nouns](#))

that you may inherit the land

God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father. (See: [Metaphor](#))

the land where you have been living

“the land where you have been staying”

which God gave to Abraham

“which God promised to Abraham”

translationWords

- God
- Almighty
- fruit, fruitful
- multiply
- people group, peoples, the people, a people
- Abraham, Abram
- descendant, descended from
- inherit, inheritance, heritage, heir

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:5

UDB:

⁵ So Isaac sent Jacob to Paddan Aram to live with Rebekah's brother Laban son of Bethuel, who belonged to the people group of the Arameans. (It was this Rebekah who would later give birth to Jacob and Esau.)

ULB:

⁵ So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

translationNotes

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20](#). (See: [How to Translate Names](#))

Bethuel

Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22](#). (See: [How to Translate Names](#))

translationWords

- [Laban](#)
- [Aram, Aramean, Aramaic](#)
- [Rebekah](#)
- [Esau](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:6-7**UDB:**

⁶ Esau found out that his father Isaac had blessed Jacob and then sent him to Paddan Aram. He also found out that when his father blessed Jacob, he told him, “Do not marry a woman from the Canaanite people,” ⁷ and that Jacob had obeyed his father and mother, and had gone to Paddan Aram.

ULB:

⁶ Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, “You must not take a wife from the women of Canaan.” ⁷ Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram.

translationNotes**General Information:**

The story changes from Jacob to Esau

Now

This word is used here to mark a change from the story to background information about Esau. (See: [Background Information](#))

Paddan Aram

This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20](#). (See: [How to Translate Names](#))

to take a wife

“to take a wife for himself”

He also saw that Isaac had blessed him

“Esau also saw that Isaac had blessed Jacob”

You must not take

“Do not take”

women of Canaan

“daughters of Canaan” or “Canaanite women”

translationWords

- [Esau](#)
- [Isaac](#)
- [Jacob, Israel](#)
- [command, commands, commanded, commandment, commandments](#)
- [Canaan, Canaanite](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:8-9**UDB:**

⁸ Esau also realized that his father Isaac did not approve of women from the Canaan people. ⁹ Because of that, Esau went to see his relative Ishmael and married Mahalath, the daughter of Ishmael. Mahalath was the sister of Nabaioth and the granddaughter of Abraham.

ULB:

⁸ Esau saw that the women of Canaan did not please Isaac his father. ⁹ So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

translationNotes**General Information:**

This continues the background information about Esau.

Esau saw

“Esau realized”

the women of Canaan did not please Isaac his father

“his father Isaac did not approve of the women of Canaan”

women of Canaan

“daughters of Canaan” or “the Canaanite women”

So

“Because of that”

besides the wives that he had

“in addition to the wives that he already had”

Mahalath

This is the name of one of Ishmael's daughters. (See: [How to Translate Names](#))

Nebaioth

This is the name of one of Ishmael's sons. (See: [How to Translate Names](#))

translationWords

- [Canaan, Canaanite](#)
- [ancestor, father, forefather](#)
- [Ishmael](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:10-11**UDB:**

¹⁰ Meanwhile, Jacob left Beersheba and started to go toward Haran. ¹¹ When he arrived at a certain place, he stopped there because the sun had gone down. He took one of the stones there and put it under his head to use as a pillow. Then he lay down and slept there.

ULB:

¹⁰ Jacob left Beersheba and went toward Haran. ¹¹ He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep.

translationNotes**General Information:**

The story switches back to Jacob

He came to a certain place and stayed there all night, because the sun had set

“He came to a certain place and, because the sun had set, he decided to stay for the night”

translationWords

- [Beersheba](#)
- [Haran](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:12-13**UDB:**

¹² While he was sleeping, he had a dream in which he saw a stairway. The bottom of the stairway was on the earth and the top was in the sky. Jacob also saw that God's angels were going up and down the stairway. ¹³ Then he saw Yahweh standing at the top of the stairway, saying "I am Yahweh God, whom your grandfather Abraham worshiped and whom Isaac worships. I will give to you and to your descendants the land on which you are lying.

ULB:

¹² He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it. ¹³ Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants.

translationNotes**He dreamed**

"Jacob had a dream"

set up on the earth

"with the bottom of it touching the ground"

reached to heaven

This refers to the place where God lives.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

Yahweh stood above it

Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"

Abraham your father

Here "father" means "ancestor." AT: "Abraham your ancestor" or "Abraham your forefather"

translationWords

- dream
- heaven, sky, skies, heavens, heavenly
- angel, angels, archangel
- God
- Yahweh
- Abraham, Abram
- ancestor, father, forefather
- Isaac
- descendant, descended from

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:14-15**UDB:**

¹⁴ Your descendants will be as numerous as the particles of dust that are on the earth, and their territory will be very large. It will extend in all directions, to the east and to the west, to the north and to the south. I will bless all the clans and people groups on earth through you and your descendants. ¹⁵ I will help you and protect you wherever you go, and I will bring you back to this land. I will not leave you; I will do for you all that I have promised to do.”

ULB:

¹⁴ Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed. ¹⁵ Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you.”

translationNotes**General Information:**

God continues to talk to Jacob in a dream.

Your descendants will be like the dust of the earth

God compares Jacob’s descendants to the dust of the earth to emphasize their huge number. AT: “You will have more descendants than you can count” (See: [Simile](#))

you will spread far out to the west

The word “you” is singular and refers to Jacob. Here Jacob represents his descendants. AT: “your descendants will spread out to the west” (See: [Metonymy](#))

you will spread far out

This means the people will extend the borders of their land and occupy more territory.

to the west, to the east, to the north, and to the south

This phrases are used together to mean “all directions.” AT: “in all directions” (See: [Synecdoche](#))

Through you and through your descendants will all the families of the earth be blessed

This can be stated in active form. AT: “I will bless all families on the earth through you and your descendants” (See: [Active or Passive](#))

Behold

This adds emphasis to what is said next. AT: “Look” or “Listen” or “Pay attention to what I am about to tell you”

for I will not leave you. I will do all

“for I will not leave you until I have done all”

I will keep you

“I will keep you safe” or “I will protect you”

I will bring you into this land again

“I will bring you back to this land”

translationWords

- [descendant, descended from](#)
- [bless, blessed, blessing](#)
- [promise, promises, promised](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:16-17**UDB:**

¹⁶ During the night, when Jacob woke up from sleeping, he thought, “Surely Yahweh is in this place, and until now I was not aware of it!” ¹⁷ He was afraid, and he said, “This place is terrifying! This is surely the place where God lives, and this is the entrance to heaven!”

ULB:

¹⁶ Jacob awoke out of his sleep, and he said, “Surely Yahweh is in this place, and I did not know it.”
¹⁷ He was afraid and said, “How terrifying is this place! This is none other than the house of God. This is the gate of heaven.”

translationNotes**awoke out of his sleep**

“woke up from his sleep”

the house of God ... the gate of heaven

The phrase “the gate of heaven” explains that this place is the entrance to “the house of God” and “the entrance to where God lives.” (See: [Doublet](#))

This is the gate of heaven

This speaks about the entrance to the place where God lives as if it were a literal kingdom that had a gate that someone has to open to let people in. (See: [Metaphor](#))

translationWords

- [Jacob, Israel](#)
- [Yahweh](#)
- [fear, fears, afraid](#)
- [terror, terrify](#)
- [house of God, Yahweh’s house](#)
- [gate, gate bar](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:18-19**UDB:**

¹⁸ The next morning Jacob got up, took the stone that he had put under his head, and set it up on its end to mark the place where God had appeared to him. He poured some olive oil on top of the stone to set it apart for God. ¹⁹ He named that place Bethel, which means “house of God.” Previously its name was Luz.

ULB:

¹⁸ Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it. ¹⁹ He called the name of that place Bethel, but the name of the city originally was Luz.

translationNotes**pillar**

This is a memorial pillar, that is, simply a large stone or boulder set up on its end.

poured oil upon the top of it

This action symbolizes that Jacob is dedicating the pillar to God. The full meaning of this statement can be made explicit. AT: “poured oil on the top of it in order to dedicate the pillar to God” (See: [Symbolic Action](#) and [Assumed Knowledge and Implicit Information](#))

Bethel

Translators may also add a footnote that says “The name Bethel means ‘house of God.’”

Luz

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

translationWords

- [pillar, column](#)
- [oil](#)
- [Bethel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 28:20-22**UDB:**

²⁰ Jacob solemnly promised God, saying, "If you will help me and protect me while I am taking this journey, and if you give me enough food to eat and clothes to wear, ²¹ in order that I can later return safely to my father's house, then you, Yahweh, will be the God that I will worship. ²² This stone that I have set up will mark the place where you appeared to me. And I will give back to you a tenth of everything that you give to me."

ULB:

²⁰ Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear, ²¹ so that I return safely to my father's house, then Yahweh will be my God. ²² Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

translationNotes**vowed a vow**

"made a vow" or "solemnly promised God"

If God will ... then Yahweh will be my God

Jacob is speaking to God in the third person. This can be stated in the second person. AT: "If you will ... then you, Yahweh, will be the God that I will worship" (See: [First, Second, or Third Person](#))

on this road on which I am walking

This stands for Jacob's journey to find a wife and to return home. AT: "on this journey" (See: [Metonymy](#))

will give me bread to eat

Here "bread" stands for food in general. (See: [Synecdoche](#))

to my father's house

Here "house" stands for Jacob's family. AT: "to my father and the rest of my family" (See: [Metonymy](#))

a sacred stone

This means that the stone will mark the place where God appeared to him and it will be a place where people can worship God. AT: “God’s house” or “God’s place”

translationWords

- [vow, vows, vowed](#)
- [Yahweh](#)
- [God](#)
- [bread](#)
- [pillar, column](#)
- [sacred](#)
- [tenth, tithe](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 28 General Notes](#)
- [Genesis 28 translationQuestions](#)

Genesis 29 General Notes

Structure and formatting

This chapter records the conflict between Jacob's wives, Rachel and Leah. This account continues into the next chapter.

Special concepts in this chapter

Shepherds

Although the exact reasoning for the shepherds' unwillingness to give water to the sheep is unknown, it is probable they were being lazy. The actions of these shepherds contrast Jacob's actions.

Kissing

It was common in the ancient Near East for relatives to greet each other with a kiss. There was nothing sexual about this type of kissing.

Marriage

It was customary in the ancient Near East for a man to work for a woman's father in order to earn the right to marry her. It is unknown how common it was for a father to have his younger daughter marry before an older daughter. It was also sinful for Jacob to marry more than one wife. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Genesis 29:01 Notes](#)

Genesis 29:1-3**UDB:**

¹ Jacob continued on the road, and he reached the land that was east of the land of Canaan. ² There he saw a well in a field, and three flocks of sheep were lying near the well. It was the well from which shepherds normally got water for their sheep. There was a large stone covering the top of the well. ³ When all the flocks were gathered there, the shepherds would work together to roll the stone away from the top of the well and get water for the sheep. When they finished doing that, they would put the stone back in its place over the top of the well.

ULB:

¹ Then Jacob went on his journey and came to the land of the people of the east. ² As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large. ³ When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place.

translationNotes**the people of the east**

This means the people of Paddan Aram, which is a land east of the land of Canaan.

and, behold, three flocks of sheep were lying there by it

The word “behold” marks the beginning of another event in the larger story. Your language may have a way of doing this.

For out of that well

“For from that well.” This phrase marks a change from the story to background information about how the shepherds watered the flocks. (See: [Background Information](#))

they would water

“the shepherds would water” or “those taking care of the sheep would water”

the well's mouth

Here “mouth” is a way of referring to an opening. AT: “the opening of the well” (See: [Idiom](#))

translationWords

- [Jacob, Israel](#)
- [well, cistern](#)
- [flock, herd](#)
- [sheep, ram, ewe](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:4-6**UDB:**

⁴ On that day, Jacob asked the shepherds who were sitting there, “Where are you from?” They replied, “We are from the city of Haran.” ⁵ He asked them, “Do you know Laban, the grandson of Nahor?” They replied, “Yes, we know him.” ⁶ Jacob asked them, “Is Laban well?” They replied, “Yes, he is well. Look! Here comes his daughter Rachel with the sheep!”

ULB:

⁴ Jacob said to them, “My brothers, where are you from?” They replied, “We are from Haran.” ⁵ He said to them, “Do you know Laban son of Nahor?” They said, “We know him.” ⁶ He said to them, “Is he well?” They said, “He is well, and, look there, Rachel his daughter is coming with the sheep.”

translationNotes**Jacob said to them**

“Jacob said to the shepherds”

My brothers

This is a polite way to greet a stranger.

Laban son of Nahor

Here “son” refers to a male descendant. Another possible meaning is “Laban the grandson of Nahor.”

and, look there, Rachel his daughter is coming with the sheep

“Now look! Rachel his daughter is coming with the sheep”

translationWords

- brother, brothers
- Haran
- Laban
- son, sons
- Rachel
- sheep, ram, ewe

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:7-8**UDB:**

⁷ Jacob said, “But the sun is still high in the sky. It is not time for the flocks to be gathered for nighttime. Why do you not give the sheep some water and then take them back to graze in the pastures?” ⁸ They replied, “No, we cannot do that until all the flocks are gathered here and the stone is removed from the top of the well. After that, we will give water to the sheep.”

ULB:

⁷ Jacob said, “See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze.” ⁸ They said, “We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well’s mouth, and we will water the sheep.”

translationNotes**it is the middle of the day**

“the sun is still high in the sky” or “the sun is still shining brightly”

for the flocks to be gathered together

This can be stated in active form. AT: “for you to gather the flocks” (See: [Active or Passive](#))

to be gathered together

This means to gather them together inside a fence for them to stay for the night. The full meaning of this can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

let them graze

“let them eat grass in the field”

We cannot water them

“We have to wait to water them”. This has to do with timing, not permission.

until all the flocks are gathered together

This can be stated in active form. AT: “until the other shepherds gather their flocks” (See: [Active or Passive](#))

from the well's mouth

Here “mouth” is way of referring to an opening. AT: “from the well” or “from the opening of the well” (See: [Idiom](#))

and we will water the sheep

“then we will water the sheep”

translationWords

- [flock, herd](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:9-10**UDB:**

⁹ While he was still talking with them, Rachel came with her father's sheep. She was the one who took care of her father's sheep. ¹⁰ When Jacob saw Rachel, the daughter of Laban, his mother's brother, and Laban's sheep, he went over and by himself rolled away the stone that covered the top of the well, and he got water for his uncle's sheep.

ULB:

⁹ While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them. ¹⁰ When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother.

translationNotes**his mother's brother**

“his uncle”

the well's mouth

Here “mouth” is a way of referring to an opening. AT: “the well” or “the opening of the well” (See: [Idiom](#))

translationWords

- [Jacob, Israel](#)
- [Rachel](#)
- [sheep, ram, ewe](#)
- [Laban](#)
- [flock, herd](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:11-12

UDB:

¹¹ Then Jacob kissed Rachel on the cheek, and he cried loudly because he was so happy. ¹² Jacob told Rachel that he was one of her father's relatives, the son of her aunt Rebekah. So she ran and told that to her father.

ULB:

¹¹ Jacob kissed Rachel and wept loudly. ¹² Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

translationNotes

Jacob kissed Rachel

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly

Jacob weeps because he is so happy. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

her father's relative

“related to her father”

translationWords

- [kiss](#)
- [Rachel](#)
- [Rebekah](#)
- [son, sons](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:13-14**UDB:**

¹³ As soon as Laban heard that Jacob, his sister's son, was there, he ran to meet him. He embraced him and kissed him on the cheek. Then he brought him to his home, and then Jacob told him all that had happened to him. ¹⁴ Then Laban said to him, "Truly, you are part of my family!"

Jacob stayed there and worked for Laban for a month.

ULB:

¹³ When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things. ¹⁴ Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month.

translationNotes**his sister's son**

"his nephew"

embraced him

"hugged him"

kissed him

In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

Jacob told Laban all these things

"then Jacob told Laban everything he told Rachel"

my bone and my flesh

This phrase means they are directly related. AT: "my relative" or "a member of my family" (See: [Metonymy](#))

translationWords

- [Laban](#)
- [kiss](#)
- [month](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:15-18**UDB:**

¹⁵ Then Laban said to him “You should not work for me for nothing just because you are a relative of mine! Tell me how much you want me to pay you.” ¹⁶ Now Laban had two daughters. The older one was named Leah, and the younger one was named Rachel. ¹⁷ Leah had pretty eyes, but Rachel had a very attractive figure and was beautiful. ¹⁸ Jacob was in love with Rachel, and he said, “I will work for you for seven years. That will be my payment for you giving me permission to marry your younger daughter, Rachel.”

ULB:

¹⁵ Then Laban said to Jacob, “Should you serve me for nothing because you are my relative? Tell me, what will your wages be?” ¹⁶ Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. ¹⁷ Leah’s eyes were tender, but Rachel was beautiful in form and appearance. ¹⁸ Jacob loved Rachel, so he said, “I will serve you seven years for Rachel, your younger daughter.”

translationNotes**Should you serve me for nothing ... my relative?**

Laban uses a question to emphasize that he should pay Jacob for working for him. The question can be translated as a statement. This can also be stated in positive form. AT: “It is certainly right that I should pay you for working for me even though you are my relative.” (See: [Rhetorical Question](#) and [Litotes](#))

Now Laban had

The word “now” is used here to mark a change from the story to background information about Laban and his daughters. (See: [Background Information](#))

Leah’s eyes were tender

Possible meanings are 1) “Leah’s eyes were pretty” or 2) “Leah’s eyes were plain”

Jacob loved Rachel

Here the word “loved” refers to a romantic attraction between a man and a woman.

translationWords

- [servant, slave, slavery](#)
- [Leah](#)
- [Rachel](#)
- [love, loves, loving, loved](#)
- [year](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:19-20**UDB:**

¹⁹ Laban replied, “It is better for me to let you marry her than for her to marry some other man! You should stay here with us.” ²⁰ So Jacob worked for Laban for seven years to get Rachel, but to him it seemed like it was only a few days, because he loved her so much.

ULB:

¹⁹ Laban said, “It is better that I give her to you, than that I should give her to another man. Stay with me.” ²⁰ So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

translationNotes

than that I should give her to another man

“rather than give her to another man”

and they seemed to him only a few days

“but the time seemed to him to be only a few days”

for the love he had for her

“on account of the love he had for her” or “because of his love for her”

translationWords

- [Laban](#)
- [Jacob, Israel](#)
- [year](#)
- [Rachel](#)
- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:21-22**UDB:**

²¹ After the seven years were ended, Jacob said to Laban, “Let me marry Rachel now, because the time we agreed upon for me to work for you has ended, and I want to marry her.” ²² So Laban gathered together all the people who lived in that area and made a feast.

ULB:

²¹ Then Jacob said to Laban, “Give me my wife, for my days have been completed—so that I may marry her!” ²² So Laban gathered together all the men of the place and made a feast.

translationNotes**Give me my wife, for my days have been completed—so that I may marry her!**

The phrase “have been completed” can be stated in active form. The statement is emphatic. AT: Give me my wife, so that I may marry her, for I have completed the length of time that I was to work for you; ‘Give me Rachel so that I may marry her, for I have worked seven years for you!’ (See: [Active or Passive](#))

made a feast

“prepared a wedding feast.” Most likely Laban had others prepare the feast. AT: “had others prepare a wedding feast” (See: [Metonymy](#))

translationWords

- [Laban](#)
- [feast](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:23-25**UDB:**

²³ But that evening, instead of taking Rachel to Jacob, Laban took his older daughter, Leah, to him. But because it was already dark, he could not see that it was Leah and not Rachel, and he slept with her. ²⁴ (Laban had already given his slave girl Zilpah to his daughter Leah to be her maid.)

²⁵ The next morning, Jacob was shocked to see that it was Leah who was with him! So he went to Laban and told him very angrily, “What you have done to me is disgusting! I worked for you to get Rachel, did I not? So why did you deceive me?”

ULB:

²³ In the evening, Laban took Leah his daughter and brought her to Jacob, who slept with her. ²⁴ Laban gave his female servant Zilpah to his daughter Leah, to be her servant. ²⁵ In the morning, behold, it was Leah! Jacob said to Laban, “What is this you have done to me? Did I not serve you for Rachel? Why then have you tricked me?”

translationNotes**who slept with her**

It is implied that Jacob did not know he was with Leah because it was dark and he could not see. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

Laban gave his female servant Zilpah ... her servant

Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding. (See: [Background Information](#))

Zilpah

This is the name of Leah’s female servant. (See: [How to Translate Names](#))

behold, it was Leah

“Jacob was surprised to see it was Leah in bed with him.” The word “behold” here shows that Jacob was surprised by what he saw.

What is this you have done to me?

Jacob uses a question to express his anger and surprise. This rhetorical question can be translated as a statement. AT: “I cannot believe you did this to me!” (See: [Rhetorical Question](#))

Did I not serve you for Rachel?

Jacob uses these questions to express his hurt that Laban had tricked him. This rhetorical question can be translated as a statement. AT: "I served you for seven years to marry Rachel!" (See: [Rhetorical Question](#))

translationWords

- [Leah](#)
- [sleep with, have relations with, lovemaking](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:26-27**UDB:**

²⁶ Laban replied, "In this land, it is not our custom to give a younger daughter to be married before we let someone marry our firstborn daughter. ²⁷ After we finish this week of celebration, we will let you marry the younger one also. But in return, you must pay for Rachel by working for me for another seven years."

ULB:

²⁶ Laban said, "It is not our custom to give the younger daughter before the firstborn. ²⁷ Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years."

translationNotes**It is not our custom to give**

"In our family we do not give"

Complete the bridal week of this daughter

"Finish celebrating Leah's bridal week"

we will give you the other also

The full meaning can be made explicit. AT: "next week we will give you Rachel also" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [firstborn](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:28-30**UDB:**

²⁸ So that is what Jacob did. After the week of celebration was ended, Laban gave him his daughter, Rachel, to be his wife. ²⁹ Laban gave his slave girl, Bilhah, to Rachel to be her servant. ³⁰ Jacob married Rachel also, and he loved Rachel more than he loved Leah. He worked for Laban for another seven years.

ULB:

²⁸ Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also. ²⁹ Laban also gave Bilhah to his daughter Rachel, to be her servant. ³⁰ So Jacob slept with Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

translationNotes**Jacob did so, and completed Leah's week**

“And Jacob did what Laban asked, and finished celebrating Leah's bridal week”

Bilhah

This is the name of Rachel's female servant. (See: [How to Translate Names](#))

Jacob slept with Rachel

This is a polite way to say that they had marital relations. AT: “Jacob married Rachel” (See: [Euphemism](#))

he loved Rachel

This refers to the romantic love between a man and a woman.

translationWords

- [Jacob, Israel](#)
- [Leah](#)
- [Laban](#)
- [Rachel](#)
- [servant, slave, slavery](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:31-32**UDB:**

³¹ When Yahweh saw that Jacob did not love Leah very much, he enabled her to become pregnant. But Rachel was not able to become pregnant. ³² Leah gave birth to a son, whom she named Reuben. She said, “Yahweh has seen that I was miserable, and because of that he has given me a son. Now, surely my husband will love me for giving birth to a son for him.”

ULB:

³¹ Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was childless. ³² Leah conceived and bore a son, and she called his name Reuben. For she said, “Because Yahweh has looked upon my affliction; surely now my husband will love me.”

translationNotes**Leah was not loved**

This can be stated in active form. AT: “Jacob did not love Leah” (See: [Active or Passive](#))

not loved

This is an exaggeration to emphasize that Jacob loved Rachel more than Leah. AT: “loved less than Rachel” (See: [Hyperbole and Generalization](#))

so he opened her womb

God causing Leah to be able to become pregnant is spoken of as if God is opening her womb. (See: [Metaphor](#))

was childless

“was not able to become pregnant”

Leah conceived and bore a son

“Leah became pregnant and gave birth to a son”

she called his name Reuben

Translators may also add a footnote that says: “The name Reuben means ‘See, a son.’” (See: [How to Translate Names](#))

Yahweh has looked upon my affliction

Leah was experiencing emotional pain because Jacob had rejected her. The abstract noun “affliction” can be stated as a verb. AT: “Yahweh saw that I was suffering” (See: [Abstract Nouns](#))

translationWords

- [Yahweh](#)
- [love, loves, loving, loved](#)
- [womb](#)
- [conceive, conception](#)
- [Reuben](#)
- [afflict, affliction](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:33-34**UDB:**

³³ Later she became pregnant again and gave birth to another son. She said, “Because Yahweh has heard that my husband does not love me, he has given me this son, too.” So she named him Simeon, which means “someone who hears.” ³⁴ Later she became pregnant again, and gave birth to another son. She said, “Now, finally, my husband will hold me close to him.” So she named him Levi, which means “hold close.”

ULB:

³³ Then she conceived again and bore a son. She said, “Because Yahweh has heard that I am unloved, he has therefore given me this son also,” and she called his name Simeon. ³⁴ Then she conceived again and bore a son. She said, “Now this time will my husband be attached to me, because I have borne him three sons.” Therefore his name was called Levi.

translationNotes**Then she conceived**

“Then Leah became pregnant”

bore a son

“gave birth to a son”

Yahweh has heard that I am unloved

This can be stated in active form. AT: “Yahweh has heard that my husband does not love me” (See: [Active or Passive](#))

she called his name Simeon

Translators may also add a footnote that says “The name Simeon means ‘heard.’” (See: [How to Translate Names](#))

will my husband be attached to me

“my husband will embrace me”

I have borne him three sons

“I have given birth to three sons for him”

his name was called Levi

Translators may also add a footnote that says “The name Levi means ‘attached.’” (See: [How to Translate Names](#))

translationWords

- [conceive, conception](#)
- [Simeon](#)
- [Levite, Levi](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 29:35**UDB:**

³⁵ Later she became pregnant again and gave birth to another son. She said, “This time I will praise Yahweh,” so she called his name Judah. After that, she did not give birth to any more children.

ULB:

³⁵ She conceived again and bore a son. She said, “This time I will praise Yahweh.” Therefore she called his name Judah; then she stopped having children.

translationNotes**She conceived again**

“Leah became pregnant again”

bore a son

“gave birth to a son”

she called his name Judah

Translators may also add a footnote that says “The name Judah means ‘praise.’” (See: [How to Translate Names](#))

translationWords

- [praise](#)
- [Yahweh](#)
- [Judah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 29 General Notes](#)
- [Genesis 29 translationQuestions](#)

Genesis 30 General Notes

Structure and formatting

This chapter continues the story of the conflict between Rachel and Leah.

Special concepts in this chapter

Women and their children

In the ancient Near East, it was important for a married woman to have many children. If a woman did not have many children, people believed it brought shame upon her. This is one of the reasons why Rachel and Leah were always jealous of each other. (See: [jealous](#), [jealousy](#))

Speckled and spotted

Speckled and spotted sheep were considered to be imperfect. Therefore, they were considered to be much less valuable than the spotless sheep. Despite Jacob's fair offer, Laban once again tried to cheat him out of something he deserved. Jacob anticipated Laban's cheating.

Links:

- [Genesis 30:01 Notes](#)

Genesis 30:1-2**UDB:**

¹ Rachel realized that she was not becoming pregnant at all. So she became jealous of her older sister, Leah, because Leah had given birth to four sons. She said to Jacob, “Make me pregnant so I can have children. If you do not do that, I will die!” ² Jacob became angry with Rachel and said, “I am not God! He is the one who has prevented you from becoming pregnant!”

ULB:

¹ When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, “Give me children, or I will die.” ² Jacob’s anger burned against Rachel. He said, “Am I in the place of God, who has kept you from having children?”

translationNotes**When Rachel saw that she bore Jacob no children**

“When Rachel realized that she was unable to become pregnant”

I will die

Rachel is exaggerating to show how upset she is about not having children. AT: “I will feel completely worthless” (See: [Hyperbole and Generalization](#))

Give me children

“Cause me to become pregnant”

Jacob’s anger burned against Rachel

Jacob’s anger is spoken of as if it were a fire. AT: “Jacob was very angry with Rachel” (See: [Metaphor](#))

Am I in the place of God, who has kept you from having children?

This is a rhetorical question that Jacob uses to scold Rachel. It can be translated as a statement. AT: “I am not God! I am not the one who is preventing you from having children!” (See: [Rhetorical Question](#))

translationWords

- [Rachel](#)
- [envy, covet](#)
- [Jacob, Israel](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:3-4**UDB:**

³ Then she said, “Look, here is my slave, Bilhah. Sleep with her so that she will have children in my place. In that way I will have legal children.” ⁴ So she gave him her slave, Bilhah, to be another wife for him, and Jacob slept with her.

ULB:

³ She said, “See, there is my servant Bilhah. Sleep with her, so she might give birth to children on my knees, and I will have children by her.” ⁴ So she gave him her servant Bilhah as a wife, and Jacob slept with her.

translationNotes**She said**

“Rachel said”

See

“Listen” or “Pay attention to what I am about to tell you.” This adds emphasis to what Rachel says next.

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

Bilhah

This is the name of Rachel’s female servant. See how you translated this name in [Genesis 29:29](#).

on my knees

This is a way of saying that the child that Bilhah gives birth to will belong to Rachel. AT: “for me” (See: [Idiom](#))

I will have children by her

“and in this way she will cause me to have children”

translationWords

- [servant, slave, slavery](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:5-6**UDB:**

⁵ She became pregnant and bore Jacob a son. ⁶ Rachel said, “God gave me justice. He has heard me when I prayed to him, and his justice was to give me a son.” She named him Dan, which sounds like the Hebrew word that means “he gives me justice.”

ULB:

⁵ Bilhah conceived and bore Jacob a son. ⁶ Then Rachel said, “God has vindicated me, and he has heard my voice and given me a son.” For this reason she called his name Dan.

translationNotes**Bilhah**

This is the name of Rachel’s female servant. See how you translated this name in [Genesis 29:29](#).

bore Jacob a son

“gave birth to a son for Jacob”

she called his name

“Rachel gave him the name”

called his name Dan

Translators may also add a footnote that says “The name Dan means ‘he judged.’” (See: [How to Translate Names](#))

translationWords

- [conceive, conception](#)
- [Jacob, Israel](#)
- [Rachel](#)
- [God](#)
- [Dan](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:7-8**UDB:**

⁷ Later, Rachel's slave Bilhah became pregnant again and gave birth to another son for Jacob. ⁸ Then Rachel said, "I have had a great struggle to have children like my older sister, but truly I have a son." So she named him Naphtali, which sounds like the Hebrew word that means "struggle."

ULB:

⁷ Bilhah, Rachel's servant, conceived again and bore Jacob a second son. ⁸ Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

translationNotes**Bilhah ... conceived again**

"Bilhah ... became pregnant again"

bore Jacob a second son

"gave birth to a second son for Jacob"

With mighty wrestlings have I wrestled with my sister

The phrase "wrestlings have I wrestled" is an idiom used for emphasis. It is also a metaphor that speaks of Rachel's attempts to have a child like her sister as if she were having a physical fight with Leah. AT: "I have had a great struggle to have children like my older sister, Leah" (See: [Idiom](#) and [Metaphor](#))

have prevailed

"I have won" or "I have succeeded"

called his name Naphtali

Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

translationWords

- [servant, slave, slavery](#)
- [Rachel](#)
- [Naphtali](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:9-11**UDB:**

⁹ When Leah realized that she was not having any more children, she took her slave, Zilpah, and gave her to Jacob to be another wife for him. ¹⁰ Zilpah soon became pregnant and gave birth to a son for Jacob. ¹¹ Leah said, “I am truly fortunate!” So she named him Gad, which means “fortunate.”

ULB:

⁹ When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife. ¹⁰ Zilpah, Leah’s servant, bore Jacob a son. ¹¹ Leah said, “This is fortunate!” so she called his name Gad.

translationNotes**When Leah saw that**

“When Leah became aware that”

she took Zilpah, her servant, and gave her to Jacob as a wife

“she gave Zilpah, her servant, to Jacob as a wife”

Zilpah

This is the name of Leah’s female servant. See how you translated this in [Genesis 29:24](#).

bore Jacob a son

“gave birth to a son for Jacob”

This is fortunate!

“How fortunate!” or “What good luck!”

called his name Gad

Translators may also add a footnote that says “The name Gad means ‘fortunate.’”

translationWords

- Leah
- servant, slave, slavery
- Gad

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:12-13**UDB:**

¹² Later Leah's slave, Zilpah, gave birth to another son for Jacob. ¹³ Leah said, "Now I am very happy, and people will call me happy." So she named him Asher, which means "happy."

ULB:

¹² Then Zilpah, Leah's servant, bore Jacob a second son. ¹³ Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

translationNotes**Zilpah**

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24](#). (See: [How to Translate Names](#))

bore Jacob a second son

"gave birth to a second son for Jacob"

I am happy!

"How blessed I am!" or "How happy I am!"

the daughters

"the women" or "the young women"

called his name Asher

Translators may also add a footnote that says "The name Asher means 'happy.'" (See: [How to Translate Names](#))

translationWords

- [Asher](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:14-15**UDB:**

¹⁴ During the time when they were harvesting wheat, Reuben went out into the fields and saw some mandrakes. He brought some of them to his mother Leah. But Rachel saw them and said to Leah, “Please give me some of those plants that your son brought to you!” ¹⁵ But Leah said to her, “No! It was bad that you stole my husband! Now are you going to take my son’s mandrake plants?” So Rachel said, “All right, Jacob can sleep with you tonight, if you give me some of your son’s mandrake plants.” So Leah agreed with Rachel.

ULB:

¹⁴ Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, “Give me some of your son’s mandrakes.” ¹⁵ Leah said to her, “Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son’s mandrakes, too?” Rachel said, “Then he will sleep with you tonight, in exchange for your son’s mandrakes.”

translationNotes**Reuben went**

“Reuben went out”

in the days of wheat harvest

Here the phrase “in the days of” is an idiom that refers to the season or time of year. AT: “at the time of year of the wheat harvest” or “during the wheat harvest” (See: [Idiom](#))

mandrakes

This is a fruit that was said to increase fertility and the desire to sleep with one’s lover. AT: “love fruit” (See: [Translate Unknowns](#))

Is it a small matter to you ... my husband?

“Do you not care ... my husband?” This is a rhetorical question used to scold Rachel. This question can be translated as a statement. AT: “It is bad enough ... my husband.” (See: [Rhetorical Question](#))

Do you now want ... too?

This is a rhetorical question, used to scold Rachel. This question can be translated as a statement. AT: “Now you want ... too!” (See: [Rhetorical Question](#))

Then he will sleep

“Then Jacob will sleep” or “Then I will let Jacob sleep”

translationWords

- [Reuben](#)
- [day](#)
- [wheat](#)
- [harvest](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:16-18**UDB:**

¹⁶ When Jacob returned from the wheat fields that evening, Leah went out to meet him. She said, “You must sleep with me tonight, because I gave Rachel some mandrake plants to pay her for allowing us to do that.” So Jacob slept with her that night. ¹⁷ God answered Leah’s prayers, and she became pregnant and bore a fifth son to Jacob. ¹⁸ Leah said, “God has rewarded me for giving my slave to my husband to be another wife for him.” So she named him Issachar, which sounds like the Hebrew word that means “reward.”

ULB:

¹⁶ Jacob came from the field in the evening. Leah went out to meet him and said, “You must sleep with me tonight, for I have hired you with my son’s mandrakes.” So Jacob slept with Leah that night. ¹⁷ God listened to Leah, and she conceived and bore Jacob a fifth son. ¹⁸ Leah said, “God has given me my wages, because I gave my servant woman to my husband.” She called his name Issachar.

translationNotes**with my son’s mandrakes**

“for the price of my son’s mandrakes.” See how you translated “mandrake” in [Genesis 30:14](#).

she conceived

“She became pregnant”

bore Jacob a fifth son

“gave birth to a fifth son for Jacob”

God has given me my wages

God rewarding Leah is spoken of as if he were a boss paying wages to someone who works for him. AT: “God has given my due” or “God has rewarded me” (See: [Metaphor](#))

She called his name Issachar

Translators may also add a footnote that says: “The name Issachar means ‘there is a reward.’”

translationWords

- [Jacob, Israel](#)
- [Leah](#)
- [sleep with, have relations with, lovemaking](#)
- [conceive, conception](#)
- [servant, slave, slavery](#)
- [Issachar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:19-21**UDB:**

¹⁹ Leah became pregnant again and bore a sixth son for Jacob. ²⁰ Leah said, “God has given me a precious gift. This time my husband will honor me, because I have given birth to six sons for him.” So she named him Zebulun.

²¹ Later she gave birth to a daughter and named her Dinah.

ULB:

¹⁹ Leah conceived again and bore a sixth son to Jacob. ²⁰ Leah said, “God has given me a good gift. Now my husband will honor me, because I have borne him six sons.” She called his name Zebulun.

²¹ Afterwards she bore a daughter and called her name Dinah.

translationNotes**Leah conceived again**

“Leah became pregnant again”

bore a sixth son to Jacob

“gave birth to a sixth son for Jacob”

She called his name Zebulun

Translators may also add a footnote that says: “The name Zebulun means ‘honor.’”

called her name Dinah

This is the name of Leah’s daughter. (See: [How to Translate Names](#))

translationWords

- honor, honors, to honor
- Zebulun

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:22-24**UDB:**

²² Then God thought about what Rachel wanted. He heard her pray and enabled her to become pregnant. ²³ She became pregnant and gave birth to a son. She said, “God has caused me to be ashamed no longer for not having children.” ²⁴ She named him Joseph, which sounds like the Hebrew words that mean, “Yahweh gave me another son.”

ULB:

²² God called Rachel to mind and listened to her. He caused her to become pregnant. ²³ She conceived and bore a son. She said, “God has taken away my shame.” ²⁴ She called his name Joseph, saying, “Yahweh has added to me another son.”

translationNotes**God called Rachel to mind and listened to her**

The phrase “call to mind” means to remember. This does not mean God forgot about Rachel. It means he considered her request. AT: “God considered Rachel and granted to her what she wanted” (See: [Idiom](#))

God has taken away my shame

God causing Rachel to no longer feel ashamed is spoken of as if “shame” were an object that person could take away from someone else. The abstract noun “shame” can be stated as “ashamed.” AT: “God has caused me to no longer feel ashamed” (See: [Metaphor](#) and [Abstract Nouns](#))

She called his name Joseph

Translators may also add a footnote that says: “The name Joseph means ‘may he add.’” (See: [How to Translate Names](#))

Yahweh has added to me another son

Rachel’s first sons were through her female servant Bilhah.

translationWords

- [God](#)
- [Rachel](#)
- [mind](#)

- [shame, shameful, ashamed](#)
- [Joseph \(OT\)](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:25-26**UDB:**

²⁵ After Rachel had given birth to Joseph, Jacob said to Laban, "Now allow me to stop working for you and let me return to my own land. ²⁶ You know the work that I have done for you. So let me take my wives and my children for whom I worked for you to get them, and leave."

ULB:

²⁵ After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country. ²⁶ Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you."

translationNotes**After Rachel had borne Joseph**

"After Rachel gave birth to Joseph"

and let me go

"so I can go"

you know the service I have given you

Jacob is reminding Laban of their contract ([Genesis Gen 29:27](#)). The abstract noun "service" can be stated as "served." AT: "you know that I have served you long enough" (See: [Abstract Nouns](#))

translationWords

- [Joseph \(OT\)](#)
- [Rachel](#)
- [Jacob, Israel](#)
- [Laban](#)
- [serve, service](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:27-28**UDB:**

²⁷ But Laban said to him, "If you are pleased with me, stay here, because I have found out by performing a magic ritual that Yahweh has blessed me because of what you have done for me. ²⁸ Tell me what you want me to pay you for continuing to work for me, and that is what I will pay you."

ULB:

²⁷ Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake." ²⁸ Then he said, "Name your wages, and I will pay them."

translationNotes**Laban said to him**

"Laban said to Jacob"

If now I have found favor in your eyes

The eyes represent seeing, and seeing represents thoughts or judgment. AT: "If I have found favor with you" or "If you are pleased with me" (See: [Metaphor](#))

found favor

This is an idiom that means that someone is approved of by someone else. (See: [Idiom](#))

wait, because

"please stay, because"

I have learned by using divination

"I have discovered by my own spiritual and magical practices"

for your sake

"because of you"

Name your wages

This can be made more explicit. AT: “Tell me how much I have to pay to keep you here” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- favor, favors, favorable, favoritism
- divination, diviner, soothsaying, soothsayer
- Yahweh
- bless, blessed, blessing
- name, names, named

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:29-30**UDB:**

²⁹ Jacob said to him, "You know how I have worked for you, and you know that your livestock have increased greatly as I have taken care of them. ³⁰ You had only a few animals before I came here. But now you have a large number of animals and Yahweh has caused them to increase into an even larger number everywhere I have taken them. But now I need to start taking care of the needs of my own family."

ULB:

²⁹ Jacob said to him, "You know how I have served you, and how your livestock have fared with me. ³⁰ For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?"

translationNotes**Jacob said to him**

"Jacob said to Laban"

how your livestock have fared with me

"how well your livestock have done since I started taking care of them"

For you had little before I came

"your herds were small before I worked for you"

and it has increased abundantly

"but now your wealth has greatly increased"

Now when will I provide for my own household also?

"Now when will I take care of my own family?" Jacob uses a question to emphasize that he wants to start providing for his own family. This question can be translated as a statement. AT: "Now I want to take care of my family!" (See: [Rhetorical Question](#))

translationWords

- [serve, service](#)
- [livestock](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [household](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:31-32**UDB:**

³¹ Laban replied, “What do you want me to pay you?” Jacob replied, “I do not want you to pay me anything. But if you will do this one thing for me, I will continue to take care of your flocks and protect them. ³² Allow me to go and look at all of your flocks today and remove from them all the speckled sheep, all the spotted sheep, and every dark-colored lamb, all the goats that are speckled, and all the goats that are spotted. I want to keep them for myself. They will be my wages.

ULB:

³¹ So Laban said, “What will I pay you?” Jacob said, “You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it. ³² Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages.

translationNotes**What will I pay you**

“What can I pay you” or “What can I give you.” This can be made more explicit. AT: “What can I pay you so that you stay and work for me” (See: [Assumed Knowledge and Implicit Information](#)).

If you will do this thing for me

The connecting word “but” can be added to indicate that this is the one thing Jacob wants. AT: “But if you will do this thing for me” (See: [Connecting Words](#))

feed your flock and keep it

“feed and take care of your flock”

removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats

“and remove every sheep with spots, every black sheep, and every goat with spots”

These will be my wages

“This will be the cost of keeping me here”

translationWords

- [flock, herd](#)
- [sheep, ram, ewe](#)
- [goat, kid](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:33-34**UDB:**

³³ In that way, in the future, you will be able to know whether I have been honest regarding what you have paid me. If any of my goats have no speckles or spots, and if any of my lambs are not dark-colored, you will know that I have stolen them from you.”

³⁴ Laban agreed and said, “Yes, we will do as you have said.”

ULB:

³³ My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen.” ³⁴ Laban said, “Agreed. Let it be according to your word.”

translationNotes**My integrity will testify for me later on**

The word “integrity” means “honesty.” This speaks about integrity as if it were a person who could testify for or against another person. AT: “And later you will know if I have been honest with you or not” (See: [Personification](#))

Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen

This can be stated in active form. AT: “If you find any goats without spots or any sheep that are not black, you can consider them stolen” (See: [Active or Passive](#))

Let it be according to your word

“Let it be as you say” or “We will do what you have said”

translationWords

- [testimony, testify](#)
- [goat, kid](#)
- [sheep, ram, ewe](#)
- [word, words](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:35-36**UDB:**

³⁵ But on that same day, Laban removed all the male goats that had black and white stripes on them or were spotted, and all the female goats that were speckled or spotted, all the goats that were partly white, and all the dark-colored lambs. He separated them from the other animals and put his sons in charge of them. ³⁶ Then Laban and his sons took these animals and journeyed for three days from where Jacob was. Jacob continued to take care of the rest of Laban's flocks.

ULB:

³⁵ That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. ³⁶ Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.

translationNotes**that were striped and spotted**

“that had stripes and spots”

that were speckled and spotted

“that had spots”

every one that had white in it

“every goat that had some white in it”

all the black ones among the sheep

“all the black sheep”

gave them into the hand

Here “hand” stands for control or care. AT: “had his sons take care of them” (See: [Metonymy](#))

translationWords

- [Laban](#)
- [Jacob, Israel](#)
- [hand, right hand, to hand over](#)
- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:37-38**UDB:**

³⁷ Then Jacob cut some branches of poplar, almond, and plane trees. He peeled strips of bark from the branches. In this way, where he peeled the bark off, the branches were light in color. ³⁸ Then he placed the peeled branches in the troughs where they put the water for the animals to drink, so that the flocks saw them when they were drinking water.

ULB:

³⁷ Jacob took fresh cut branches of fresh poplar, and of the almond and of the plane tree, and peeled white streaks in them, and made the white inner wood appear that was in the sticks. ³⁸ Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink.

translationNotes**fresh poplar ... almond ... plane tree**

These are all trees with white wood. (See: [Translate Unknowns](#))

peeled white streaks in them, and made the white inner wood appear that was in the sticks

“peeled off pieces of bark so that the white wood underneath would show”

the watering troughs

long open containers for holding water for animals to drink

translationWords

- [conceive, conception](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:39-40**UDB:**

³⁹ The animals also mated in front of the branches, and later they gave birth to animals that were speckled, or to animals that were spotted, or to animals that had black and white stripes on them.

⁴⁰ During the several years following, Jacob often separated the female sheep in Laban's flock from the other sheep and goats. When they mated, he made them look toward the animals that had black and white stripes, and toward the dark-colored animals. So they gave birth to animals with similar markings. Then he would separate these animals from Laban's flocks and keep them for his own.

ULB:

³⁹ The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young. ⁴⁰ Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks.

translationNotes**The flocks bred**

"The animals of the flocks conceived" or "The animals mated"

produced striped, speckled, and spotted young

"gave birth to babies with stripes and spots"

Jacob separated

It can be made explicit that this happened over several years. AT: "During the several years following, Jacob separated" (See: [Assumed Knowledge and Implicit Information](#))

face toward

"look toward"

he separated out his flocks for himself alone

"he set his flocks apart"

translationWords

- [flock, herd](#)
- [lamb, Lamb of God](#)
- [face](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:41-42**UDB:**

⁴¹ In addition, whenever the stronger female sheep were ready to mate, Jacob put some of those peeled branches in the troughs in front of them, so that they would mate in front of the branches. ⁴² But when weak animals were ready to mate, he did not put the branches in their troughs. So they gave birth to weak lambs, which remained in Laban's flock, but the strong ones became part of Jacob's flock.

ULB:

⁴¹ Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock, so that they might conceive among the sticks. ⁴² But when the feebler animals in the flock came, he did not put the sticks in front of them. So the feebler animals were Laban's, and the stronger were Jacob's.

translationNotes**before the eyes of the flock**

Here the flock's "eyes" represent the sheep and emphasize what they see. AT: "so that the flock could see them" (See: [Synecdoche](#))

among the sticks

"in front of the sticks"

the feebler animals

"the weaker animals"

So the feebler animals were Laban's, and the stronger were Jacob's

"So the weaker offspring belonged to Laban, while the stronger offspring belonged to Jacob." You can make this even more explicit. AT: "So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jacob, Israel](#)
- [conceive, conception](#)
- [Laban](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 30:43**UDB:**

⁴³ As a result, Jacob became very rich. He owned many large flocks. He also owned many male and female slaves, camels, and donkeys.

ULB:

⁴³ The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

translationNotes**The man**

“Jacob”

became very prosperous

“greatly prospered” or “became very wealthy”

translationWords

- [prosper, prosperity, prosperous](#)
- [flock, herd](#)
- [servant, slave, slavery](#)
- [camel](#)
- [donkey, mule](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 30 General Notes](#)
- [Genesis 30 translationQuestions](#)

Genesis 31 General Notes

Special concepts in this chapter

God's blessing

When Jacob left Paddam Aram, he left very wealthy. Despite his punishment of exile from Canaan, God still blessed Jacob and his family. (See: [bless](#), [blessed](#), [blessing](#))

Household gods

Although a few scholars believe the possession of the household gods was a sign of inheritance, this seems unlikely. It is probable that Rachel believed these idols would bring them “good luck” and would bring them great blessing. This was sinful because they were to trust in Yahweh, who already promised to bless them. (See: [god](#), [gods](#), [goddess](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Other possible translation difficulties in this chapter

Irony

Laban's sons complained that Jacob cheated them out of their father's possessions. It was their father who tried to cheat Jacob out of what he promised to give Jacob. Jacob treated his brother Esau in the same way. Jacob cheated Esau out of their father's blessing.

Links:

- [Genesis 31:01 Notes](#)

Genesis 31:1-3**UDB:**

¹ One day, someone told Jacob that Laban's sons were complaining and saying, "Jacob has become very rich by taking everything that belonged to our father." ² Jacob noticed that Laban was not acting friendly toward him as he had done before. ³ Then Yahweh said to Jacob, "Go back to your country and your relatives, and I will help you there."

ULB:

¹ Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth." ² Jacob saw the look on Laban's face. He saw that his attitude toward him had changed. ³ Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."

translationNotes**Now**

This word is used here to mark a break in the main storyline. Here the author starts to tell a new part of the story.

Jacob heard the words of Laban's sons, that they said

"Jacob heard that Laban's sons were saying"

Jacob has taken away all that was our father's

Laban's sons were exaggerating because they were angry. AT: "Everything that Jacob has taken belonged to our father" (See: [Hyperbole and Generalization](#))

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed

These two sentences mean basically the same thing. The second explains the look that Jacob saw on Laban's face. AT: "Jacob noticed that Laban was no longer pleased with him" (See: [Parallelism](#))

your fathers

"your father Isaac and your grandfather Abraham"

translationWords

- [Jacob, Israel](#)
- [Laban](#)
- [possess, possession](#)
- [Yahweh](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:4-6**UDB:**

⁴ So Jacob sent a message to Rachel and Leah, telling them to come out to the pastures where his flocks of sheep and goats were. ⁵ When they arrived, he said to them, "I see that your father does not act friendly toward me as he did previously. But God, whom my father worshiped, has helped me. ⁶ You two know that I have worked very hard for your father.

ULB:

⁴ Jacob sent and called Rachel and Leah to the field to his flock ⁵ and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me. ⁶ You know that it is with all my strength that I have served your father.

translationNotes**Jacob sent and called Rachel and Leah to the field to his flock**

"Jacob sent for Rachel and Leah and told them to meet him out in the field with the flocks"

to his flock and said to them

This can be stated as two shorter sentences. AT: "to his flock. He said to them" (See: [Sentence Structure](#))

I see your father's attitude toward me has changed

"I have noticed your father is no longer pleased with me"

You know that it is with all my strength that I have served your father

The word "you" here refers to both Rachel and Leah. It also adds emphasis. AT: "You yourselves know that I have served your father with all my strength" (See: [Forms of You](#))

translationWords

- [Jacob, Israel](#)
- [Rachel](#)
- [Leah](#)
- [flock, herd](#)
- [God](#)
- [serve, service](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:7-9**UDB:**

⁷ He has cheated me many times by decreasing my wages. But God has not allowed him to do me physical harm. ⁸ When Laban said, ‘The speckled animals are the ones that I will give you to be your wages,’ then all the animals gave birth to young ones that were speckled. When he changed his mind and said, ‘The ones that have black and white stripes on them will be your wages,’ then all the animals gave birth to young ones that were striped. ⁹ In that way, God has taken away the livestock that belonged to your father and has given them to me.

ULB:

⁷ Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me. ⁸ If he said, ‘The speckled animals will be your wages,’ then all the flock bore speckled young. If he said, ‘The striped will be your wages,’ then the whole flock bore striped young. ⁹ In this way God has taken away the livestock of your father and given them to me.

translationNotes**has deceived me**

“has lied to me” or “has not treated me fairly”

my wages

“what he said he would pay me”

to hurt me

Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

The speckled animals

“The animals with spots”

the flock bore

“the flock gave birth to”

The striped

“The animals with stripes”

In this way God has taken away the livestock of your father and given them to me

“This is how God gave your father’s animals to me”

translationWords

- [deceive, deceit, deception, deceptive](#)
- [livestock](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:10-11**UDB:**

¹⁰ One time, when the animals were mating, I had a dream. In my dream I looked up and was surprised to see that some of the male goats that were mating with the female goats had black and white stripes on them, some were speckled, and some were spotted. ¹¹ In the dream, an angel came from God said to me, 'Jacob!' I replied, 'I am here!'

ULB:

¹⁰ Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted. ¹¹ The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.'

translationNotes**General Information:**

Jacob continues his story to his wives Leah and Rachel.

Once at the time of breeding season

"During the breeding season"

mating with the flock

Here "flock" represents only the female goats. AT: "mating with the female goats of the flock" (See: [Synecdoche](#))

were striped, speckled, and spotted

"had stripes, little spots, and big spots"

angel of God

Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said

"And I answered"

Here I am

“Yes, I am listening” or “Yes, what is it?” See how you translated this in [Genesis 22:1](#).

translationWords

- [dream](#)
- [goat, kid](#)
- [angel, angels, archangel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:12-13**UDB:**

¹² He said to me, 'Look up and you will see that all the male goats that are mating have black and white stripes on them, or are speckled or spotted. This is happening because I have seen all that Laban has done to you. ¹³ I am the God who appeared to you at Bethel, where you set up a stone, poured olive oil on it and made a solemn promise to me. So now leave this land immediately and return to the land where you were born.'

ULB:

¹² He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you. ¹³ I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'

translationNotes**General Information:**

The angel of the Lord continues to talk to Jacob. (See: [Genesis 31:10](#))

Lift up your eyes

This is a way of saying "Look up." (See: [Idiom](#))

that are breeding with the flock

Here "flock" stands for only the female goats. AT: "that are breeding with the female goats of the flock" (See: [Synecdoche](#))

are striped, speckled, and spotted

"have stripes and spots"

where you anointed a pillar

Jacob poured oil on the pillar to dedicate it to God. (See: [Symbolic Action](#))

the land of your birth

"the land where you were born"

translationWords

- [goat, kid](#)
- [Laban](#)
- [God](#)
- [Bethel](#)
- [anoint, anointed, anointing](#)
- [pillar, column](#)
- [vow, vows, vowed](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:14-16**UDB:**

¹⁴ Rachel and Leah replied to him, "Our father will not give us anything more when he dies. ¹⁵ He treats us as though we were foreigners! The work that you did for him all these years was a payment that you gave him for us, but we will not inherit any of the wealth you produced for him. He has spent it all! ¹⁶ Certainly all of the wealth that God took away from our father belongs to us and to our children. So do whatever God has told you to do!"

ULB:

¹⁴ Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house? ¹⁵ Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money. ¹⁶ For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

translationNotes**Rachel and Leah answered and said to him**

This does not mean they talked at the same time. It emphasizes they agreed with each other.

Is there any portion or inheritance for us in our father's house?

Rachel and Leah use a question to emphasize that there is nothing left for their father to give. AT: "There is absolutely nothing left for us to inherit from our father!" (See: [Rhetorical Question](#))

Are we not treated by him as foreigners?

They use a question to show their anger about how their father treats them. This can be stated in active form. AT: "Our father treats us like a foreign women instead of daughters!" (See: [Rhetorical Question](#) and [Active or Passive](#))

For he has sold us

This can be made more explicit. AT: "He has sold us for his own gain" (See: [Assumed Knowledge and Implicit Information](#))

has also completely devoured our money

Laban completely using up the money that he should have given to his daughters is spoken of as if he were a wild beast that ate the money as if it were food. AT: "he completely used up our money" (See: [Metaphor](#))

are now ours and our children's

“belongs to us and to our children”

Now then

Here “Now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

whatever God has said to you, do it

“do all that God has told you”

translationWords

- [Rachel](#)
- [Leah](#)
- [inherit, inheritance, heritage, heir](#)
- [foreigner, foreign, alien](#)
- [devour](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:17-18**UDB:**

¹⁷ Then Jacob put his children and his wives on camels. ¹⁸ He drove all his livestock just ahead of him as they went. He also took along all the other property and goods that he added to his own possessions while living in Paddan Aram. This is how they began their journey back to his father Isaac, who lived in the land of Canaan.

ULB:

¹⁷ Then Jacob arose and placed his sons and his wives upon the camels. ¹⁸ He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan.

translationNotes**his sons**

Jacob took all of his children. It only mentions the sons because they are important as his heirs. AT: “his children” (See: [Assumed Knowledge and Implicit Information](#))

He drove all his livestock

“He drove all his cattle.” Here “livestock” is referring to all his domesticate animals.

including the livestock he had acquired in Paddan Aram

“and the other herd of cattle which he took ownership of when he was in Paddan Aram”

Then he set out to go to his father Isaac in the land of Canaan

“He went to the land of Canaan, where his father Isaac lived”

translationWords

- [Jacob, Israel](#)
- [camel](#)
- [livestock](#)
- [Paddan Aram](#)
- [Isaac](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:19-21**UDB:**

¹⁹ Now Laban had left to go shear his sheep. In his absence, Rachel stole the small wooden idols that were in her father's tent. ²⁰ Furthermore, Jacob deceived Laban the Aramean by not telling him that they were planning to leave. ²¹ So Jacob and his family fled with all their possessions. They crossed the Euphrates River and then started traveling south toward the hill country of the region of Gilead.

ULB:

¹⁹ When Laban had gone to shear his sheep, Rachel stole her father's household gods. ²⁰ Jacob also deceived Laban the Aramean, by not telling him that he was leaving. ²¹ So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

translationNotes**When Laban had gone to shear his sheep**

“When Laban had left to cut the wool off of his sheep”

the River

This refers to the Euphrates River.

headed toward

“traveled toward”

the hill country of Gilead

“the mountains of Gilead” or “Mount Gilead”

translationWords

- Laban
- sheep, ram, ewe
- Rachel
- household
- god, gods, goddess
- deceive, deceit, deception, deceptive
- Aram, Aramean, Aramaic
- Gilead

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:22-23**UDB:**

²² On the third day after they left, someone told Laban that Jacob and his family were gone. ²³ So he took some of his relatives with him and started to pursue Jacob. They walked for seven days and they caught up with him in hill country of the region of Gilead.

ULB:

²² On the third day Laban was told that Jacob had fled. ²³ So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead.

translationNotes**On the third day**

It was Jewish custom to count the day of departure as day one. AT: "Two days after they had left"

Laban was told

This can be stated in active form. AT: "someone told Laban" (See: [Active or Passive](#))

that Jacob had fled

Only Jacob is mentioned because he is the leader of the family. It can be made explicit that his family went with him. AT: "that Jacob had fled with his wives and children" (See: [Assumed Knowledge and Implicit Information](#))

So he took

"So Laban took"

pursued him

"chased after Jacob"

for a seven days' journey

Laban spent seven days walking to catch up to Jacob.

He overtook him

"He caught up to him"

translationWords

- [day](#)
- [Laban](#)
- [Jacob, Israel](#)
- [Gilead](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:24-25**UDB:**

²⁴ Then God appeared to Laban in a dream at night. He said to him, “When you catch up to Jacob, be very careful what you say to him.”

²⁵ The next day, by the time Laban caught up with Jacob, Jacob and his household had set up their tents in the hills of Gilead. So Laban and his relatives set up their tents there too.

ULB:

²⁴ Now God came to Laban the Aramean in a dream at night and said to him, “Be careful that you speak to Jacob neither good nor bad.” ²⁵ Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. ^[1]

31:25 ^[1]Some modern versions have: *Laban also camped in the hill country of Gilead.*

translationNotes**Now God came to Laban the Aramean in a dream at night**

The word “now” is used here to mark a change from the story to background information about Laban. AT: “That night God came to Laban in a dream” (See: [Background Information](#))

Be careful that you speak to Jacob neither good nor bad

The phrase “good nor bad” are used together to mean “anything.” AT: “Do not say anything to try and stop Jacob from leaving” (See: [Merism](#))

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead

The word “now” is used here to mark a change from the story to background information about Jacob and Laban. AT: “When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead” (See: [Background Information](#))

translationWords

- [God](#)
- [Aram, Aramean, Aramaic](#)
- [dream](#)
- [Gilead](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:26-28**UDB:**

²⁶ Then Laban went to Jacob and said to him, "Why have you done this? You have deceived me by carrying away my daughters as though you had captured them in a war! ²⁷ Why did you run away and deceive me? Why did you not tell me that you were going to leave, so that we could have rejoiced and sung while people played music on tambourines and harps before I said 'goodbye' to you? ²⁸ You did not even let me kiss my grandchildren and my daughters goodbye before they left! What you have done was foolish!

ULB:

²⁶ Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like prisoners of war? ²⁷ Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps. ²⁸ You did not allow me to kiss my grandsons and my daughters good bye. Now you have done foolishly.

translationNotes**carried away my daughters like prisoners of war**

Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did. (See: [Simile](#) and [Hyperbole and Generalization](#))

flee secretly

"run away in secret"

with celebration

"with joy"

with tambourine and with harps

These instruments stand for music. AT: "and with music" (See: [Metonymy](#))

tambourine

a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken (See: [Translate Unknowns](#))

to kiss my grandsons

Here “grandsons” would include all grandchildren whether male or female. AT: “to kiss my grandchildren” (See: [When Masculine Words Include Women](#))

Now you have done foolishly

“You have acted foolishly”

Now

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

translationWords

- [deceive, deceit, deception, deceptive](#)
- [prison, prisoner, imprison](#)
- [harp](#)
- [kiss](#)
- [fool, fools, foolish, folly](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:29-30**UDB:**

²⁹ My relatives and I have the power to harm you, but last night the God whom your father worships said to me in a dream, ‘Be very careful what you say to Jacob.’ ³⁰ Now I know you have left because you want to go back home. But why did you steal my idols?”

ULB:

²⁹ It is in my power to do you harm, but the God of your father spoke to me last night and said, ‘Be careful that you speak to Jacob neither good nor bad.’ ³⁰ Now you have gone away because you longed to return to your father’s house. But why did you steal my gods?”

translationNotes**It is in my power to do you harm**

The word “you” is plural and refers to everyone with Jacob. AT: “I have enough people with me to harm all of you” (See: [Forms of You](#))

Be careful that you speak to Jacob neither good nor bad

The words “good nor bad” are used together to mean “anything.” See how you translated this in [Genesis 31:24](#). AT: “Do not say anything to try and stop Jacob from leaving” (See: [Merism](#))

you have gone away

This “you” is singular and refers to Jacob. (See: [Forms of You](#))

to your father’s house

Here “house” stands for family. AT: “to be home with your father and the rest of your family” (See: [Metonymy](#))

my gods

“my idols”

translationWords

- [power, powers](#)
- [God](#)

- ancestor, father, forefather
- Jacob, Israel
- house
- god, gods, goddess

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:31-32**UDB:**

³¹ Jacob replied to Laban, "I did not tell you that we were planning to leave, because I was afraid that you would take your daughters away from me by force. ³² But if you find anyone here who has your idols, we will execute that person. While our relatives are watching, search for yourself to see if there is anything that belongs to you that is here with me. If you find anything, you can take it!" When Jacob said that, he did not know that Rachel had already stolen her father's idols.

ULB:

³¹ Jacob answered and said to Laban, "Because I was afraid and thought that you would take your daughters from me by force I left secretly. ³² Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

translationNotes**Because I was afraid and thought that you would take your daughters from me by force I left secretly**

"I left in secret because I was afraid that you would take your daughters from me by force"

Whoever has stolen your gods will not continue to live

This can be stated in positive form. AT: "We will kill whoever has stolen your gods" (See: [Litotes](#))

In the presence of our relatives

The word "our" refers to Jacob's relatives and includes Laban's relatives. All the relatives will watch to make sure everything is fair and honest. (See: [Inclusive "We"](#))

identify whatever with me is yours and take it

"look for whatever we have that is yours and take it"

For Jacob did not know that Rachel had stolen them

This changes from the story to background information about Jacob. (See: [Background Information](#))

translationWords

- [fear, fears, afraid](#)
- [god, gods, goddess](#)
- [Rachel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:33**UDB:**

³³ Then Laban went into Jacob's tent, next into Leah's tent, and then into the tent of the two female slaves and searched for the idols, but he did not find them. After he left their tents, he entered Rachel's tent.

ULB:

³³ Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent.

translationNotes**the two female servants**

This refers to Zilpah and Bilhah.

he did not find them

“he did not find his idols”

translationWords

- [Laban](#)
- [Jacob, Israel](#)
- [tent](#)
- [Leah](#)
- [servant, slave, slavery](#)
- [Rachel](#)

Links:

- [Introduction to Genesis](#)
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Genesis 31:34-35**UDB:**

³⁴ But Rachel had previously taken the idols and put them in the saddle of a camel, and she was sitting on the saddle. So when Laban searched all over for them inside Rachel's tent, he did not find them. ³⁵ Rachel said to her father, "Do not be angry with me, sir, but I cannot stand up in your presence to show respect for you, because I am having my menstrual period." So even after searching more, Laban, he did not find his idols.

ULB:

³⁴ Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them. ³⁵ She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

translationNotes**Now Rachel ... upon them**

The word "now" is used here to mark a change from the story to background information about Rachel. (See: [Background Information](#))

saddle

a seat placed on the back of an animal so a person can ride on it

my master

Calling someone "my master" is a way of honoring them.

that I cannot stand up before you

"because I am unable to stand up in your presence"

for I am having my period

This refers to the time of the month when a woman bleeds from her womb. (See: [Euphemism](#))

translationWords

- household
- god, gods, goddess
- camel
- angry, anger
- lord, lords, master, masters, sir, Sir, Sirs

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:36-37**UDB:**

³⁶ Then Jacob became angry. He said to Laban, "What crime did I commit? For what sin have you pursued me? ³⁷ Now you have searched through all my possessions, and you have found nothing that belongs to you! If you have found anything, put it here in front of my relatives and your relatives, so that they can decide who is right, you or me!

ULB:

³⁶ Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued after me? ³⁷ For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between us two.

translationNotes**He said to him**

"Jacob said to Laban"

What is my offense? What is my sin, that you have hotly pursued after me?

The phrases "What is my offense" and "What is my sin" mean basically the same thing. Jacob is asking Laban to tell him what he did wrong. AT: "What have I done wrong that you should pursue me like this?" (See: [Parallelism](#))

hotly pursued after me

Here the word "hotly" means Laban urgently chased Jacob intending to capture him. (See: [Idiom](#))

What have you found of all your household goods?

"What have you found that belongs to you?"

Set them here before our relatives

Here the word "our" refers to Jacob's relatives and includes Laban's relatives. AT: "Lay anything you have found in front of our relatives" (See: [Inclusive "We"](#))

they may judge between us two

Here "two of us" refers to Jacob and Laban. The phrase "to judge between" means to decide which person is right in a dispute. AT: "they may judge between the two of us" (See: [Inclusive "We"](#))

translationWords

- [Jacob, Israel](#)
- [angry, anger](#)
- [Laban](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [possess, possession](#)
- [household](#)
- [judge, judges, judgment, judgments](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
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Genesis 31:38-40**UDB:**

³⁸ I was with you for twenty years. In all that time, your sheep and goats have not miscarried. I have not killed and eaten any rams from your flocks. ³⁹ When one of your animals was attacked and mauled by a wild animal, I did not bring it to you. I replaced the dead animal with a living one of my own animals. Whenever one of your animals was stolen, during the day or during the night, you demanded that I replace it with one of my own animals. ⁴⁰ I suffered from the heat during the day and from the cold at night. I was often not even able to sleep!

ULB:

³⁸ For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks. ³⁹ What was torn by beasts I did not bring to you. Instead, I bore the loss of it. You always made me pay for every missing animal, whether stolen by day or stolen by night. ⁴⁰ There I was; in the day the heat consumed me, and the frost by night; and I went without sleep.

translationNotes**General Information:**

Jacob continues to speak to Laban.

twenty years

“20 years” (See: [Numbers](#))

ewes

female sheep

have not miscarried

This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.

What was torn by beasts I did not bring to you

This can be stated in active form. AT: “When a wild animal killed one of your animals I did not bring it to you” (See: [Active or Passive](#))

Instead, I bore the loss of it

For Jacob to count Laban's dead animals as a loss from his own flock is spoken of as if it was a burden he would bear on his shoulders. AT: "Instead of counting it a loss from your flock, I counted it as a loss from my flock" (See: [Metaphor](#))

There I was; in the day the heat consumed me, and the frost by night

Suffering in the hot and cold temperatures is spoken of as if the temperatures were animals that were eating Jacob. AT: "I stayed with your flocks even during hottest part of the day and the coldest part of the night" (See: [Metaphor](#))

translationWords

- [year](#)
- [goat, kid](#)
- [sheep, ram, ewe](#)
- [flock, herd](#)
- [consume](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:41-42**UDB:**

⁴¹ I lived in your household for twenty years. I worked for you for fourteen years to marry your two daughters, and for six more years to buy some of your sheep and goats. During that time, you changed and reduced my wages ten times. ⁴² If God, the one whom my grandfather Abraham worshiped and before whom my father Isaac trembled in fear, had not been with me and helped me, you would have sent me away with nothing in my hands! But God saw how much I was suffering and how hard I was working, so last night he told you that what you have done to me was wrong.”

ULB:

⁴¹ These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times. ⁴² Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my oppression and how hard I worked, and he rebuked you last night.”

translationNotes**General Information:**

Jacob continues to speak to Laban.

These twenty years

“These last 20 years” (See: [Numbers](#))

fourteen years

“14 years” (See: [Numbers](#))

changed my wages ten times

“changed what he said he would pay me ten times.” See how you translated “my wages” in [Genesis 31:7](#).

Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me

Jacob is referring to the same God not to three different gods. AT: “If the God of Abraham and Isaac, my father, had not been with me”

the God of my father

Here the word “father” refers to his parent, Isaac.

the one Isaac fears

Here the word “fears” refers to the “fear of Yahweh,” which means to deeply respect him and show that respect by obeying him.

empty-handed

This stands for having nothing. AT: “with absolutely nothing” (See: [Metonymy](#))

God has seen my oppression and how hard I worked

The abstract noun “oppression” can be stated as “oppressed.” AT: “God has seen how hard I worked and how you oppressed me” (See: [Abstract Nouns](#))

translationWords

- [year](#)
- [household](#)
- [flock, herd](#)
- [God](#)
- [ancestor, father, forefather](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [fear, fears, afraid](#)
- [oppress, oppression, oppressor](#)
- [rebuke](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:43-44

UDB:

⁴³ Laban replied, "These two women are my daughters, and their children are my grandchildren, and the animals are my animals. Everything you see here is mine! ⁴⁴ I cannot do anything in order to keep them, so we should make a peace agreement, you and I. It will serve as a witness between you and me."

ULB:

⁴³ Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne? ⁴⁴ So now, let us make a covenant, you and I, and let it be for a witness between you and me."

translationNotes

But what can I do today to these my daughters, or to their children whom they have borne?

Laban uses a question to emphasize that there is nothing he can do. This rhetorical question can be translated as a statement. AT: "But, there is nothing I can do to bring my daughters and grandchildren back with me." (See: [Rhetorical Question](#))

let it be for a witness

Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another. (See: [Personification](#))

translationWords

- [flock, herd](#)
- [covenant, covenants](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:45-47**UDB:**

⁴⁵ So Jacob took a large stone and set it on its end. ⁴⁶ Then Jacob said to his relatives, “Gather some stones.” So they gathered some rocks and put them in a heap, and they ate some food there near the heap. ⁴⁷ Laban gave the heap the Aramaic name Jegar Saha Dutha, but Jacob gave the heap the Hebrew name Galeed.

ULB:

⁴⁵ So Jacob took a stone and set it up as a pillar. ⁴⁶ Jacob said to his relatives, “Gather stones.” So they took stones and made a pile. Then they ate there by the pile. ⁴⁷ Laban called it Jegar Saha Dutha, but Jacob called it Galeed.

translationNotes**pillar**

This means that a large stone was simply set up on its end to mark the place where this important event happened.

made a pile

“stacked them on top of each other”

Then they ate there by the pile

Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

Jegar Saha Dutha

Translators may add a footnote that says: “The name Jegar Saha Dutha means ‘heap of witness’ in Laban’s language.” (See: [How to Translate Names](#))

Galeed

Translators may add a footnote that says: “The name Galeed means ‘heap of witness’ in Jacob’s language. (See: [How to Translate Names](#))

translationWords

- [pillar, column](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:48-50**UDB:**

⁴⁸ Laban said to Jacob, “This pile of rocks we have put here today will help us to remember our agreement.” That is why Jacob called it Galeed. ⁴⁹ They also named the place Mizpah, which sounds like the Hebrew word that means “watchtower,” because Laban said, “We will ask Yahweh to watch you and me while we are separated from each other, so that we do not try to harm each other. ⁵⁰ If you mistreat my daughters, or if you take other women to be your wives, even if no one tells me about it, do not forget that God sees what you and I are doing!”

ULB:

⁴⁸ Laban said, “This pile is a witness between me and you today.” Therefore its name was called Galeed. ⁴⁹ It is also called Mizpah, because Laban said, “May Yahweh watch between you and me, when we are out of sight one from another. ⁵⁰ If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me.”

translationNotes**This pile is a witness between me and you**

The stones do not actually bear witness as a person. AT: “This pile will be a reminder between me and you” (See: [Personification](#))

Galeed

Translators may add a footnote that says: “The name Galeed means ‘heap of witness’ in Jacob’s language. See how you translated this in [Genesis 31:47](#). (See: [How to Translate Names](#))

Mizpah

Translators may add a footnote that says: “The name Mizpah means ‘watchtower.’” (See: [How to Translate Names](#))

when we are out of sight one from another

Here “out of sight” stands for no longer being in each other’s presence. AT: “when we are no longer with each other” (See: [Metonymy](#))

although no one else is with us

Here “us” refers to Laban and Jacob. AT: “even if no one else is there to see us”

see

“remember.” This adds emphasis to what is said next.

translationWords

- [Laban](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:51-53**UDB:**

⁵¹ Laban also said to Jacob, "You see this large stone and this pile of rocks that we have set up to be between us. ⁵² Both this pile of rocks and this large stone will remind us, that I will not go past these rocks to harm you and you will not go past these rocks to harm me. ⁵³ May the God whom Abraham worshiped, and the god that Nahor worshiped, and the gods their ancestor Terah worshiped punish either one of us, if one of us harms the other." Jacob solemnly promised by the God whom his father Isaac feared to do what they said in their peace agreement.

ULB:

⁵¹ Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me. ⁵² This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm. ⁵³ May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac.

translationNotes**This pile is a witness, and the pillar is a witness**

These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses. (See: [Personification](#))

May the God of Abraham, and the god of Nahor, the gods of their father, judge between us

Abraham is Jacob's grandfather. Nahor is Laban's grandfather. The father of Abraham and Nahor is Terah. Not all of them worshipped Yahweh.

the Fear of his father Isaac

Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

translationWords

- [pillar, column](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)
- [Abraham, Abram](#)
- [Nahor](#)

- ancestor, father, forefather
- judge, judges, judgment, judgments
- oath, swear, swear by
- Isaac
- fear, fears, afraid

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 31:54-55

UDB:

⁵⁴ He offered a sacrifice to God there in the hill country, and he invited his relatives to eat with him. After they had eaten, they slept there that night. ⁵⁵ The next morning Laban kissed his grandchildren and his daughters, and he asked God to bless them. Then Laban and his men left and returned home.

ULB:

⁵⁴ Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain. ⁵⁵ Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

translationNotes

called his relatives to eat a meal

Eating a meal together was part of making the covenant with one another. The full meaning of this may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

Early in the morning ... returned home

Verse 55 is the first verse of chapter 32 in the original Hebrew text, but the last verse of chapter 31 in most modern Bibles. We suggest that you follow the numbering of Bibles in your national language.

blessed

This means expressing a desire for positive and beneficial things to happen to someone.

translationWords

- [sacrifice, offering](#)
- [Laban](#)
- [kiss](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 31 General Notes](#)
- [Genesis 31 translationQuestions](#)

Genesis 32 General Notes

Special concepts in this chapter

Jacob does not trust Yahweh

Jacob does not trust in Yahweh. Instead, he fears that his brother Esau could kill him and his family. He should have known that Yahweh would continue to bless him and protect his family. He should have trusted in Yahweh's covenant faithfulness. (See: [bless, blessed, blessing, trust, trusts, trusted, trustworthy, trustworthiness](#) and [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#))

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Other possible translation difficulties in this chapter

"A man wrestled with him"

Scholars are divided over the identity of the person Jacob wrestled with. It was probably an angel, but some believe he wrestled with Jesus before he came to earth. The translator will probably have difficulty trying to keep ambiguity in identifying this individual because the word "man" usually indicates a normal, living person. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 32:01 Notes](#)

Genesis 32:1-2**UDB:**

¹ As Jacob and his family continued traveling, some angels came from God and met him. ² When Jacob saw them, he said, “This is God’s army camp!” So he named that place Mahanaim.

ULB:

¹ Jacob also went on his way, and the angels of God met him. ² When Jacob saw them, he said, “This is God’s camp,” so he called the name of that place Mahanaim.

translationNotes**Mahanaim**

Translators may also add a footnote that says “The name Mahanaim means ‘two camps.’”

translationWords

- [Jacob, Israel](#)
- [angel, angels, archangel](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:3-5**UDB:**

³ Jacob told some men to go ahead of him to his older brother Esau, who was living in Seir, that is, the land of Edom. ⁴ He told them, "This is what I want you to say to Esau: 'I, Jacob, am your servant and you are my master. I have been living with our uncle Laban, and I have stayed there until now. ⁵ I now own many cattle, donkeys, sheep, goats, and male and female slaves. Now I am sending this message to you, sir, hoping that you will be friendly toward me when I arrive.'"

ULB:

³ Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom. ⁴ He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now. ⁵ I have oxen, donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes.'"

translationNotes**Seir**

This is a mountainous area in the region of Edom. (See: [How to Translate Names](#))

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... in your eyes.'

This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. AT: "“This is what I want you to tell my master Esau. Tell him that I have been ... in his eyes.’” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

my master Esau

Jacob is using polite language and refers to his brother as “my master.”

your servant Jacob

Jacob is using polite language and refers to himself as “your servant.”

that I may find favor in your eyes

The phrase “find favor” is an idiom which means to be approved of by someone. Here “eyes” are a metonym for sight, and sight is a metaphor representing his evaluation. AT: “that you may approve of me” (See: [Idiom](#) and [Metonymy](#) and [Metaphor](#))

translationWords

- Esau
- Edom, Edomite, Idumea
- command, commands, commanded, commandment, commandments
- lord, lords, master, masters, sir, Sir, Sirs
- servant, slave, slavery
- Laban
- ox, oxen
- donkey, mule
- flock, herd
- favor, favors, favorable, favoritism

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:6-8**UDB:**

⁶ The messengers went and gave that message to Esau. When they returned to Jacob, they said, “We went to your older brother Esau. He is coming to you, and four hundred men are coming with him.”

⁷ Jacob was very afraid and worried. So he divided the people who were with him into two groups. He also divided the sheep and goats, the cattle, and the camels, into two groups. ⁸ He was thinking, “If Esau and his men come and attack us, perhaps one of the groups will be left and will be able to escape.”

ULB:

⁶ The messengers returned to Jacob and said, “We went to your brother Esau. He is coming to meet you, and four hundred men are with him.” ⁷ Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels. ⁸ He said, “If Esau comes to one camp and attacks it, then the camp that is left will escape.”

translationNotes**four hundred men**

“400 men” (See: [Numbers](#))

afraid

This refers to the unpleasant feeling a person has when there is a threat of harm to himself or others.

upset

“distressed” or “troubled”

to one camp and attacks it, then the camp that is left will escape

Here “camp” refers to the people. AT: “to attack the people in one camp, then the people in the other camp will escape” (See: [Metonymy](#))

translationWords

- [Esau](#)
- [fear, fears, afraid](#)

- [flock, herd](#)
- [camel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:9-10**UDB:**

⁹ Then Jacob prayed, "O Yahweh God, whom my grandfather Abraham worshiped and my father Isaac worships, you said to me, 'Go back to your own land and to your relatives, and I will cause good things to happen to you.' ¹⁰ I am not worthy for you to have kept your covenant in so many faithful and trustworthy ways with me, your servant. I had only this walking stick with me when I crossed the Jordan River on my way to Haran, but now I am so wealthy that there are two large groups of my family and possessions.

ULB:

⁹ Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,' ¹⁰ I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps.

translationNotes**God of my father Abraham, and God of my father Isaac, Yahweh**

This does not refer to different gods, but to the one God they all worship. AT: "Yahweh, who is God of my grandfather Abraham and my father Isaac" (See: [Assumed Knowledge and Implicit Information](#))

Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'

This is a quotation within a quotation. It can be stated an indirect quotation. AT: "Yahweh, you who said that I should return to my country and to my kindred, and that you would prosper me," (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

to your kindred

"to your family"

I will prosper you

"I will do good for you" or "I will treat you well"

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant

The abstract nouns “faithfulness” and “trustworthiness” can be stated as “faithful” and “loyal.” AT: “I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant” (See: [Active or Passive](#))

your servant

This is a polite way of saying “me.”

now I have become two camps

Here the phrase “I have become” is an idiom meaning what he now possesses. AT: “and now I have enough people, flocks, and possessions with me to make two camps” (See: [Idiom](#))

translationWords

- [God](#)
- [ancestor, father, forefather](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [Yahweh](#)
- [prosper, prosperity, prosperous](#)
- [worthy, worth, unworthy, worthless](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)
- [trust, trusts, trusted, trustworthy, trustworthiness](#)
- [servant, slave, slavery](#)
- [staff](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:11-12**UDB:**

¹¹ So now I pray that you will rescue me from the power of my brother Esau, because I am afraid that he and his men will come and attack and kill me and the children and their mothers. ¹² But do not forget that you have said, ‘I will certainly enable you to prosper, and I will cause your descendants to be as numerous as the grains of sand on the seashore, which are so many that no one can count them.’”

ULB:

¹¹ Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children. ¹² But you said, ‘I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.’”

translationNotes**rescue me**

“save me”

from the hand of my brother, from the hand of Esau

Here the word “hand” refers to power. The two phrases mean basically the same thing. The second clarifies that the brother whom Jacob intended was Esau. AT: “from the power of my brother, Esau” or “from my brother, Esau” (See: [Metonymy](#) and [Parallelism](#))

I am afraid of him, that he will

“I am afraid that he will”

But you said, ‘I will certainly make you prosper. I will make your descendants ... number.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “But you said that you would certainly prosper me, and that you would make my descendants ... number” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

make you prosper

“do good to you” or “treat you well”

I will make your descendants like the sand of the sea

This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore. (See: [Simile](#))

which cannot be numbered for their number

This can be stated in active form. AT: "which no one can count because of their number" (See: [Active or Passive](#))

translationWords

- [hand, right hand, to hand over](#)
- [Esau](#)
- [fear, fears, afraid](#)
- [descendant, descended from](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:13-16**UDB:**

¹³ Jacob slept in that place that night. The next morning he selected some animals to give to his brother Esau. ¹⁴ He selected two hundred female goats and twenty male goats, two hundred female sheep and twenty male sheep, ¹⁵ thirty female camels and their offspring, forty cows and ten bulls, twenty female donkeys and ten male donkeys. ¹⁶ He divided them into small herds, and put each herd into the care of one of his servants. He said to his servants, “Go ahead of me, one group at a time, and keep some space between each herd.”

ULB:

¹³ Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother: ¹⁴ two hundred female goats and twenty male goats, two hundred ewes and twenty rams, ¹⁵ thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. ¹⁶ These he gave these into the hand of his servants, every herd by itself. He said to his servants, “Go on ahead of me and put a space between each of the herds.”

translationNotes**two hundred**

“200” (See: [Numbers](#))

twenty ... thirty ... forty ... ten

“20 ... 30 ... 40 ... 10” (See: [Numbers](#))

their colts

“their young”

These he gave these into the hand of his servants, every herd by itself

Here “into the hand” means to give control over them. AT: “He divided them into small herds, and gave each of his servants control over one herd” (See: [Idiom](#))

put a space between each of the herds

“let each herd travel at a distance from the other herds”

translationWords

- [Jacob, Israel](#)
- [gift, gifts](#)
- [goat, kid](#)
- [sheep, ram, ewe](#)
- [camel](#)
- [cow, calf, bull, cattle](#)
- [servant, slave, slavery](#)
- [flock, herd](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:17-18**UDB:**

¹⁷ He said to the servant who was going with the first group, "When my brother Esau meets you, he will ask you, 'To whom do you belong, and where are you going, and to whom do these animals in front of you belong?' ¹⁸ Tell him, 'They belong to your servant Jacob. He has sent them to you as a gift, sir. And he is coming behind us.'"

ULB:

¹⁷ He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?' ¹⁸ Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'"

translationNotes**He instructed**

"He commanded"

asks you ... that are in front of you?

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "asks you who your master is, where you are going, and who owns these animals that are ahead of you" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

To whom do you belong?

"Who is your master?"

Whose animals are these that are in front of you?

"Who owns these animals that are in front of you?"

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "Then I want you to tell him that all of these things belong to Jacob, his servant, and he his giving them to his master, Esau. And tell him that Jacob is on the way to meet him" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

your servant Jacob's

Jacob is referring to himself in a polite way as Esau's servant.

to my master Esau

Jacob is referring to Esau in a polite way as his master.

coming after us

Here "us" refers to the servant speaking and the other servants bringing herds to Esau. (See: [Exclusive and Inclusive "We"](#))

translationWords

- [servant, slave, slavery](#)
- [gift, gifts](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:19-21**UDB:**

¹⁹ He also said the same thing to the servants who were taking care of the second and third groups, and to the other herdsmen. He said to them, "When you meet Esau, I want you to say to him the same thing that I told the first servant. ²⁰ Also be sure to say 'Your servant Jacob is coming behind us.'" Jacob told them to say that because he was thinking, "Perhaps these gifts that I am sending ahead of me will cause him to act peacefully toward me. Later, when I see him, perhaps he will act kindly toward me." ²¹ So the men taking the gifts went ahead, but Jacob himself stayed in the camp that night.

ULB:

¹⁹ Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him. ²⁰ You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me." ²¹ So the gifts went on ahead of him. He himself stayed that night in the camp.

translationNotes**gave instructions to the second group**

"commanded the second group"

You must also say, 'Your servant Jacob

Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him

"I will calm him down" or "I will make his anger go away"

he will receive me

"he will welcome me kindly"

So the gifts went on ahead of him

Here "gifts" stands for the servants taking the gifts. (See: [Metonymy](#))

He himself stayed

Here “himself” emphasizes that Jacob did not go with the servants. (See: [Reflexive Pronouns](#))

translationWords

- [Jacob, Israel](#)
- [flock, herd](#)
- [Esau](#)
- [servant, slave, slavery](#)
- [gift, gifts](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
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Genesis 32:22-23**UDB:**

²² Some time during that night, Jacob got up and took his two wives, his two female slaves, and his eleven sons, and he sent them across the ford at the Jabbok River. ²³ After he sent all his people across the Jabbok River, then he also sent over everything he owned.

ULB:

²² Jacob got up during the night, and took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok. ²³ In this way he sent them across the stream along with all his possessions.

translationNotes**his two women servants**

“his two servant wives.” This means Zilpah and Bilhah.

ford

a shallow place in a river that is easy to cross

Jabbok

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

all his possessions

“all that he had”

translationWords

- [servant, slave, slavery](#)
- [possess, possession](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:24-26**UDB:**

²⁴ So Jacob was left there alone. But a man came and wrestled with him until dawn. ²⁵ When the man realized that he was not winning against Jacob, he struck Jacob's hip and caused the thigh bone to pull away from the hip socket. ²⁶ Then the man said, "Let me go, because it will soon be daylight." Jacob replied, "No, if you will not bless me, I will not let you go!"

ULB:

²⁴ Jacob was left alone, and a man wrestled with him until daybreak. ²⁵ When the man saw that he could not defeat him, he struck Jacob's hip. Jacob's hip was dislocated as he wrestled with him. ²⁶ The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me."

translationNotes**until daybreak**

"until dawn"

hip

"thigh socket." This is the place where the upper leg bone connects to the hip.

Jacob's hip was dislocated as he wrestled with him

This can be stated in active form. AT: "The man injured Jacob's hip as he wrestled with him" (See: [Active or Passive](#))

for the dawn is breaking

"the sun will rise soon"

bless

Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me

This can be stated in positive form. AT: "Absolutely not! You must bless me first, then I will let you go" (See: [Double Negatives](#))

translationWords

- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:27-28**UDB:**

²⁷ The man said to him, “What is your name?” He replied, “Jacob.” ²⁸ The man said, “Your name will no longer be Jacob. Your name will be Israel, which means ‘he struggles with God,’ because you have struggled with God and with people, and you have won.”

ULB:

²⁷ The man said to him, “What is your name?” Jacob said, “Jacob.” ²⁸ The man said, “Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed.”

translationNotes**Israel**

Translators may add a footnote that says “The name Israel means ‘He struggles with God.’” (See: [How to Translate Names](#))

with men

Here “men” means “people” in general.

translationWords

- [Jacob, Israel](#)
- [Israel, Israelites](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:29-30**UDB:**

²⁹ Jacob said, “Now, please tell me your name!” The man replied, “Why do you ask me what my name is?” But he blessed Jacob there. ³⁰ So Jacob named the place Peniel, which means “God’s face,” saying “I looked directly at God, but I did not die because of doing that.”

ULB:

²⁹ Jacob asked him, “Please tell me your name.” He said, “Why is it that you ask my name?” Then he blessed him there. ³⁰ Jacob called the name of the place Peniel for he said, “I have seen God face to face, and my life is delivered.”

translationNotes**He said, “Why is it that you ask my name?”**

“He said, ‘Why would you ask about my name?’” This rhetorical question was meant to shock, rebuke and cause Jacob to ponder over what just happened between him and the other man he just wrestled with. AT: “Do not ask me for my name!” (See: [Rhetorical Question](#))

Peniel

Translators may add a footnote that says: “The name Peniel means ‘the face of God.’” (See: [How to Translate Names](#))

face to face

Being “face to face” means that two people are seeing each other in person, at a close distance.

and my life is delivered

This can be stated in active form. AT: “yet he spared my life” (See: [Active or Passive](#))

translationWords

- [bless, blessed, blessing](#)
- [God](#)
- [face](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 32:31-32

UDB:

³¹ The sun was rising as Jacob left Peniel, and he was limping because of what had happened to his hip. ³² The muscle on his hip joint had been injured. So to this present time, because of what happened to Jacob, the Israelite people do not eat the muscle that is attached to the socket of the hips of animals.

ULB:

³¹ The sun rose on Jacob as he passed Peniel. He was limping because of his hip. ³² That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

translationNotes

That is why to this day

This marks a change from the story to background information about the descendants of Israel. (See: [Background Information](#))

to this day

This means to the day that the author was writing this.

ligaments of the hip

This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint

“thigh socket”

while dislocating

“while striking”

Links:

- [Introduction to Genesis](#)
- [Genesis 32 General Notes](#)
- [Genesis 32 translationQuestions](#)

Genesis 33 General Notes

Special concepts in this chapter

Jacob's fear

Jacob feared his brother. He showed Esau great respect and sought to protect his family from Esau's power. He did not fear and trust Yahweh. (See: [fear](#), [fears](#), [afraid](#) and [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#))

Favoritism

Jacob showed favoritism towards Rachel and Joseph. He arranged the family according to those he loved the most. Rachel and Joseph were the most protected from a potential attack by Esau. He would have rather had everyone else die, in order to spare their lives. (See: [favor](#), [favors](#), [favorable](#), [favoritism](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 33:01 Notes](#)

Genesis 33:1-3**UDB:**

¹ Then Jacob joined the rest of his family. Later that day Jacob looked up and saw Esau coming, and there were four hundred men with him. Jacob was worried because of that, so he separated the children. He put Leah's children with Leah, Rachel's children with Rachel, and the two female slaves' children with their mothers. ² He put the two female slaves and their children in front. He put Leah and her children next. He put Rachel and Joseph at the rear. ³ He himself went ahead of them all, and as he continued to approach his older brother, he prostrated himself with his face on the ground seven times.

ULB:

¹ Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants. ² Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all. ³ He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother.

translationNotes**behold**

The word "behold" here alerts us to pay attention to a surprising new part of the story.

four hundred men

"400 men" (See: [Numbers](#))

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of children with her. Jacob divided the children so that each one went with his or her mother. (See: [Assumed Knowledge and Implicit Information](#))

female servants

"servant wives." This refers to Bilhah and Zilpah.

He himself went on ahead of them

Here "himself" emphasizes that Jacob went alone in front of the others. (See: [Reflexive Pronouns](#))

He bowed

Here the word “bow” means to bend over to humbly express respect and honor toward someone.
(See: [Symbolic Action](#))

translationWords

- [Jacob, Israel](#)
- [Esau](#)
- [Leah](#)
- [Rachel](#)
- [servant, slave, slavery](#)
- [Joseph \(OT\)](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:4-5**UDB:**

⁴ But Esau ran to Jacob. He hugged him, put his arms around his neck, and kissed him on the cheek. And they both cried. ⁵ Then Esau looked up and saw the women and the children. He asked, “Who are these people who are with you?” Jacob replied, “These are the wives and children that God has graciously given to me.”

ULB:

⁴ Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept. ⁵ When Esau looked up, he saw the women and the children. He said, “Who are these people with you?” Jacob said, “The children whom God has graciously given your servant.”

translationNotes**meet him**

“meet Jacob”

embraced him, hugged his neck, and kissed him

This can be translated as a new sentence. AT: “Esau put his arms around Jacob, hugged him, and kissed him”

Then they wept

This can be translated more explicitly. AT: “Then Esau and Jacob cried because they were happy to see each other again” (See: [Assumed Knowledge and Implicit Information](#))

he saw the women and the children

“he saw the women and children who were with Jacob”

The children whom God has graciously given your servant

The phrase “your servant” is a polite way for Jacob to refer to himself. AT: “These are the children God has kindly given me, your servant” (See: [First, Second, or Third Person](#))

translationWords

- [kiss](#)
- [God](#)
- [grace, gracious](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:6-8**UDB:**

⁶ Then the female slaves and their children came near and bowed in front of Esau. ⁷ Then Leah and her children came and bowed down. Finally Joseph and Rachel came near and bowed down.

⁸ Esau asked, “What is the meaning of all the animals that I saw?” Jacob replied, “I am giving them to you, sir, so that you will feel good toward me.”

ULB:

⁶ Then the female servants came forward with their children, and they bowed down. ⁷ Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down. ⁸ Esau said, “What do you mean by all these groups that I met?” Jacob said, “To find favor in the sight of my master.”

translationNotes**female servants**

“servant wives.” This refers to Bilhah and Zilpah.

bowed down

This is a sign of humility and respect before another person. (See: [Symbolic Action](#))

What do you mean by all these groups that I met?

The phrase “all these groups” refers to the groups of servants that Jacob sent to give gifts to Esau. AT: “Why did you send all of those different groups to meet me?”

To find favor in the sight of my master

The phrase “find favor” is an idiom which means to be approved of by someone. Also, sight represents judgment or evaluation. AT: “So that you, my master, would be pleased with me” (See: [Idiom](#) and [Metaphor](#))

my master

The phrase “my master” is a polite way of referring to Esau. (See: [First, Second, or Third Person](#))

translationWords

- [servant, slave, slavery](#)
- [bow, bow down](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:9-11**UDB:**

⁹ But Esau replied, “My younger brother, I have enough animals! Keep for yourself the animals that you have!” ¹⁰ But Jacob said, “No, please, if you feel good toward me, accept these gifts from me. You have greeted me very kindly. Seeing you smile at me assures me that you have forgiven me. It is like seeing the face of God! ¹¹ Please accept these gifts that I have brought to you, because God has acted kindly toward me, and I still have plenty of animals!” Jacob kept on urging him to accept the animals, and finally Esau accepted them.

ULB:

⁹ Esau said, “I have enough, my brother. Keep what you have for yourself.” ¹⁰ Jacob said, “No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me. ¹¹ Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough.” Thus Jacob urged him, and Esau accepted it.

translationNotes**I have enough**

The word “animals” or “property” is understood. AT: “I have enough animals” or “I have enough property” (See: [Ellipsis](#))

if I have found favor in your eyes

The phrase “found favor” is an idiom which means to be approved of by someone. Here “eyes” are a metonym for sight, and sight is a metaphor representing his evaluation. AT: “if you are pleased with me” (See: [Idiom](#) and [Metonymy](#) and [Metaphor](#))

my gift from my hand

Here “hand” refers to Jacob. AT: “this gift that I am giving to you” (See: [Synecdoche](#))

my hand, for indeed

This can be translated as a new sentence: “my hand. For certainly”

I have seen your face, and it is like seeing the face of God

The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence. (See: [Simile](#))

I have seen your face

Here "face" stands for Esau. It may be best to translate as "face" because of the importance of the word "face" here with "face of God" and "face to face" in [Genesis 32:30](#). (See: [Synecdoche](#))

that was brought to you

This can be stated in active form. AT: "that my servants brought to you" (See: [Active or Passive](#))

God has dealt graciously with me

"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it

It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

translationWords

- [Esau](#)
- [brother, brothers](#)
- [Jacob, Israel](#)
- [favor, favors, favorable, favoritism](#)
- [hand, right hand, to hand over](#)
- [face](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:12-14**UDB:**

¹² Then Esau said, “Let us continue traveling together, and I will lead you on the road.” ¹³ Jacob said, “You know, sir, that the children are weak, and that I must take care of the female sheep and cows that are sucking their mother’s milk. If I force them to walk fast for a long distance in just one day, the animals will all die. ¹⁴ You go ahead of me. I will lead the animals slowly, but I will walk as fast as the children and animals can walk. I will catch up with you in Seir.”

ULB:

¹² Then Esau said, “Let us be on our way. I will go before you.” ¹³ Jacob said to him, “My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die. ¹⁴ Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir.”

translationNotes**My master knows**

This is a polite and formal way of referring to Esau. AT: “You, my master, know” (See: [First, Second, or Third Person](#))

the children are young

The meaning can be stated more explicitly. AT: “the children are too young to travel fast” (See: [Assumed Knowledge and Implicit Information](#))

If they are driven hard even one day

This can be stated in active form. AT: “If we force them to go too fast even for one day” (See: [Active or Passive](#))

Please let my master go on ahead of his servant

This is a polite and formal way of Jacob referring to himself. AT: “My lord, I am your servant. Please go ahead of me” (See: [First, Second, or Third Person](#))

at the pace of the livestock that are before me

“at the speed the animals I am looking after can go”

Seir

This is a mountainous area in the region of Edom. See how you translated this in [Genesis 32:3](#). (See: [How to Translate Names](#))

translationWords

- lord, lords, master, masters, sir, Sir, Sirs
- flock, herd
- servant, slave, slavery
- livestock

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:15-17

UDB:

¹⁵ Esau said, “Then allow me to leave with you some of the men who came with me, to protect you.” But Jacob replied, “Why do that? The only thing that I want is for you to feel good toward me.” ¹⁶ So on that day Esau left to return to Seir. ¹⁷ But instead of going to Seir, Jacob and his family went to a place called Succoth. There he built a house for himself and his family, and built shelters for his livestock. That is the reason they named the place Succoth, which means “shelters.”

ULB:

¹⁵ Esau said, “Let me leave with you some of my men who are with me.” But Jacob said, “Why do that? Let me find favor in the sight of my lord.” ¹⁶ So Esau that day started on his way back to Seir. ¹⁷ Jacob traveled to Succoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Succoth.

translationNotes

Why do that?

Jacob uses a question to emphasize that Esau does not need to leave men. AT: “Do not do that!” or “You do not need to do that!” (See: [Rhetorical Question](#))

my lord

This is a polite and formal way of referring to Esau. AT: “you, my lord” (See: [First, Second, or Third Person](#)).

Succoth

Translators may also add a footnote that says, “The name Succoth means ‘shelters.’” (See: [How to Translate Names](#))

built himself a house

It is implied that the house is also for his family. AT: “built a house for himself and his family” (See: [Assumed Knowledge and Implicit Information](#))

for his livestock

“for the animals he looked after”

translationWords

- [Esau](#)
- [Jacob, Israel](#)
- [Succoth](#)
- [refuge, shelter](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 33:18-20**UDB:**

¹⁸ This is how Jacob and his family left Paddan Aram and traveled safely to the land of Canaan. There they set up their tents in a field near the city of Shechem. ¹⁹ One of the leaders of the people in that area was named Hamor. Hamor had several sons. Jacob paid the sons of Hamor one hundred pieces of silver for the piece of ground on which they set up their tents. ²⁰ He built a stone altar there and named it El Elohe Israel, which means “God, the God of Israel.”

ULB:

¹⁸ When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city. ¹⁹ Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem’s father, for a hundred pieces of silver. ²⁰ There he set up an altar and called it El Elohe Israel.

translationNotes**General Information:**

This starts a new part of the story. The author describes what Jacob did after he rested in Succoth.

When Jacob came from Paddan Aram

“After Jacob left Paddan Aram”

When Jacob ... he arrived ... He camped

This only mentions Jacob because he is the leader of the family. It is implied that his family was with him. (See: [Assumed Knowledge and Implicit Information](#))

He camped near

“He set up his camp near”

piece of ground

“piece of land”

Hamor

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

Shechem's father

Shechem is the name of a city and the name of a man.

a hundred

“100” (See: [Numbers](#))

El Elohe Israel

Translators may add a footnote that says: “The name El Elohe Israel means ‘God, the God of Israel.’”
(See: [How to Translate Names](#))

translationWords

- [Jacob, Israel](#)
- [Paddan Aram](#)
- [Shechem](#)
- [Canaan, Canaanite](#)
- [silver](#)
- [altar, altars](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 33 General Notes](#)
- [Genesis 33 translationQuestions](#)

Genesis 34 General Notes

Special concepts in this chapter

Israel

Jacob's name was changed to Israel. It is his descendants who inherited the promised blessings given to him and to Isaac and Abraham. This is the first time his descendants are collectively referred to as the people group Israel. The people group Israel is identified through the covenant of circumcision. (See: [inherit](#), [inheritance](#), [heritage](#), [heir](#), [promise](#), [promises](#), [promised](#), [bless](#), [blessed](#), [blessing](#), [covenant](#), [covenants](#) and [circumcise](#), [circumcised](#), [circumcision](#))

Other possible translation difficulties in this chapter

Implicit information

Jacob's reacted to the rape of Dinah with indifference. This is possibly because she was not a daughter of Rachel. His reaction was both unwise and improper. This action brought shame on the whole family. Therefore, Jacob's sons corrected this wrong and plotted against Hamor and Shechem.

Shechem raped Dinah, but then he said he loved her. By raping her, he ensured that no one else would want to marry her. This is not love. (See: [wise](#), [wisdom](#), [love](#), [loves](#), [loving](#), [loved](#) and [Assumed Knowledge and Implicit Information](#))

Links:

- [Genesis 34:01 Notes](#)

Genesis 34:1-3**UDB:**

¹ One day Dinah, the daughter of Jacob and Leah, went to visit some of the women in that area. ² Shechem was one of the sons of Hamor, and he was descended from the people group of the Hivites. When he saw her, he took her and forced her to have sex with him. ³ He was very much attracted to her, and he became attached to her. He loved her and he spoke very tenderly to the girl.

ULB:

¹ Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land. ² Shechem son of Hamor the Hivite, the prince of the land, saw her and he grabbed her, assaulted her, and slept with her. ³ He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her.

translationNotes**Now**

Here this word is used to mark a new part of the story.

Dinah

This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21](#). (See: [How to Translate Names](#))

the Hivite

This is the name of a people group. See how you translated the similar word "Hivites" in [Genesis 10:17](#). (See: [How to Translate Names](#))

the prince of the land

This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

assaulted her, and slept with her

Shechem raped Dinah. (See: [Euphemism](#))

He was drawn to Dinah

“He was very attracted to her.” This speaks about Shechem loving Dinah and wanting to be with her as if something were forcing him to come to Dinah. This can be stated in active form. AT: “He wanted very much to be with Dinah” (See: [Metaphor](#) and [Active or Passive](#))

spoke tenderly to her

This means he spoke affectionately to convince her that he loved her and that he wanted her to love him also.

translationWords

- [Leah](#)
- [Jacob, Israel](#)
- [Shechem](#)
- [Hamor](#)
- [Hivite](#)
- [prince, princess](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:4-5**UDB:**

⁴ So Shechem said to his father Hamor, “Please get this girl for me. I want her to become my wife!”

⁵ When Jacob found out that Shechem had seized his daughter Dinah and slept with her, his sons were still in the fields with his livestock, so he said nothing about this until they returned home.

ULB:

⁴ Shechem spoke to his father Hamor, saying, “Get this young woman for me as a wife.” ⁵ Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came.

translationNotes**Now Jacob**

“Now” is used here to mark a change from the story to background information about Jacob. (See: [Background Information](#))

Jacob heard that he

The word “he” refers to Shechem.

he had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace

This is a way of saying that Jacob did not say or do anything about the matter. (See: [Idiom](#))

translationWords

- [Shechem](#)
- [Hamor](#)
- [Jacob, Israel](#)
- [defile, be defiled](#)
- [livestock](#)
- [peace, peaceful](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:6-7**UDB:**

⁶ In the meantime, Shechem's father Hamor went to talk with Jacob. ⁷ Jacob's sons came in from the field, and when they had found out what had happened, they were shocked and very angry, because Shechem had brought much shame to Israel by forcing himself on Jacob's daughter. She was their sister! This was a terrible crime that should never be done.

ULB:

⁶ Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by forcing himself on Jacob's daughter, for such a thing should not have been done.

translationNotes**Hamor ... went out to Jacob**

"Hamor ... went to meet Jacob"

The men were offended

"The men were outraged"

They were very angry ... should not have been done

This can be stated as a direct quotation spoken by Jacob's son, as in the UDB. (See: [Direct and Indirect Quotations](#))

he had disgraced Israel

Here the word "Israel" refers to every member of Jacob's family. Israel as a people group was disgraced. AT: "he had humiliated the family of Israel" or "he had brought shame on the people of Israel" (See: [Metonymy](#))

forcing himself on Jacob's daughter

"assaulting Jacob's daughter"

for such a thing should not have been done

This can be stated in active form. AT: "for he should not have done such a terrible thing" (See: [Active or Passive](#))

translationWords

- [Hamor](#)
- [Shechem](#)
- [Jacob, Israel](#)
- [disgrace, disgraceful](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:8-10**UDB:**

⁸ But Hamor said to them, "My son Shechem really likes this girl who is your daughter and your sister. Please allow him to marry her. ⁹ Let us make an agreement: You will give your daughters to our young men to be their wives, and we will give our daughters to your young men to be their wives. ¹⁰ You can live among us and live anywhere in our land that you wish. You can buy and sell things. If you find land that you want, then you can buy it."

ULB:

⁸ Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife. ⁹ Intermarry with us, give your daughters to us, and take our daughters for yourselves. ¹⁰ You will live with us, and the land will be open to you to live and trade in, and to acquire property."

translationNotes**Hamor spoke with them**

"Hamor spoke with Jacob and his sons"

loves your daughter

Here the word "love" refers to romantic love between a man and a woman. AT: "loves her and wants to marry her"

give her to him as a wife

In some cultures, the parents decide whom their children will marry.

Intermarry with us

To intermarry is to marry a member of a different racial, social, religious or tribal group. AT: "Allow marriages between your people and ours"

the land will be open to you

"the land will be available to you"

translationWords

- Hamor
- Shechem
- love, loves, loving, loved

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:11-13**UDB:**

¹¹ Then Shechem said to Dinah's father and brothers, "If you feel good toward me and do what I am asking for, I will give you whatever you ask for. ¹² Tell me what gifts you want and what bride price you want, and I will give you what you ask for. I just want you to give the girl to me to be my wife."

¹³ But because Shechem had done a shameful thing to their sister Dinah, the sons of Jacob deceived Shechem and his father Hamor.

ULB:

¹¹ Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give. ¹² Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife." ¹³ The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister.

translationNotes**Shechem said to her father**

"Shechem said to Dinah's father Jacob"

Let me find favor in your eyes, and whatever you tell me I will give

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. AT: "If you will approve of me, then I will give you whatever you ask" (See: [Idiom](#) and [Metaphor](#))

bride price

In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

The sons of Jacob answered Shechem and Hamor his father with deceit

The abstract noun "deceit" can be stated as the verb "lied." AT: "But the sons of Jacob lied to Shechem and Hamor when they answered them" (See: [Abstract Nouns](#))

Shechem had defiled Dinah

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in [Genesis 34:5](#).

translationWords

- [Shechem](#)
- [Jacob, Israel](#)
- [deceive, deceit, deception, deceptive](#)
- [defile, be defiled](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:14-17**UDB:**

¹⁴ They said to them, "No, we cannot do that. We cannot give our sister to be the wife of a man who is not circumcised, because that would be a shameful thing for us to do. ¹⁵ We will do that only if you do one thing: You must become like us by circumcising all the males that are among you. ¹⁶ Then we will give our daughters to your young men to be your wives, and we will take your daughters to be the wives of our young men. We will live among you, and we will become one people group. ¹⁷ But if you do not agree to be circumcised, we will take our sister and leave."

ULB:

¹⁴ They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us. ¹⁵ Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised. ¹⁶ Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people. ¹⁷ But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

translationNotes**They said to them**

"Jacob's sons said to Shechem and Hamor"

We cannot do this thing, to give our sister

"We cannot agree to give Dinah in marriage"

for that would be a disgrace to us

"for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel. (See: [Exclusive and Inclusive "We"](#))

give our daughters to you ... take your daughters to ourselves

This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.

translationWords

- [uncircumcised, uncircumcision](#)

- [circumcise, circumcised, circumcision](#)
- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:18-19**UDB:**

¹⁸ What they said pleased Hamor and his son Shechem. ¹⁹ Shechem wanted very much to take Jacob's daughter as his wife; also, since he was the most respected person in his father's family, he quickly agreed to do what they suggested.

ULB:

¹⁸ Their words pleased Hamor and his son Shechem. ¹⁹ The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household.

translationNotes**Their words pleased Hamor and his son Shechem**

"Hamor and his son Shechem agreed with what Jacob's sons said"

to do what they said

"to become circumcised"

Jacob's daughter

"Jacob's daughter Dinah"

because he was the most honored person in all his father's household

This can be translated as a new sentence. It can be made explicit that Shechem knew the other men would agree to be circumcised because they greatly respected him. AT: "Shechem knew all the men in his father's household would agree with him because he was the most honored among them" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- word, words
- Hamor
- Shechem
- Jacob, Israel
- honor, honors, to honor
- household

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:20-21**UDB:**

²⁰ Shechem went with Hamor to the meeting place at the city gate, and they spoke to the city leaders. They said, ²¹ "These men are friendly toward us. We should let them live here and travel around. Certainly the land is big enough to support them and us. Our young men can marry their daughters, and their young men can marry our daughters."

ULB:

²⁰ Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying, ²¹ "These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters."

translationNotes**the gate of their city**

It was common for leaders to meet at the city gate to make official decisions.

These men

"Jacob, his sons, and the people of Israel"

peace with us

Here "us" includes Hamor, his son and all the people they spoke with at the city gate. (See: **Inclusive "We"**)

let them live in the land and trade in it

"let them live and trade in the land"

for, really, the land is large enough for them

Shechem uses the word "really" to add emphasis to his statement. "because, certainly, the land is large enough for them" or "because, indeed, there is plenty of land for them"

take their daughters ... give them our daughters

This refers to marriages between the women of one group and the men of the other group. See how you translated similar phrases in **Genesis 34:9**.

translationWords

- [Hamor](#)
- [Shechem](#)
- [gate, gate bar](#)
- [peace, peaceful](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:22-23**UDB:**

²² But these men will agree to live among us and become one people group with us only if all our males are circumcised, as they are. ²³ But if we do that, just think! Their cattle, their possessions, and all their animals will become ours! So we should agree to do what they suggest, and then they will live among us!”

ULB:

²² Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised. ²³ Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us.”

translationNotes**General Information:**

Hamor and Shechem his son continue to talk to the city elders.

Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised

“Only if every man among us is circumcised, as the men of Israel are circumcised, will they agree to live among us and unite with us as one people”

Will not their livestock and their property—all their animals be ours?

Shechem uses a question to emphasize that Jacob’s livestock and property will belong to the people of Shechem. This can be translated as a statement. AT: “All of their animals and property will be ours.” (See: [Rhetorical Question](#))

translationWords

- [people group, peoples, the people, a people](#)
- [circumcise, circumcised, circumcision](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
- [Genesis 34 translationQuestions](#)

Genesis 34:24-26**UDB:**

²⁴ All the men who were at the city gate agreed to what Hamor and Shechem suggested. Every male in the city was circumcised.

²⁵ On the third day after that, when the men of the city were still sore because of being circumcised, two of Jacob's sons, Simeon and Levi, who were Dinah's brothers, took their swords and entered the city without anyone stopping them, and killed all the men. ²⁶ They even killed Hamor and his son Shechem. Then they took Dinah out of Shechem's house and left the city.

ULB:

²⁴ All the men of the city listened to Hamor and Shechem, his son. Every male was circumcised. ²⁵ On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword. They took Dinah from Shechem's house and went away.

translationNotes**Every male was circumcised**

This can be stated in active form. AT: "So Hamor and Shechem had someone circumcise all the men" (See: [Active or Passive](#))

On the third day

"third" is the ordinal number for three. It can be stated without the ordinal number. AT: "After two days" (See: [Ordinal Numbers](#))

when they were still in pain

"when the men of the city were still in pain"

each took his sword

"took their swords"

they attacked the city

Here "city" stands for the people. AT: "they attacked the people of the city" (See: [Metonymy](#))

security, and they killed all the males

This can be translated as a new sentence. “security. Simeon and Levi killed all the men of the city”

translationWords

- [Hamor](#)
- [Shechem](#)
- [circumcise, circumcised, circumcision](#)
- [Jacob, Israel](#)
- [Simeon](#)
- [Levite, Levi](#)
- [sword](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
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Genesis 34:27-29**UDB:**

²⁷ Then the other sons of Jacob went into the city where all those dead bodies were. They looted the city to get revenge for the shameful thing that had been done to their sister. ²⁸ They took away the people's sheep and goats, their cattle, their donkeys, and everything else that they wanted from inside the city and from out in the countryside. ²⁹ They took away everything that was valuable, even the children and the women. They seized and took away everything that was in the houses.

ULB:

²⁷ The other sons of Jacob came to the dead bodies and looted the city, because the people had defiled their sister. ²⁸ They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields with ²⁹ all their wealth. All their children and their wives, they captured. They even took everything that was in the houses.

translationNotes**the dead bodies**

“the dead bodies of Hamor, Shechem, and their men”

looted the city

“stole everything in the city that was valuable”

because the people had defiled their sister

Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.

had defiled

This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated “defiled” in [Genesis 34:5](#).

They took their flocks

“Jacob's sons took the people's flocks”

all their wealth

“all their possessions and money”

All their children and their wives, they captured

“They captured all their children and wives”

translationWords

- [Jacob, Israel](#)
- [death, die, dead](#)
- [people group, peoples, the people, a people](#)
- [defile, be defiled](#)
- [flock, herd](#)
- [donkey, mule](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
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Genesis 34:30-31**UDB:**

³⁰ Then Jacob said to Simeon and Levi, “You have brought me big trouble! Now the Canaan people group, the Perez people group, and everyone else who lives in this land will hate me! I do not have many men to fight for us, so if they all gather together and come to me and attack us, they will destroy us and all our household!” ³¹ But they replied, “Should we have allowed Shechem to treat our sister like a prostitute?”

ULB:

³⁰ Jacob said to Simeon and Levi, “You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household.” ³¹ But Simeon and Levi said, “Should Shechem have dealt with our sister as with a prostitute?”

translationNotes**brought trouble on me**

Causing someone to experience trouble is spoken of as if trouble were an object that is brought and placed on a person. AT: “caused great problems for me” (See: [Metaphor](#))

to make me stink to the inhabitants of the land

Causing the people in the surrounding areas to hate Jacob is spoken of as if Jacob’s sons made him smell bad physically. This can be translated as a new sentence. AT: “You have made me repulsive to the people who live in the land” (See: [Metaphor](#))

I am few in number ... against me and attack me, then I will be destroyed, I and my household

Here the words “I” and “me” refer to all of Jacob’s household. Jacob only says “I” or “me” since he is the leader. AT: “My household is small ... against us and attack us, then they will destroy all of us” (See: [Synecdoche](#))

gather themselves together against me and attack me

“form an army and attack me” or “form an army and attack us”

then I will be destroyed

This can be stated in active form. AT: “they will destroy me” or “they will destroy us” (See: [Active or Passive](#))

Should Shechem have dealt with our sister as with a prostitute?

Simeon and Levi use a question to emphasize that Shechem did what was wrong and deserved to die. AT: “Shechem should not have treated our sister as if she were a prostitute!” (See: [Rhetorical Question](#))

translationWords

- [Jacob, Israel](#)
- [Simeon](#)
- [Levite, Levi](#)
- [Canaan, Canaanite](#)
- [Perizzite](#)
- [household](#)
- [Shechem](#)
- [prostitute, harlot, whore](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 34 General Notes](#)
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Genesis 35 General Notes

Special concepts in this chapter

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Covenant

The covenant God made with Abraham is repeated here. It indicates that all of Jacob's descendants will inherit the promises of this covenant. (See: [covenant](#), [covenants](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#) and [promise](#), [promises](#), [promised](#))

Links:

- [Genesis 35:01 Notes](#)

Genesis 35:1-3**UDB:**

¹ Some time later, God said to Jacob, “Go up to the city of Bethel and live there. Build an altar to worship me, God, who appeared to you when you were fleeing from your older brother Esau.” ² So Jacob said to his household and to all the others who were with him, “Get rid of the idols you brought from the land of Mesopotamia. Also, bathe yourselves and put on clean clothes. ³ Then we will get ready and go up to Bethel. There I will build an altar to worship God. He is the one who helped me at the time when I was greatly distressed and afraid, and he has been with me wherever I have gone.”

ULB:

¹ God said to Jacob, “Arise, go up to Bethel, and stay there. Build an altar there to God, who appeared to you when you fled from Esau your brother.” ² Then Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you, purify yourselves, and change your clothes. ³ Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone.”

translationNotes**go up to Bethel**

The phrase “go up” is used because Bethel is higher in elevation than Shechem.

Build an altar there to God

God speaks about himself in the third person. AT: “Build an altar there to me, your God” (See: [First, Second, or Third Person](#))

said to his household

“said to his family”

Put away the foreign gods that are among you

“Throw away your idols” or “Get rid of your false gods”

purify yourselves, and change your clothes

This was the custom of cleansing oneself morally and physically before going to worship God.

change your clothes

Putting on a new clothes was a sign that they had made themselves clean before approaching God.
(See: [Symbolic Action](#))

in the day of my distress

“in the time of my distress” or “when I was in trouble”

translationWords

- [God](#)
- [Jacob, Israel](#)
- [Bethel](#)
- [altar, altars](#)
- [Esau](#)
- [household](#)
- [god, gods, goddess](#)
- [pure, purify, purification](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 35:4-5**UDB:**

⁴ So they gave to Jacob all the idols that they had brought, and all their earrings. Jacob buried them in the ground under the big oak tree that was near the city of Shechem.

⁵ As they prepared to leave there, God caused the people who lived in the cities around them to be very afraid of Jacob's family, so that they did not pursue them.

ULB:

⁴ So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem. ⁵ As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob.

translationNotes**So they gave**

“so everyone in Jacob's household gave” or “so all of his family and servants gave”

that were in their hand

Here “in their hand” stands for what they own. AT: “that were in their possession” or “that they had” (See: [Metonymy](#))

the rings that were in their ears

“their earrings.” Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.

God made panic to fall on the cities

God causing the people of the cities to be afraid of Jacob and his family is spoken of as if panic were an object that fell on the cities. The abstract noun “panic” can be stated as “afraid.” AT: “God made the people in the surrounding cities afraid of Jacob and those with him” (See: [Metaphor](#) and [Abstract Nouns](#))

on the cities

Here “cities” stands for the people who live in the cities. (See: [Metonymy](#))

the sons of Jacob

It is implied that no one attacked anyone in Jacob's family. But two of the sons, Simeon and Levi had attacked the Canaanites relatives of Shechem after he seized and slept with Jacob's daughter. Jacob was afraid they would seek revenge in [Genesis 34:30](#). AT: "Jacob's family" or "Jacob's household" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jacob, Israel](#)
- [god, gods, goddess](#)
- [bury, buried, burial](#)
- [oak](#)
- [Shechem](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
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Genesis 35:6-8**UDB:**

⁶ Jacob and all those who were with him went to Luz, which is now called Bethel, in Canaan land.

⁷ There he built an altar. He named the place El Bethel, which means “God of Bethel,” because it was there that God revealed himself to Jacob when he was fleeing from his older brother Esau.

⁸ Deborah, who had taken care of Isaac’s wife Rebekah when Rebekah was a small girl, was now very old. She died and was buried under an oak tree south of Bethel. So they named that place Allon Bakuth, which means “oak of weeping.”

ULB:

⁶ So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. ⁷ He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother. ⁸ Deborah, Rebekah’s nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

translationNotes**Luz**

This is the name of a city. See how you translated this in [Genesis 28:19](#). (See: [How to Translate Names](#))

El Bethel

Translators may add a footnote that says: “The name El Bethel means ‘God of Bethel.’” (See: [How to Translate Names](#))

there God had revealed himself to him

“there God made himself known to Jacob”

Deborah

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

Rebekah’s nurse

A nurse is a woman who takes care of another woman’s child. The nurse was highly honored and important to the family.

She was buried down from Bethel

This can be stated in active form. AT: “They buried her down from Bethel” (See: [Active or Passive](#))

down from Bethel

The phrase “down from” is used because they buried her in a place that was lower in elevation than Bethel.

Allon Bakuth

Translators may add a footnote that says: “The name Allon Bakuth means ‘Oak tree where there is weeping.’” (See: [How to Translate Names](#))

translationWords

- [Jacob, Israel](#)
- [Bethel](#)
- [Canaan, Canaanite](#)
- [altar, altars](#)
- [God](#)
- [reveal, reveals, revealed, revelation](#)
- [Rebekah](#)
- [bury, buried, burial](#)
- [oak](#)

Links:

- [Introduction to Genesis](#)
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Genesis 35:9-10**UDB:**

⁹ After Jacob and his family returned from Paddan Aram, while they were still at Bethel, God appeared to Jacob again and blessed him. ¹⁰ God said to him again, “Your name will no longer be Jacob. It will be Israel.” So Jacob was then called “Israel.”

ULB:

⁹ When Jacob came from Paddan Aram, God appeared to him again and blessed him. ¹⁰ God said to him, “Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel.” So God called his name Israel.

translationNotes**When Jacob came from Paddan Aram**

It can be made explicit that they were in Bethel. AT: “After Jacob left Paddan Aram, and while he was in Bethel” (See: [Assumed Knowledge and Implicit Information](#))

blessed

Here “bless” means to pronounce a formal blessing on someone and to cause good things to happen to that person.

but your name will no longer be called Jacob

This can be stated in active form. AT: “but your name will no longer be Jacob” (See: [Active or Passive](#))

translationWords

- [Jacob, Israel](#)
- [Paddan Aram](#)
- [bless, blessed, blessing](#)
- [name, names, named](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
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Genesis 35:11-13**UDB:**

¹¹ Then God said to him, "I am God Almighty. Produce many children. Your descendants will become many nations, and some of your descendants will be kings. ¹² The land that I promised to give to Abraham and Isaac, I will give to you. I will also give it to your descendants."

¹³ When God finished talking there with Jacob, he left him.

ULB:

¹¹ God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will be among your descendants. ¹² The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land." ¹³ God went up from him in the place where he spoke with him.

translationNotes**God said to him**

"God said to Jacob"

Be fruitful and multiply

God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful." See how you translated this in [Genesis 1:22](#). (See: [Doublet](#) and [Idiom](#))

A nation and a company of nations will come from you

Here "nation" and "nations" refer to Jacob's descendants who will establish these nations. (See: [Metonymy](#))

God went up from him

Here "went up" is used because where God dwells is typically thought of as being up or above the world. AT: "God left him"

translationWords

- [Almighty](#)
- [fruit, fruitful](#)
- [multiply](#)

- [nation](#)
- [king](#)
- [descendant, descended from](#)
- [Abraham, Abram](#)
- [Isaac](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 35:14-15**UDB:**

¹⁴ Jacob set up a large stone at the place where God had talked with him. He poured some wine and some olive oil on it to dedicate it to God. ¹⁵ Jacob named that place Bethel, which means “house of God,” because God had spoken to him there.

ULB:

¹⁴ Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it. ¹⁵ Jacob called the name of the place where God spoke with him, Bethel.

translationNotes**pillar**

This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it

This is a sign that he is dedicating the pillar to God. (See: [Symbolic Action](#))

Bethel

Translators may also add a footnote that says “The name Bethel means ‘house of God.’”

translationWords

- [pillar, column](#)
- [drink offering](#)
- [oil](#)
- [Bethel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 35:16-20**UDB:**

¹⁶ Jacob and his family left Bethel and traveled south toward Ephrath town. When they were still some distance from Ephrath, Rachel began to have severe childbirth pains. ¹⁷ When her pain was the most severe, the midwife said to Rachel, “Do not be afraid, because now you have given birth to another son!” ¹⁸ But she was dying, and with her last breath she said, “Name him Ben-Oni,” which means “son of my sorrow,” but his father named him Benjamin, which means “son of my right hand.”

¹⁹ After Rachel died, she was buried alongside the road to Ephrath, which is now called Bethlehem. ²⁰ Jacob set up a large stone over her grave, and it is still there, showing where Rachel’s grave is.

ULB:

¹⁶ They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor. ¹⁷ While she was in hardest labor, the midwife said to her, “Do not be afraid, for now you will have another son.” ¹⁸ As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin. ¹⁹ Rachel died and was buried on the way to Ephrath (that is, Bethlehem). ²⁰ Jacob set up a pillar upon her grave. It is the marker of Rachel’s grave to this day.

translationNotes**Ephrath**

This is another name for the town of Bethlehem.

She had hard labor

“She was having a very difficult time giving birth to the child”

While she was in hardest labor

“When the labor pain was at its worst”

midwife

a person who helps a woman when she is giving birth to a child

As she was dying, with her dying breath

A “dying breath” is a person’s last breath before he or she dies. AT: “Just before she died, as she was taking her last breath” (See: **Idiom**)

Ben-Oni

Translator may add a footnote that says “The name Ben-Oni means ‘son of my sorrow.’” (See: [How to Translate Names](#))

Benjamin

Translator may add a footnote that says “The name Benjamin means ‘son of the right hand.’” The phrase “right hand” indicates a place of special favor.

was buried

This can be stated in active form. AT: “they buried her” (See: [Active or Passive](#))

on the way

“alongside the road”

It is the marker of Rachel’s grave to this day

“It marks Rachel’s grave still to this day”

to this day

“up to the present time.” This means to the time that the author was writing this.

translationWords

- [Bethel](#)
- [Bethlehem, Ephrathah](#)
- [Rachel](#)
- [labor pains, in labor](#)
- [fear, fears, afraid](#)
- [Benjamin](#)
- [bury, buried, burial](#)
- [pillar, column](#)
- [tomb, grave, burial place](#)

Links:

- [Introduction to Genesis](#)
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Genesis 35:21-22**UDB:**

²¹ Jacob, whose new name was Israel, continued traveling with his family, and he set up his tents on the south side of the watchtower at Eder. ²² While they were living in that area, Jacob's son Reuben slept with Bilhah, one of his father's concubines. Someone told Jacob about it, and it made him very angry.

Now Jacob had twelve sons.

ULB:

²¹ Israel traveled on and pitched his tent beyond the watchtower of the flock. ²² While Israel was living in that land, Reuben slept with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

translationNotes**Israel traveled on**

It is implied that Israel's family and servants are with him. The full meaning of this information can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29](#). (See: [How to Translate Names](#))

Now Jacob had twelve sons

This sentence begins a new paragraph, which continues into the following verses.

twelve sons

"12 sons" (See: [Numbers](#))

translationWords

- [Jacob, Israel](#)
- [tent](#)
- [Reuben](#)
- [sleep with, have relations with, lovemaking](#)
- [concubine](#)

Links:

- [Introduction to Genesis](#)
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Genesis 35:23-25

UDB:

²³ The sons of Leah were Reuben, who was Jacob's oldest son, Simeon, Levi, Judah, Issachar, and Zebulun. ²⁴ The sons of Rachel were Joseph and Benjamin. ²⁵ The sons of Rachel's female slave Bilhah were Dan and Naphtali.

ULB:

²³ His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun. ²⁴ His sons by Rachel were Joseph and Benjamin. ²⁵ His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

translationNotes

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29](#). (See: [How to Translate Names](#))

translationWords

- Leah
- Reuben
- firstborn
- Simeon
- Levite, Levi
- Judah
- Issachar
- Zebulun
- Rachel
- Joseph (OT)
- Benjamin
- servant, slave, slavery
- Dan
- Naphtali

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 35:26-27**UDB:**

²⁶ The sons of Leah's female slave Zilpah were Gad and Asher. All those sons of Jacob, except Benjamin, were born while he was living in Paddan Aram.

²⁷ Jacob went back home to see his father Isaac at Mamre, which is also named Kiriath Arba, and which is now named Hebron. Isaac's father Abraham had also lived there.

ULB:

²⁶ The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram. ²⁷ Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

translationNotes**Zilpah**

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24](#). (See: [How to Translate Names](#))

who were born to him in Paddan Aram

It is implied that this does not include Benjamin who was born in the land of Canaan near Bethlehem. It only mentions Paddan Aram since that is where most of them were born. The full meaning of this can be made explicit. AT: "who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan" (See: [Assumed Knowledge and Implicit Information](#))

Jacob came to Isaac

Here "came" can be stated as "went." (See: [Go and Come](#))

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18](#). (See: [How to Translate Names](#))

Kiriath Arba

This is the name of a city. See how you translated this in [Genesis 23:02](#). (See: [How to Translate Names](#))

translationWords

- [Leah](#)
- [servant, slave, slavery](#)
- [Gad](#)
- [Asher](#)
- [Jacob, Israel](#)
- [Paddan Aram](#)
- [Isaac](#)
- [Hebron](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 35:28-29**UDB:**

²⁸ Isaac lived until he was 180 years old. ²⁹ He was very old when he died and went to join his ancestors who had died previously. His sons Esau and Jacob buried his body.

ULB:

²⁸ Isaac lived for one hundred eighty years. ²⁹ Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

translationNotes**one hundred eighty years**

“180 years” (See: [Numbers](#))

Isaac breathed his last and died

“Isaac took his last breath and died.” The phrases “breathed his last” and “died” mean basically the same thing. See how you translated a similar phrase in [Genesis 25:08](#). AT: “Isaac died” (See: [Doublet](#))

breathed his last

This is a polite way of saying a person died. See how you translated this in [Genesis 25:8](#). (See: [Euphemism](#))

was gathered to his ancestors

This means that after Isaac died, his soul went to the same place as his relatives who died before him. This can be stated in active form. AT: “he joined his family members who had already died” (See: [Idiom](#) and [Active or Passive](#))

an old man full of days

The phrases “old man” and “full of days” mean basically the same thing. They emphasize that Isaac lived a very long time. AT: “after he had lived a very long time and was very old” (See: [Doublet](#))

translationWords

- Isaac
- year
- ancestor, father, forefather
- Esau
- Jacob, Israel
- bury, buried, burial

Links:

- [Introduction to Genesis](#)
- [Genesis 35 General Notes](#)
- [Genesis 35 translationQuestions](#)

Genesis 36 General Notes

Special concepts in this chapter

Esau's descendants

Esau's descendants became known as the Edomite people group. They also become a great nation. This nation is prominent in the rest of the Old Testament. God graciously blessed Esau and he had many descendants. (See: [grace, gracious](#) and [bless, blessed, blessing](#))

Links:

- [Genesis 36:01 Notes](#)

Genesis 36:1-3**UDB:**

¹ These are those who descended from Esau, whose other name was Edom, and what happened concerning them. ² Esau married three women from Canaan land: Adah, the daughter of Elon the Hittite; Oholibamah, who was the daughter of Anah and granddaughter of Zibeon the Hittite; ³ and Basemath, who was the daughter of Ishmael and sister of Nebaioth.

ULB:

¹ These were the descendants of Esau (also called Edom). ² Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite; ³ and Basemath, Ishmael's daughter, sister of Nebaioth.

translationNotes**These were the descendants of Esau (also called Edom)**

“These are the descendants of Esau, who is also called Edom.” This sentence introduces the account of Esau’s descendants in Genesis 36:1-8. AT: “This is an account of the descendants of Esau, who is also called Edom” (See: [Assumed Knowledge and Implicit Information](#))

Adah ... Oholibamah

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

Elon the Hittite

“Elon the descendant of Heth” or “Elon a descendant of Heth.” This is the name of a man. See how you translate this in [Genesis 26:34](#). (See: [How to Translate Names](#))

Anah ... Zibeon ... Nebaioth

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

Hivite

This refers to a larger group of people. See how you translated it in [Genesis 10:17](#).

Basemath

This is the name of one of Esau’s wives. See how you translated this in [Genesis 26:34](#). (See: [How to Translate Names](#))

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in [Genesis 28:9](#). (See: [How to Translate Names](#))

translationWords

- descendant, descended from
- Esau
- Edom, Edomite, Idumea
- Canaan, Canaanite
- Hittite
- Ishmael

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:4-5**UDB:**

⁴ Esau's wife Adah gave birth to Eliphaz. Basemath gave birth to Reuel. ⁵ Oholibamah gave birth to Jeush, Jalam, and Korah. All these sons of Esau were born while he was living in Canaan land.

ULB:

⁴ Adah bore Eliphaz to Esau, and Basemath bore Reuel. ⁵ Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan.

translationNotes**Adah ... Basemath ... Oholibamah**

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3](#). (See: [How to Translate Names](#))

Eliphaz ... Reuel ... Jeush ... Jalam ... Korah

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

translationWords

- [Esau](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:6-8**UDB:**

⁶⁻⁷ Jacob and Esau had very many possessions. For this reason, they needed more land for their livestock. The land where they were living was not big enough for all their livestock. So Esau, whose other name was Edom, had taken his wives and sons and daughters and all the other members of his household, his sheep and goats and his other animals, and all the other things he had obtained in Canaan land, and they had moved to an area that was away from Jacob. ⁸ They went to live in the hill country of Seir.

ULB:

⁶ Esau took his wives, his sons, his daughters, and all the members of his household, his livestock—all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. ⁷ He did this because their possessions were too many for them to stay together. The land where they had settled could not support them because of their livestock. ⁸ So Esau, also known as Edom, settled in the hill country of Seir.

translationNotes**which he had gathered in the land of Canaan**

This refers to all of the things that he had accumulated while living in the land of Canaan. AT: “which he had accumulated while living in the land of Canaan” (See: [Assumed Knowledge and Implicit Information](#))

went into a land

This means to moved to another place and live there. AT: “went to live in another land” (See: [Idiom](#))

their possessions

“Esau’s and Jacob’s possessions”

could not support them because of their livestock

The land was not large enough to support all of the livestock that Jacob and Esau owned. AT: “was not big enough to support all of their livestock” or “was not big enough for both Esau’s flocks and Jacob’s flocks” (See: [Assumed Knowledge and Implicit Information](#))

where they had settled

The word “settled” means to move somewhere and live there. AT: “where they had moved to” (See: [Idiom](#))

translationWords

- [Esau](#)
- [household](#)
- [Canaan, Canaanite](#)
- [Jacob, Israel](#)
- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:9-12**UDB:**

⁹ These are those who descended from Esau, the ancestor of the Edom people group who live in the Seir area. ¹⁰ Esau's wife Adah gave birth to Eliphaz, and Esau's wife Basemath gave birth to Reuel. ¹¹ The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. ¹² Esau's son Eliphaz also had a concubine. Her name was Timna. She gave birth to Amalek. Those six men were grandsons of Esau's wife Adah.

ULB:

⁹ These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir. ¹⁰ These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau. ¹¹ The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz. ¹² Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

translationNotes**These were the descendants of Esau**

This sentence introduces the account of Esau's descendants in Genesis 36:9-43. AT: "This is an account of the descendants of Esau" (See: [Assumed Knowledge and Implicit Information](#))

in the hill country of Seir

This means that they lived in the hill country of Seir. The full meaning of this may be made explicit. AT: "who lived in the hill country of Seir" (See: [Assumed Knowledge and Implicit Information](#))

Eliphaz ... Reuel

These are names of Esau's sons. See how you translated these names in [Genesis 36:4](#). (See: [How to Translate Names](#))

Adah ... Basemath

These are names of Esau's wives. See how you translated these names in [Genesis 36:2-3](#). (See: [How to Translate Names](#))

Teman, Omar, Zepho, Gatam, and Kenaz ... Amalek

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

Timna

This is the name of Eliphaz's concubine. (See: [How to Translate Names](#))

translationWords

- [descendant, descended from](#)
- [Esau](#)
- [Edom, Edomite, Idumea](#)
- [concubine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:13-14

UDB:

¹³ Reuel's sons were Nahath, Zerah, Shammah, and Mizzah. They were grandsons of Esau's wife Basemath.

¹⁴ Esau's wife Oholibamah, who was the daughter of Anah and granddaughter of Zibeon, gave birth to three sons: Jeush, Jalam, and Korah.

ULB:

¹³ These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife. ¹⁴ These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

translationNotes

Reuel ... Jeush, Jalam, and Korah

These are names of Esau's sons. See how you translated these names in [Genesis 36:4-5](#). (See: [How to Translate Names](#))

Nahath ... Zerah ... Shammah ... Mizzah

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

Anah ... Zibeon

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

Basemath ... Oholibamah

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3](#). (See: [How to Translate Names](#))

translationWords

- [Esau](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:15-16

UDB:

¹⁵ These are the chiefs among the descendants of Esau. The descendants of Eliphaz, his firstborn son, these were the chiefs: Teman, Omar, Zepho, Kenaz, ¹⁶ Korah, Gatam, and Amalek people groups. These were chiefs that descended from Eliphaz who lived in Edom; they were grandsons of Adah.

ULB:

¹⁵ These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz, ¹⁶ Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

translationNotes

Eliphaz

This is the name of one of Esau's sons. See how you translated his name in [Genesis 36:4](#). (See: [How to Translate Names](#))

Teman, Omar, Zepho, Kenaz, Korah, Gatam, and Amalek

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

Adah

This is the name of one of Esau's wives. See how you translated her name in [Genesis 36:2-3](#). (See: [How to Translate Names](#))

translationWords

- [clan](#)
- [Esau](#)
- [descendant, descended from](#)
- [firstborn](#)
- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:17-19**UDB:**

¹⁷ The sons of Esau's son Reuel were ancestors of the Nahath, Zerah, Shammah, and Mizzah people groups. They were descended from Esau's wife Basemath. They also lived in Edom.

¹⁸ The sons of Esau's wife Oholibamah, whose mother was Anah, were ancestors of the Jeush, Jalam, and Korah people groups.

¹⁹ That is the list of the sons of Esau, and the people groups who were their descendants.

ULB:

¹⁷ These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife. ¹⁸ These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah. ¹⁹ These were the sons of Esau (who was known as Edom), and these were their chiefs.

translationNotes**Reuel ... Jeush, Jalam, Korah**

These are the names of Esau's sons. See how you translated these names in [Genesis 36:4-5](#). (See: [How to Translate Names](#))

Nahath, Zerah, Shammah, Mizzah

These are the names of Reuel's sons. See how you translated these names in [Genesis 36:13](#). (See: [How to Translate Names](#))

in the land of Edom

This means that they lived in the land of Edom. AT: "who lived in the land of Edom" (See: [Assumed Knowledge and Implicit Information](#))

Basemath ... Oholibamah

These are the names of Esau's wives. See how you translated these names in [Genesis 36:2-3](#). (See: [How to Translate Names](#))

Anah

This the name of a man. See how you translated this name in [Genesis 36:2](#). (See: [How to Translate Names](#))

translationWords

- [clan](#)
- [Esau](#)
- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:20-22**UDB:**

²⁰ This is a list of the descendants of Seir, who belonged to the Hor people group, who were the first people group who lived in the region of Edom: Lotan, Shobal, Zibeon, Anah, ²¹ Dishon, Ezer, and Dishan. Those seven men each became ancestors of a people group. Each of the people groups had the same name as the name of their ancestor.

²² The sons of Lotan were Hori and Heman. Lotan's sister was Timna.

ULB:

²⁰ These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, ²¹ Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom. ²² The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

translationNotes**Seir**

The word "Seir" is the name of a man and of a country.

the Horite

The word "Horite" refers to a people group. See how you translated it in [Genesis 14:6](#).

the inhabitants of the land

"who lived in the land of Seir, which is also called Edom"

Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan ... Hori and Heman

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

Timna

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

translationWords

- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:23-24**UDB:**

²³ The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.

²⁴ The sons of Zibeon were Aiah and Anah. This Anah was the one who discovered the hot springs in the desert while he was taking care of his father Zibeon's donkeys.

ULB:

²³ These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. ²⁴ These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

translationNotes**Shobal ... Zibeon**

These are names of men. See how you translated these names in [Genesis 36:20](#). (See: [How to Translate Names](#))

Alvan, Manahath, Ebal, Shepho, and Onam ... Aiah and Anah

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

translationWords

- [fountain, spring](#)
- [desert, wilderness](#)
- [donkey, mule](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:25-28**UDB:**

²⁵ Anah had two children—a son named Dishon and a daughter named Oholibamah.

²⁶ Dishon's sons were Hemdan, Eshban, Ithran, and Keran.

²⁷ Ezer's sons were Bilhan, Zaavan, and Akan.

²⁸ Dishan's sons were Uz and Aran.

ULB:

²⁵ These were the children of Anah: Dishon and Oholibamah, the daughter of Anah. ²⁶ These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran. ²⁷ These were the sons of Ezer: Bilhan, Zaavan, and Akan. ²⁸ These were the sons of Dishan: Uz and Aran.

translationNotes**Anah ... Dishon ... Ezer ... Dishan**

These are names of men. See how you translated these names in [Genesis 36:20-21](#).

Oholibamah

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

Hemdan, Eshban, Ithran, and Keran ... Bilhan, Zaavan, and Akan ... Uz and Aran

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

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:29

UDB:

²⁹⁻³⁰ The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

ULB:

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

translationNotes

the Horites

This is the name of a people group. See how you translated this in [Genesis 14:6](#). (See: [How to Translate Names](#))

Lotan, Shobal, Zibeon, and Anah, Dishon, Ezer, Dishan

These are the names of men. See how you translated these names in [Genesis 36:20-21](#). (See: [How to Translate Names](#))

in the land of Seir

This means that they lived in the land of Seir. AT: “of those who lived in the land of Seir” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [clan](#)
- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:31-33**UDB:**

³¹ These are the names of the kings who ruled in Edom before any kings ruled over the Israelites.

³² Beor's son Bela became the first king in Edom. The city where he lived was named Dinhabah.

³³ When Bela died, Zerah's son Jobab became the king. He was from the city of Bozrah.

ULB:

³¹ These were the kings who reigned in the land of Edom before any king reigned over the Israelites:

³² Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah. ³³ When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.

translationNotes**Bela ... Beor ... Jobab ... Zerah**

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

the name of his city

This means that this was the city where he lived. AT: "the name of the city where he lived" (See: [Idiom](#))

Dinhabah ... Bozrah

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

translationWords

- [king](#)
- [reign](#)
- [Edom, Edomite, Idumea](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:34-36**UDB:**

³⁴ When Jobab died, Husham became the king. He was from the region where the Teman people group lived.

³⁵ When Husham died, Bedad's son Hadan became the king. Husham's army fought the army of the Midian people group in the region of Moab and defeated them. The city where Husham lived was Avith.

³⁶ When Hadad died, Samlah became the king. He was from Masrekah.

ULB:

³⁴ When Jobab died, Husham who was of the land of the Temanites, reigned in his place. ³⁵ When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith. ³⁶ When Hadad died, then Samlah of Masrekah reigned in his place.

translationNotes**Jobab**

This is the name of a man. See how you translated this name in [Genesis 36:33](#). (See: [How to Translate Names](#))

Husham ... Hadad ... Bedad ... Samlah

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

Husham who was of the land of the Temanites

This means that Husham lived in the land of the Temanites. AT: "Husham who lived in the land of the Temanites" (See: [Assumed Knowledge and Implicit Information](#))

Avith ... Masrekah

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

Temanites

"the descendants of Teman" (See: [How to Translate Names](#))

The name of his city

This means that this was the city where he lived. AT: “The name of the city where he lived” (See: [Idiom](#))

Samlah of Masrekah

“Samlah from Masrekah” (See: [How to Translate Names](#))

translationWords

- [reign](#)
- [Midian, Midianites](#)
- [Moab, Moabite, Moabites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:37-39**UDB:**

³⁷ When Samlah died, Shaul became the king. He was from Rehoboth, that was beside the Euphrates river.

³⁸ When Shaul died, Akbor's son Baal-Hanan became king.

³⁹ When Akbor's son Baal-Hanan died, Hadad became king. The city where he lived was named Pau. His wife's name was Mehetabel. She was the daughter of Matred, who was the daughter of Me Zahab.

ULB:

³⁷ When Samlah died, then Shaul of Rehoboth by the river reigned in his place. ³⁸ When Shaul died, then Baal-Hanan son of Akbor reigned in his place. ³⁹ When Baal-Hanan son of Akbor, died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me Zahab.

translationNotes**Samlah**

This is the name of a man. See how you translated this name in [Genesis 36:36](#). (See: [How to Translate Names](#))

then Shaul of Rehoboth by the river reigned in his place

Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. AT: "then Shaul reigned in his place. He was from Rehoboth which is by the Euphrates River" (See: [Assumed Knowledge and Implicit Information](#))

Shaul ... Baal-Hanan ... Akbor ... Hadar ... Matred ... Me Zahab

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

Rehoboth ... Pau

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

The name of his city

This means that this was the city where he lived. AT: "The name of the city where he lived" (See: [Idiom](#))

the daughter of Matred, the granddaughter of Me Zahab

“she was the daughter of Matred, and the granddaughter of Me Zahab”

Mehetabel

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

translationWords

- [reign](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 36:40**UDB:**

⁴⁰⁻⁴³ Here is a list of all the people groups that were descendants of Esau: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. They all lived in the land of Edom. The land where each people group lived got the same name as the name of the people group.

ULB:

⁴⁰ These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth, ⁴¹ Oholibamah, Elah, Pinon, ⁴² Kenaz, Teman, Mibzar, ⁴³ Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

translationNotes**the heads of clans**

“the leaders of the clans”

according to their clans and their regions, by their names

The clans and the regions were named after the heads of the clans. See the UDB for a clearer translation. AT: “the name of their clans and the regions where they lived were named after them. These are their names:” (See: [Assumed Knowledge and Implicit Information](#))

Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram

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

settlements

“dwelling places” or “the places they lived”

This was Esau

This list is said “to be” Esau, which means that it is the whole list of his descendants. AT: “This is the list of the descendants of Esau” (See: [Metonymy](#))

translationWords

- [clan](#)
- [Esau](#)
- [Edom, Edomite, Idumea](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 36 General Notes](#)
- [Genesis 36 translationQuestions](#)

Genesis 37 General Notes

Structure and formatting

This chapter begins to record the account of Jacob's sons. The rest of the book of Genesis focuses on Jacob's sons, especially Joseph. This chapter also references Jacob as "Israel" beginning in this chapter.

Special concepts in this chapter

Favoritism

Jacob's favoritism became a great problem for his sons. They are always jealous of Joseph because he is the favorite son. The beautiful garment Jacob gave to Joseph greatly strained the relationship between Joseph and his brothers. Joseph dreams he will rule all of his brothers, even though he is not the oldest son. (See: [favor](#), [favors](#), [favorable](#), [favoritism](#))

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: [people of God](#), [my people](#) and [bless](#), [blessed](#), [blessing](#))

Links:

- [Genesis 37:01 Notes](#)

Genesis 37:1-2**UDB:**

¹ Jacob continued to live in Canaan land, where his father had lived previously. ² This is what happened to Jacob's family.

When his son Joseph was seventeen years old, he was taking care of the flocks of sheep and goats with some of his older brothers. They were sons of his father's concubines, Bilhah and Zilpah. Joseph told his father about bad things that his brothers were doing.

ULB:

¹ Jacob lived in the land where his father was staying, in the land of Canaan. ² These were the events concerning Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father.

translationNotes**the land where his father was staying, in the land of Canaan**

“in the land of Canaan where his father had lived”

These were the events concerning Jacob

This sentence introduces the account of Jacob's children in Genesis 37:1-50:26. Here “Jacob” refers to his whole family. AT: “This is the account of Jacob's family” (See: [Synecdoche](#))

seventeen years old

“17 years old” (See: [Numbers](#))

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29](#). (See: [How to Translate Names](#))

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24](#). (See: [How to Translate Names](#))

wives

“concubines.” These women were servants of Leah and Rachel given to Jacob to produce children.

an unfavorable report about them

“a bad report about his brothers”

translationWords

- [Jacob, Israel](#)
- [ancestor, father, forefather](#)
- [Canaan, Canaanite](#)
- [Joseph \(OT\)](#)
- [flock, herd](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:3-4**UDB:**

³ Jacob loved Joseph more than he loved any of his other children, because Joseph had been born when Jacob was an old man. Jacob had someone make for Joseph a beautiful piece of clothing with long sleeves. ⁴ When Joseph's older brothers realized that their father loved him more than he loved any of them, they hated him. They never spoke kindly to him.

ULB:

³ Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautiful garment. ⁴ His brothers saw that their father loved him more than all his brothers. They hated him and would not speak kindly to him.

translationNotes**Now**

This word is used here to mark a change from the story to background information about Israel and Joseph. (See: [Background Information](#))

loved

This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

of his old age

This means that Joseph was born when Israel was an old man. AT: "who was born when Israel was an old man" (See: [Idiom](#))

He made him

"Israel made Joseph"

a beautiful garment

"a beautiful robe"

would not speak kindly to him

"could not speak in a courteous manner to him"

translationWords

- [Jacob, Israel](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:5-6**UDB:**

⁵ One night Joseph had a dream. He told his brothers about the dream, who hated him even more as a result. This is in detail what happened: ⁶ He said to them, "Listen to the dream I had!

ULB:

⁵ Joseph dreamed a dream, and he told his brothers about it. They hated him even more. ⁶ He said to them, "Please listen to this dream which I dreamed.

translationNotes

Joseph dreamed a dream, and he told his brothers about it. They hated him even more

This is a summary of the events that will happen in 37:6-11.

They hated him even more

"And Joseph's brothers hated him even more than they hated him before"

Please listen to this dream which I dreamed

"Please listen to this dream that I had"

translationWords

- [dream](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:7-8**UDB:**

⁷ In the dream, we were tying up bundles of wheat in the field. Suddenly my bundle stood up straight, and your bundles gathered around my bundle and bowed down to it!" ⁸ His brothers said to him, "Do you think that some day you will rule over us? Are you going to be our king?" They hated him even more than before because of what he had told them about his dream.

ULB:

⁷ Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle." ⁸ His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words.

translationNotes**General Information:**

Joseph tells his brothers about his dream.

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

we were

The word "we" refers to Joseph and includes all of his brothers. (See: [Inclusive "We"](#))

tying bundles of grain

When grain is reaped it is tied into bundles and stacked until it is time to separate the grain from the straw.

behold

Here the word "behold" here shows that Joseph was surprised by what he saw.

my bundle rose and stood upright ... your bundles came around and bowed down

Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers. (See: [Personification](#))

Will you really reign over us? Will you actually rule over us?

Both of these phrases mean basically the same thing. Joseph's brothers are using questions to mock Joseph. They can be written as statements. AT: "You will never be our king, and we will never bow down to you!" (See: [Parallelism](#) and [Rhetorical Question](#))

reign over us

The word "us" refers to Joseph's brothers but not Joseph. (See: [Exclusive and Inclusive "We"](#))

for his dreams and for his words

"because of his dreams and what he said"

translationWords

- [grain](#)
- [bow, bow down](#)
- [reign](#)
- [dream](#)
- [word, words](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:9-11**UDB:**

⁹ Later he had another dream, and again he told his older brothers about it. He said, “Listen to this! I had another dream. In this dream, the sun and moon and eleven stars were bowing down to me!”

¹⁰ He also told his father about it. His father corrected him, saying “What are you suggesting by that dream? Do you think it means that your mother and I and your older brothers will some day bow down to the ground in front of you?” ¹¹ Joseph’s older brothers resented him, but his father kept thinking about what the dream might mean.

ULB:

⁹ He dreamed another dream and told it to his brothers. He said, “Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me.” ¹⁰ He told it to his father just as to his brothers, and his father rebuked him. He said to him, “What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?” ¹¹ His brothers were jealous of him, but his father kept the matter in mind.

translationNotes**He dreamed another dream**

“Joseph had another dream”

eleven stars

“11 stars” (See: [Numbers](#))

his father rebuked him. He said to him

“Israel scolded him, saying”

What is this dream that you have dreamed? Will your mother ... to the ground to you?

Israel uses questions to correct Joseph. This can be written as statements. AT: “This dream you had is not real. Your mother, brothers, and I will not bow down before you!” (See: [Rhetorical Question](#))

jealous

This means being angry because someone else is successful or more popular.

kept the matter in mind

The means that he kept thinking about the meaning of Joseph's dream. AT: "kept thinking about what the dream might mean" (See: [Idiom](#))

translationWords

- [dream](#)
- [bow, bow down](#)
- [rebuke](#)
- [jealous, jealousy](#)
- [mind](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:12-14**UDB:**

¹² One day Joseph's older brothers went to take care of their father's sheep and goats that were in fields near Shechem. ¹³ Some time later, Jacob said to Joseph, "Your brothers are taking care of the sheep and goats near Shechem. I am going to send you there to see them." Joseph replied, "I will go." ¹⁴ Jacob said, "Go and see if they are doing okay, and if the flocks are doing okay. Then come back and give me a report." So Jacob sent Joseph from the valley where they were living, the valley where Hebron is located, to go to find his brothers.

Then Joseph arrived near the city of Shechem.

ULB:

¹² His brothers went to tend their father's flock in Shechem. ¹³ Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready." ¹⁴ He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem.

translationNotes**Are not your brothers tending the flock in Shechem?**

Israel uses a question to begin a conversation. This can be written as a statement. AT: "You brothers are tending the flock in Shechem." (See: [Rhetorical Question](#))

Come

Here it is implied that Israel is asking Joseph to prepare himself to leave and go see his brothers. AT: "Get ready" (See: [Assumed Knowledge and Implicit Information](#))

I am ready

He is ready to leave. "I am ready to go" (See: [Assumed Knowledge and Implicit Information](#))

He said to him

"Israel said to Joseph"

bring me word

Israel wants Joseph to come back and tell him about how his brother and flocks are doing. AT: "come tell me what you find out" or "give me a report" (See: [Idiom](#))

out of the Valley

“from the Valley”

translationWords

- [flock, herd](#)
- [Shechem](#)
- [Jacob, Israel](#)
- [Joseph \(OT\)](#)
- [word, words](#)
- [Hebron](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:15-17**UDB:**

¹⁵ While he was wandering around in the fields looking for his brothers, a man saw him and asked him, “Whom are you looking for?” ¹⁶ Joseph replied, “I am looking for my older brothers. Can you tell me where they are taking care of their sheep and goats?” ¹⁷ The man replied, “They are not here anymore. I heard one of them saying, ‘Let us take the sheep and goats and go to Dothan town.’”

So Joseph left there and went north, and found his older brothers near Dothan.

ULB:

¹⁵ A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, “What do you seek?” ¹⁶ Joseph said, “I am seeking my brothers. Tell me, please, where they are tending the flock.” ¹⁷ The man said, “They left this place, for I heard them say, ‘Let us go to Dothan.’” Joseph went after his brothers and found them at Dothan.

translationNotes**A certain man found Joseph. Behold, Joseph was wandering in a field**

“A certain man found Joseph wandering in a field”

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

What do you seek?

“What are you looking for?”

Tell me, please, where

“Please tell me where”

tending the flock

“shepherding their flock”

Dothan

This is the name of a place that is about 22 kilometers from Shechem. (See: [How to Translate Names](#))

translationWords

- [flock, herd](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:18-20**UDB:**

¹⁸ But they saw him when he was still far away, and they decided to kill him. ¹⁹ They said to each other things like, “Here comes that dreamer!” ²⁰ “Come on, let us kill him and throw his body into one of the pits! Then we will tell people that a wild animal attacked and killed him and ate him. And then we will find out whether his dreams come true!”

ULB:

¹⁸ They saw him from a distance, and before he came near to them, they plotted against him to kill him. ¹⁹ His brothers said to one another, “Look, this dreamer is approaching. ²⁰ Come now, therefore, let us kill him and cast him into one of the pits. We will say, ‘A wild animal has devoured him.’ We will see what will become of his dreams.”

translationNotes**They saw him from a distance**

“Joseph’s brothers saw him while he was far away”

they plotted against him to kill him

“they made plans to kill him”

this dreamer is approaching

“here comes the one who has the dreams”

Come now, therefore

This wording shows that the brothers acted upon their plans. AT: “So now” (See: [Idiom](#))

wild animal

“dangerous animal” or “ferocious animal”

devoured

to eagerly have eaten

We will see what will become of his dreams

His brothers planned to kill him, therefore it is ironic that they would speak of his dream coming true, since he would be dead. AT: “That way we will make sure his dreams do not come true” (See: [Irony](#))

translationWords

- [dream](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:21-22**UDB:**

²¹ Reuben heard what they were saying, so he tried to persuade them not to kill Joseph. He said, "No, we should not kill him. ²² Do not take his life! We can throw him into this pit in the desert, but we should not harm him." He said that and then left them, planning to rescue Joseph later and take him back to his father.

ULB:

²¹ Reuben heard it and rescued him from their hand. He said, "Let us not take his life." ²² Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father.

translationNotes**heard it**

"heard what they were saying"

from their hand

The phrase "their hand" refers to the brothers' plan to kill him. AT: "from them" or "from their plans" (See: [Metonymy](#))

Let us not take his life

The phrase "take his life" is a euphemism for killing someone. AT: "Let us not kill Joseph" (See: [Euphemism](#))

Shed no blood

The negation can be placed on the verb. Also, "shedding blood" is a euphemism for killing someone. AT: "Do not spill any blood" or "Do not kill him" (See: [Litotes](#) and [Euphemism](#))

lay no hand upon him

This means not to harm or injure him. AT: "do not harm him" (See: [Idiom](#))

that he might rescue him

This can be translated as a new sentence: "Reuben said this so that he might rescue Joseph"

out of their hand

The phrase “their hand” refers to the brothers’ plan to kill him. AT: “from them” or “from their plans” (See: [Metonymy](#))

to bring him back

“and return him”

translationWords

- [Reuben](#)
- [hand, right hand, to hand over](#)
- [blood](#)
- [pit](#)
- [desert, wilderness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:23-24**UDB:**

²³ When Joseph arrived where his older brothers were, they seized him and ripped off his long-sleeved clothing. ²⁴ Then they took him and threw him into the pit. Now the pit was dry; there was no water in it.

ULB:

²³ It came about that when Joseph reached his brothers, they stripped him of his beautiful garment. ²⁴ They took him and threw him into the pit. The pit was empty with no water in it.

translationNotes**It came about that when**

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

they stripped him of his beautiful garment

“they tore his beautiful garment off of him”

beautiful garment

“beautiful robe.” See how you translated this in [Genesis 37:3](#).

translationWords

- [Joseph \(OT\)](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:25-26**UDB:**

²⁵ After they sat down to eat some food, they looked up and saw a caravan, descendants of Ishmael, coming from the Gilead area. Their camels were loaded with bags of spices and sweet-smelling resins. They were going down to Egypt to sell those things there. ²⁶ Judah said to his older and younger brothers, "If we kill our younger brother and hide his body, what will we gain?"

ULB:

²⁵ They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt. ²⁶ Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood?"

translationNotes**They sat down to eat bread**

"Bread" represents food in general. AT: "They sat down to eat food" or "Joseph's brothers sat down to eat" (See: [Synecdoche](#))

They lifted up their eyes and looked, and, behold, a caravan

Here looking up is spoken of as if a person literally lifted up his eyes. Also, the word "behold" is used here to draw the reader's attention to what the men saw. AT: "They looked up and they suddenly saw a caravan" (See: [Metaphor](#))

bearing

"carrying"

spices

"seasonings"

balm

an oily substance with a sweet smell used for healing and protecting skin. "medicine"

traveling to carry them down to Egypt

"bringing them down to Egypt." This can be made more explicit. AT: "bringing them down to Egypt to sell them" (See: [Assumed Knowledge and Implicit Information](#))

What profit is it if we kill our brother and cover up his blood?

This can be written as a statement. AT: “We do not gain a profit by killing our brother and covering up his blood” (See: [Rhetorical Question](#))

cover up his blood

This is a figure of speech referring to hiding Joseph’s death. AT: “hide his murder” (See: [Metaphor](#))

translationWords

- [bread](#)
- [Ishmael](#)
- [Gilead](#)
- [camel](#)
- [myrrh](#)
- [Egypt, Egyptian](#)
- [Judah](#)
- [blood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:27-28**UDB:**

²⁷ So instead of harming him, let us sell him to these men who are descendants of Ishmael. Do not forget, he is our own younger brother!" So they all agreed to do that.

²⁸ When those traders from the Midian area came near, Joseph's brothers pulled him up out of the pit. Then they sold him to the men from Midian for twenty pieces of silver. The traders then took Joseph to Egypt.

ULB:

²⁷ Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him. ²⁸ The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

translationNotes**to the Ishmaelites**

"to these men who are descendants of Ishmael"

not lay our hands upon him

This means not to harm or injure him. AT: "not hurt him" (See: [Idiom](#))

he is our brother, our flesh

The word "flesh" is a metonym that stands for a relative. AT: "he is our blood relative" (See: [Metonymy](#))

His brothers listened to him

"Judah's brothers listened to him" or "Judah's brothers agreed with him"

Midianite ... Ishmaelites

Both names refer to the same group of traders that Joseph's brothers meet.

for twenty pieces of silver

"for the price of 20 pieces of silver" (See: [Numbers](#))

carried Joseph into Egypt

“took Joseph to Egypt”

translationWords

- [Ishmael](#)
- [hand, right hand, to hand over](#)
- [flesh](#)
- [Midian, Midianites](#)
- [Joseph \(OT\)](#)
- [silver](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:29-30**UDB:**

²⁹ When Reuben returned to the pit, he saw that his younger brother was not there. He was so grieved that he tore his clothes. ³⁰ He went back to his younger brothers and said, “The boy is not in the pit! What can I do now?”

ULB:

²⁹ Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes. ³⁰ He returned to his brothers and said, “The boy is not there! And I, where can I go?”

translationNotes**Reuben returned to the pit, and, behold, Joseph was not in the pit**

“Reuben returned to the pit, and was surprised to see that Joseph was not there.” The word “behold” here shows that Reuben was surprised to find out Joseph was gone.

He tore his clothes

This is an act of deep distress and grief. This can be written more clearly. AT: “He was so grieved that he tore his clothes” (See: [Assumed Knowledge and Implicit Information](#))

The boy is not there! And I, where can I go?

Reuben uses questions for emphasis the problem that Joseph was missing. These can be written as statements. AT: “The boy is gone! I cannot go back home now!” (See: [Rhetorical Question](#))

translationWords

- [Reuben](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:31-33**UDB:**

³¹ They did not dare to tell their father what they had done. So they decided to invent a story about what had happened. They got Joseph's piece of long-sleeved clothing. Then they killed a goat and dipped the clothing into the goat's blood. ³² They took that piece of clothing back to their father and said, "We found this! Look at it. Is it your son's clothing?" ³³ He recognized it, and he said, "Yes, it is my son's! Some ferocious animal must have attacked and killed him! I am sure that the animal has torn Joseph to pieces!"

ULB:

³¹ They slaughtered a goat and then took Joseph's garment and dipped it into the blood. ³² Then they brought it to their father and said, "We found this. Please see whether it is your son's clothing or not." ³³ Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces."

translationNotes**Joseph's garment**

This refers to the beautiful garment that his father made for him.

the blood

"the goat's blood"

they brought it

"they brought the garment"

has devoured him

"has eaten him"

Joseph has certainly been torn to pieces

Jacob thinks that a wild animal has torn Joseph's body apart. AT: "It has certainly torn Joseph to pieces" (See: [Active or Passive](#))

translationWords

- [Joseph \(OT\)](#)
- [goat, kid](#)
- [blood](#)
- [Jacob, Israel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 37:34-36

UDB:

³⁴ Jacob was so grieved that he tore his clothes. He put on sackcloth. He mourned. ³⁵ All of his children came to try to comfort him, but he did not pay attention to what they said. He said, “No, I will still be mourning when I die and go to be with my son.” So Joseph’s father continued to cry because of what had happened to his son.

³⁶ In the meantime, the men from Midian took Joseph to Egypt and sold him to Potiphar, who was one of the king’s officials. He was the captain of the soldiers who protected the king.

ULB:

³⁴ Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days. ³⁵ All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, “Indeed I will go down to Sheol mourning for my son.” His father wept for him. ³⁶ The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

translationNotes

Jacob tore his garments

This is an act of deep distress and grief. This can be written more clearly. AT: “Jacob was so grieved that he tore his garments” (See: [Assumed Knowledge and Implicit Information](#))

put sackcloth upon his loins

Here “loins” refers to the middle part of the body or the waist. AT: “put on sackcloth” (See: [Assumed Knowledge and Implicit Information](#))

rose up

Here the childrens’ coming to their father is spoke of as “rising up.” AT: “came to him” (See: [Metaphor](#))

but he refused to be comforted

This can be stated in active form. AT: “but he would not let them comfort him” (See: [Active or Passive](#))

Indeed I will go down to Sheol mourning

The means that he be mourning from now until when he dies. AT: “Indeed when I die and go down to Sheol I will still be mourning” (See: [Assumed Knowledge and Implicit Information](#))

The Midianites sold him

“The Midianites sold Joseph”

the captain of the bodyguard

“the leader of the soldiers who guarded the king”

translationWords

- [sackcloth](#)
- [loins](#)
- [Hades, Sheol](#)
- [Midian, Midianites](#)
- [Egypt, Egyptian](#)
- [Potiphar](#)
- [Pharaoh, king of Egypt](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 37 General Notes](#)
- [Genesis 37 translationQuestions](#)

Genesis 38 General Notes

Structure and formatting

This chapter focuses on Jacob's son Judah.

Special concepts in this chapter

"Spilling his seed"

Onan was to provide for his brother's widow and give her an heir. This phrase indicates that he used Tamar to fulfill his own sexual desires rather than help her. This was sinful. (See: [Euphemism](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

God preserves Judah's line

The Canaanite woman, Tamar, deceived her father-in-law, Judah, into having sexual relations with her. If it had not been for this act, Judah would not have any descendants to carry on his family line. Although her actions were wrong, God used them to protect his people. (See: [people of God, my people](#))

Links:

- [Genesis 38:01 Notes](#)

Genesis 38:1-2**UDB:**

¹ At that time, Judah left his older and younger brothers and went down from the hill country and stayed with a man who lived in Adullam. His name was Hiram. ² There he met a woman who was the daughter of a man from Canaan land named Shua. He married her and slept with her.

ULB:

¹ It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah. ² He met there a daughter of a Canaanite man whose name was Shua. He married her and slept with her.

translationNotes**It came about at that time that Judah**

This introduces a new part of the story that focuses on Judah. (See: [Introduction of a New Event](#))

a certain Adullamite, whose name was Hirah

Hirah is the name of a man who lived in Adullam. Adullamite is his nationality. (See: [How to Translate Names](#))

whose name was Shua

Shua is a Canaanite woman who married Judah. (See: [How to Translate Names](#))

translationWords

- Judah
- Canaan, Canaanite
- sleep with, have relations with, lovemaking

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:3-5**UDB:**

³ She became pregnant and later gave birth to a son. His father named him Er. ⁴ Later she became pregnant again and gave birth to another son, whom she named Onan. ⁵ Many years later, when Judah and his family went to live in Kezib, Judah's wife gave birth to another son, and she named him Shelah.

ULB:

³ She became pregnant and had a son. He was named Er. ⁴ She became pregnant again and had a son. She called his name Onan. ⁵ She again had a son and called his name Shelah. It was at Kezib where she gave birth to him.

translationNotes**She became pregnant**

“Judah's wife became pregnant”

He was named Er

This can be written in active form. AT: “His father named him Er” (See: [Active or Passive](#))

Er ... Onan ... Shelah

These are the names of Judah's sons. (See: [How to Translate Names](#))

called his name

“named him”

Kezib

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

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:6-7**UDB:**

⁶ When Judah's oldest son Er grew up, Judah got a wife for him, a woman named Tamar. ⁷ But Er did something that Yahweh considered to be very wicked, so Yahweh caused him to die.

ULB:

⁶ Judah found a wife for Er, his firstborn. Her name was Tamar. ⁷ Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him.

translationNotes**Er**

This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:3](#). (See: [How to Translate Names](#))

was wicked in the sight of Yahweh

The phrase "in the sight" refers to Yahweh seeing Er's wickedness. AT: "was wicked and Yahweh saw it" (See: [Idiom](#))

Yahweh killed him

Yahweh killed him because he was wicked. This can be made clear. AT: "So Yahweh killed him" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [firstborn](#)
- [Tamar](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:8-10**UDB:**

⁸ Then Judah said to Onan, “Your older brother died without having any sons. So marry his widow and sleep with her. That is what our customs require that you should do.” ⁹ But Onan knew if he did that, any children who would be born would not be considered to be his. So every time he slept with his brother’s widow, he spilled his semen on the ground, so that she would not get pregnant and produce children for his older brother. ¹⁰ Yahweh considered that what he did was wicked, so he caused him to die also.

ULB:

⁸ Judah said to Onan, “Sleep with your brother’s wife. Do the duty of a brother-in-law to her, and raise up a child for your brother.” ⁹ Onan knew that the child would not be his. Whenever he slept with his brother’s wife, he spilled the semen on the ground so he would not have a child for his brother. ¹⁰ What he did was evil in the sight of Yahweh. Yahweh killed him also.

translationNotes**Onan**

This is the name of one of Judah’s sons. See how you translated this name in [Genesis 38:4](#). (See: [How to Translate Names](#))

Do the duty of a brother-in-law to her

This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother’s inheritance.

was evil in the sight of Yahweh

The phrase “in the sight” refers to Yahweh seeing Onan’s wickedness. AT: “was evil and Yahweh saw it” (See: [Idiom](#))

Yahweh killed him also

Yahweh killed him because what he did was evil. This can be made clear. AT: “So Yahweh killed him also” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [sleep with, have relations with, lovemaking](#)
- [seed, semen](#)
- [evil, wicked, wickedness](#)
- [Yahweh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:11**UDB:**

¹¹ Then Judah said to his daughter-in-law Tamar, “Return to your father’s house, but do not marry anyone else. When my youngest son Shelah grows up, he can marry you.” But Judah really did not want Shelah to marry her, because he was afraid that then Shelah would die too, just as his older brothers had died. So Tamar obeyed Judah and went back to live in her father’s house again.

ULB:

¹¹ Then Judah said to Tamar, his daughter-in-law, “Remain a widow in your father’s house until Shelah, my son, grows up.” For he feared, “He might also die, just like his brothers.” Tamar left and lived in her father’s house.

translationNotes**his daughter-in-law**

“his oldest son’s wife”

in your father’s house

This means her to live in here father’s house. AT: “and live in your father’s house” (See: [Assumed Knowledge and Implicit Information](#))

until Shelah, my son, grows up

Judah intends for Tamar to marry Shelah when he grows up. AT: “and when Shelah, my son, grows up, he can marry you” (See: [Assumed Knowledge and Implicit Information](#))

Shelah

This is the name of one of Judah’s sons. See how you translated this name in [Genesis 38:5](#). (See: [How to Translate Names](#))

For he feared, “He might also die, just like his brothers

Judah feared that if Shelah married Tamar he would also die like his brothers did. AT: “For he feared, ‘If he marries her he may also die like his brothers did” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Judah](#)
- [Tamar](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:12-14**UDB:**

¹² Several years later, Judah's wife, who was the daughter of Shua, died. When the time of mourning for her was finished, Judah decided to go up to Timnah, to the place where his men were shearing his sheep. His friend Hiram, from Adullam, went with him. ¹³ Someone said to Tamar, "Your father-in-law is going to Timnah to help the men who are shearing his sheep." ¹⁴ She realized that now Shelah was grown up, but Judah had not given her to him to be his wife. So she took off her widow's clothes and covered her head with a veil, so that people would not recognize her. Then she sat down at the entrance to Enaim, which is on the road to Timnah.

ULB:

¹² After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite. ¹³ Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep." ¹⁴ She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For she saw that Shelah had grown up but she had not been given to him as a wife.

translationNotes**Shua's**

This is the name of a man. See how you translated this name in [Genesis 38:2](#). (See: [How to Translate Names](#))

Judah was comforted and

"When Judah was no longer grieving, he"

his sheepshearers at Timnah

"Timnah, where his men were shearing sheep"

Timnah ... Enaim

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

he and his friend Hirah the Adullamite

"His friend Hiram, from Adullam, went with him"

Hirah the Adullamite

“Hiram” is the name of a man, and “Adullam” is the name of a village where he lived. See how you translated this name in [Genesis 38:1](#). (See: [How to Translate Names](#))

Tamar was told

This can be stated in active form. AT: “Someone told Tamar” (See: [Active or Passive](#))

Look, your father-in-law

“Listen.” Here the word “look” is used to get Tamar attention.

your father-in-law

“your husband’s father”

of her widowhood

“that widows wear”

veil

a very thin material used to cover a woman’s head and face

wrapped herself

This means that she hid herself with her clothing so that people would not recognize her. Traditionally, part of women’s clothing were large pieces of cloth they wrapped themselves with. AT: “wrapped herself in her clothing so that people would not recognize her” (See: [Assumed Knowledge and Implicit Information](#))

by the road

“along the road” or “on the way”

she had not been given to him as a wife

This can be stated in active form. AT: “Judah had not given her to Shelah as a wife” (See: [Active or Passive](#))

translationWords

- Judah
- Tamar
- sheep, ram, ewe
- gate, gate bar

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:15-16**UDB:**

¹⁵ When Judah came along and saw her, he thought that she was a prostitute, because she had covered her head and sat where prostitutes often sat. ¹⁶ Judah did not realize that she was his daughter-in-law. So he said to her, “Let me sleep with you.” She replied, “What will you give me in exchange?”

ULB:

¹⁵ When Judah saw her he thought that she was a prostitute because she had covered her face. ¹⁶ He went to her by the road and said, “Come, please let me sleep with you”—for he did not know that she was his daughter-in-law—and she said, “What will you give me so you can sleep with me?”

translationNotes**because she had covered her face**

Judah did not think she was a prostitute just because her face was covered but also because she was sitting in the gate. AT: “because she had covered her head and sat where prostitutes often sat” (See: [Assumed Knowledge and Implicit Information](#))

He went to her by the road

Tamar was sitting by the road. AT: “He went to where she was sitting by the road” (See: [Assumed Knowledge and Implicit Information](#))

Come

“Come with me” or “Come now”

When Judah saw her

“When Judah saw Tamar”

his daughter-in-law

“his son’s wife”

translationWords

- prostitute, harlot, whore
- sleep with, have relations with, lovemaking

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:17-18**UDB:**

¹⁷ He replied, "I will send you a young goat from my flock of goats." She asked, "Will you give me something now for me to keep until you send the goat?" ¹⁸ He replied, "What do you want me to give to you?" She replied, "Give me the ring that has your name on it that is tied by a cord around your neck, and give me the walking stick that you are holding in your hand." So he gave them to her. Then he slept with her, and she became pregnant.

ULB:

¹⁷ He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" ¹⁸ He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and slept with her, and she became pregnant by him.

translationNotes**from the flock**

"from my flock of goats"

seal and cord ... staff

A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

she became pregnant by him

This can be stated in active form. AT: "he caused her to become pregnant" (See: [Active or Passive](#))

translationWords

- [goat, kid](#)
- [flock, herd](#)
- [pledge](#)
- [seal, to seal](#)
- [staff](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:19-20**UDB:**

¹⁹ After she left, she took off the veil and put her widow's clothes on again.

²⁰ Judah gave a young goat to his friend from Adullam, for him to take back to the woman, as he had promised. But his friend could not find the woman.

ULB:

¹⁹ She got up and went away. She took off her veil and put on the clothing of her widowhood. ²⁰ Judah sent the young goat from the flock with his friend the Adullamite to receive the pledge from the woman's hand, but he did not find her.

translationNotes**veil**

This was a very thin material used to cover a woman's head and face. See how you translated these in [Genesis 38:14](#).

clothing of her widowhood

"clothing that widows wear." See how you translated these in [Genesis 38:14](#).

from the flock

"from his flock"

Adullamite

"Adullam" is the name of a village where Hiram lived. See how you translated this in [Genesis 38:1](#). (See: [How to Translate Names](#))

receive the pledge

This can be stated in active form. AT: "take back the pledge"(See: [Active or Passive](#))

from the woman's hand

Here "hand" emphasizes that they were in here possession. The woman's hand refers to the woman. AT: "from the woman" (See: [Synecdoche](#))

translationWords

- Judah
- goat, kid
- flock, herd
- pledge

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:21-23**UDB:**

²¹ So his friend asked the men who lived there, “Where is the prostitute who was sitting by the road at Enaim?” They replied, “There has never been a prostitute here!” ²² So he went back to Judah and said, “I did not find her. Furthermore, the men who live in that town said, ‘There has never been a prostitute here.’” ²³ Judah said, “She can keep the things that I gave to her. If we continued to search for her, people would ridicule us. I tried to send this young goat to her, but you could not find her to give it to her.”

ULB:

²¹ Then the Adullamite asked the men of the place, “Where is the cultic prostitute who was at Enaim by the road?” They said, “There has not been a cultic prostitute here.” ²² He returned to Judah and said, “I did not find her. Also, the men of the place said, ‘There has not been a cultic prostitute here.’” ²³ Judah said, “Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her.”

translationNotes**Adullamite**

“Adullam” is the name of a village where Hiram lived. See how you translated this in [Genesis 38:1](#). (See: [How to Translate Names](#))

the men of the place

“some of the men who lived there”

cultic prostitute

“prostitute who serves in the temple”

Enaim

This is the name of a place. See how you translated this in [Genesis 38:14](#). (See: [How to Translate Names](#))

that we not be put to shame

When people found out what had happened they would ridicule Judah and laugh at him. This can be made clear and stated in active form. AT: “or else people will laugh at us when they find out what happened” (See: [Assumed Knowledge and Implicit Information](#) and [Active or Passive](#))

translationWords

- prostitute, harlot, whore
- shame, shameful, ashamed

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:24-26**UDB:**

²⁴ About three months later, someone told Judah, “Your daughter-in-law Tamar has become a prostitute, and now she is pregnant!” Judah said, “Drag her outside of the city and burn her to death!”

²⁵ But as they were taking her outside of the city, she gave the ring and walking stick to someone, and told him to take them to Judah, and say to him, “The man who owns these things is the one who caused me to become pregnant.” She also said to tell him, “Look at this ring, and the cord that is attached to it, and this walking stick. Whose are they?” ²⁶ When the man did that, Judah recognized the ring and the stick. He said, “She is more right than I am. I did not tell my son Shelah to marry her, as I promised that I would.” And Judah did not sleep with her again.

ULB:

²⁴ It came about after about three months that it was told to Judah, “Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it.” Judah said, “Bring her here and let her be burned.” ²⁵ When she was brought out, she sent to her father-in-law a message, “By the man who owns these I am pregnant.” She said, “Determine please whose these are, the seal and cords and staff.” ²⁶ Judah recognized them and said, “She is more righteous than I am, since I did not give her as a wife to Shelah, my son.” He did not sleep with her again.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

it was told to Judah

This can be stated in active form. AT: “someone told Judah” (See: [Active or Passive](#))

Tamar your daughter-in-law

“Tamar, your oldest son’s wife”

she is pregnant by it

Here the word “it” refers to the “prostitution” that she committed. This can be stated in active form. AT: “it has made her pregnant” or “she is pregnant” (See: [Active or Passive](#))

Bring her here

“Bring her out”

let her be burned

This can be stated in active form. AT: “we will burn her to death” (See: [Active or Passive](#))

When she was brought out

This can be stated in active form. AT: “When they brought her out” (See: [Active or Passive](#))

her father-in-law

“her husband’s father”

seal and cords and staff

A “seal” is similar to a coin with a design engraved on it, used to make an impression in melted wax. The “cord” was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground. See how you translated this in [Genesis 38:18](#).

Shelah

This is the name of one of Judah’s sons. See how you translated this name in [Genesis 38:5](#). (See: [How to Translate Names](#))

translationWords

- [Tamar](#)
- [prostitute, harlot, whore](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:27-28**UDB:**

²⁷ When it was time for her to give birth, she was surprised that there were twin boys in her womb.

²⁸ As she was giving birth, one of them put out his hand. So the midwife fastened a scarlet thread around his wrist, saying, “This one came out first.”

ULB:

²⁷ It came about at the time for her to give birth that, behold, twins were in her womb. ²⁸ It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, “This one came out first.”

translationNotes**It came about at the time**

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

behold

The word “behold” alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

It came about as she was giving birth

This phrase “It came about” marks an important event in the story. If your language has a way for doing this, you could consider using it here.

one put out a hand

“one of the babies put out his hand”

midwife

This is a person who helps a woman when she is giving birth to a child. See how you translated this in [Genesis 35:17](#).

scarlet thread

“bright red thread”

on his hand

“around his wrist”

translationWords

- [womb](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 38:29-30**UDB:**

²⁹ But he pulled his hand back inside the womb, and his brother came out first. So she said, “So this is how you break your way out first!” So she named him Perez, which sounds like the Hebrew word that means “breaking out.” ³⁰ Then his younger brother, the one who had the scarlet thread around his wrist, came out. And he was named Zerah, which sounds like the Hebrew word that means “redness of dawn.”

ULB:

²⁹ But then he drew back his hand, and, behold, his brother came out first. The midwife said, “How you have broken out!” So he was named Perez. ³⁰ Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

translationNotes**behold**

The word “behold” here alerts us to pay attention to the surprising information that follows.

How you have broken out!

This shows the midwife’s surprise to seeing the second baby come out first. AT: “So this is how you break your way out first!” or “You have burst out first!” (See: [Assumed Knowledge and Implicit Information](#))

he was named

This can be stated in active form. AT: “she named him” (See: [Active or Passive](#))

Perez

This is the name of a boy. Translators may add a footnote that says: “The name Perez means ‘breaking out.’” (See: [How to Translate Names](#))

Zerah

This is the name of a boy. Translators may add a footnote that says: “The name Zerah means ‘scarlet or bright red.’” (See: [How to Translate Names](#))

Links:

- [Introduction to Genesis](#)
- [Genesis 38 General Notes](#)
- [Genesis 38 translationQuestions](#)

Genesis 39 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. This is a sign of Yahweh's covenant faithfulness. (See: [people of God](#), [my people](#), [bless](#), [blessed](#), [blessing](#), [sign](#), [signs](#), [proof](#), [reminder](#) and [covenant faithfulness](#), [covenant loyalty](#), [loving kindness](#), [unfailing love](#))

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. He chose to do what was right, even when it could cause him harm. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Genesis 39:01 Notes](#)

Genesis 39:1-2**UDB:**

¹ Meanwhile, the descendants of Ishmael took Joseph down to Egypt. There Potiphar bought Joseph from them. Potiphar was an Egyptian who was one of the king's officials and the captain of the king's palace guards. ² Because Yahweh helped Joseph, he was able to do his work very well. He worked in the house of his Egyptian master.

ULB:

¹ Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there. ² Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master.

translationNotes**Joseph was brought down to Egypt**

Travelling to Egypt is always considered as going “down” in contrast to going “up” to the promised land. This can be stated in active form. AT: “The Ishmaelites had taken Joseph to Egypt” (See: **Idiom** and **Active or Passive**)

Yahweh was with Joseph

This means that Yahweh helped Joseph and was always with him. AT: “Yahweh guided Joseph and helped him” (See: **Idiom**)

He lived in the house

Here the author speaks of working in the master's house as if it were living in the master's house. Only the most trusted servants were permitted to work in their master's house. AT : “he worked in the house” (See: **Metaphor**)

his Egyptian master

Joseph was now Potiphar's slave.

translationWords

- Joseph (OT)
- Egypt, Egyptian
- Potiphar

- [Pharaoh, king of Egypt](#)
- [Ishmael](#)
- [Yahweh](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:3-4**UDB:**

³ His master saw that Yahweh was helping Joseph and enabling him to be successful in everything that he did. ⁴ Joseph's master was pleased with him, so he appointed him to be his personal servant. Then he appointed him to be the one who would take care of everything in his household and all of his possessions.

ULB:

³ His master saw that Yahweh was with him and that Yahweh prospered everything that he did. ⁴ Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care.

translationNotes**His master saw that Yahweh was with him**

This means that the master saw how Yahweh was helping Joseph. AT: "His master saw that Yahweh was helping him" (See: [Idiom](#))

that Yahweh prospered everything that he did

"Yahweh caused everything that Joseph did to prosper"

Joseph found favor in his sight

"To find favor" means to be approved by someone. The idiom "in his sight" refers to a person's opinion. Possible meanings are 1) AT: "Potiphar was pleased with Joseph" or 2) AT: "Yahweh was pleased with Joseph" (See: [Idiom](#))

He served Potiphar

This means that he was Potiphar's personal servant.

Potiphar made Joseph manager over his house, and everything that he possessed

"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

put under his care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. AT: "he had Joseph care for" (See: [Metaphor](#))

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Yahweh](#)
- [favor, favors, favorable, favoritism](#)
- [manager, steward](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:5-6**UDB:**

⁵ From the time Potiphar appointed Joseph to take care of everything in his household and all that he owned, Yahweh blessed the people who lived in Potiphar's house because of Joseph. He also caused Potiphar's crops to grow well. ⁶ Potiphar allowed Joseph to take care of everything that he owned. Potiphar needed to decide only about the food he ate. He did not worry about anything else in his house.

Now Joseph was well built and handsome.

ULB:

⁵ It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field. ⁶ Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive.

translationNotes**It came about from the time that**

This phrase is used here to mark the beginning of the next part of the story. (See: [Introduction of a New Event](#))

he made him manager over his house and over everything he possessed

“Potiphar put Joseph in charge of his household and everything that belonged to him”

blessed

Here “blessed” means to cause good and beneficial things to happen to the person or thing that is being blessed.

The blessing of Yahweh was on

Here the author speaks of the blessing that Yahweh gave as if it were a physical covering put over something. AT: “Yahweh blessed” (See: [Metaphor](#))

everything that Potiphar had in the house and in the field

This refers his household and his crops and livestock. The full meaning of this statement can be made explicit. AT: “Potiphar's household and all of his crops and livestock” (See: [Assumed Knowledge and Implicit Information](#))

Potiphar put everything that he had under Joseph's care

When something is “put under someone’s care,” it means that the person is responsible for its care and safe-keeping. AT: “So Potiphar put Joseph in charge of everything that he had” (See: [Metaphor](#))

He did not have to think about anything except the food that he ate

He did not have to worry about anything in his household; he only had to make decisions about what he wanted to eat. This can be stated in positive form. AT: “Potiphar only had to think about what he wanted to eat. He did not have to worry about anything else in his house” (See: [Assumed Knowledge and Implicit Information](#) and [Double Negatives](#))

Now

The word “now” marks a break in the story line as the author gives background information about Joseph. (See: [Background Information](#))

handsome and attractive

Both of the words have same meaning. They refer to Joseph’s pleasing appearance. He was likely good-looking and strong. AT: “handsome and strong” (See: [Doublet](#))

translationWords

- [manager, steward](#)
- [house](#)
- [Yahweh](#)
- [bless, blessed, blessing](#)
- [Egypt, Egyptian](#)
- [Joseph \(OT\)](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:7-9**UDB:**

⁷ Because of that, after a while, his master's wife started to look fondly at Joseph. So one day she said to him, "Sleep with me!" ⁸ But he refused, saying to his master's wife, "Listen! My master is not concerned about anything in this house. He has appointed me to take care of everything that he owns. ⁹ No one in this household has more authority than I do. The only thing that he has not allowed me to have is you, because you are his wife! So how could I do this wicked thing that you are asking me to do? I would be sinning against God if I did that!"

ULB:

⁷ It came about after this that his master's wife lusted for Joseph. She said, "Sleep with me." ⁸ But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care. ⁹ No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?"

translationNotes**It came about after this that**

"And so." This phrase is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

Look

"Listen." Joseph uses this word to get Potiphar's wife's attention.

my master does not pay attention to what I do in the house

"my master has no concern about his household with me in charge." This can be written in positive form. AT: "my master trusts me with his household" (See: [Double Negatives](#))

he has put everything that he owns under my care

When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. AT: "he has put me in charge of everything that belongs to him" (See: [Metaphor](#))

No one is greater in this house than I am

Here the author speaks of authority as if it were greatness. AT: "I have more authority in this house than anyone else" (See: [Metaphor](#))

He has not kept back anything from me but you

This can be stated in positive form. AT: “He has given me everything except you” (See: [Litotes](#))

How then can I do this great wickedness and sin against God?

Joseph uses a question for emphasis. This can be written as a statement. AT: “I certainly cannot do such a wicked thing and sin against God.” (See: [Rhetorical Question](#))

translationWords

- [lust](#)
- [sleep with, have relations with, lovemaking](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [evil, wicked, wickedness](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:10-12**UDB:**

¹⁰ She kept on asking Joseph day after day to sleep with her, but he refused. He would not even go near her.

¹¹ One day Joseph went into the house to do his work, and none of the other household servants were in the house. ¹² Potiphar's wife grabbed his clothing and said, "Sleep with me!" Joseph ran out of the house, but his clothing was still in her hand!

ULB:

¹⁰ She spoke to Joseph day after day, but he refused to sleep with her or to be with her. ¹¹ It came about one day that he went into the house to do his work. None of the men of the house were there in the house. ¹² She caught him by his clothes and said, "Sleep with me." He left his clothing in her hand, fled, and went outside.

translationNotes**She spoke to Joseph day after day**

This means that she kept asking him to sleep with her. The full meaning of this statement can be made explicit. AT: "She kept on asking Joseph to sleep with her" (See: [Assumed Knowledge and Implicit Information](#))

to be with her

"to be near her"

It came about

"And so." This phrase is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

None of the men of the house

"None of the other men who worked in the house"

fled, and went outside

"and quickly ran outside" or "and quickly ran out of the house"

translationWords

- [Joseph \(OT\)](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:13-15**UDB:**

¹³ When she saw that he had run outside leaving his clothing in her hand, ¹⁴ she called the household servants. She said to them, "Look! This Hebrew man that my husband brought to us is insulting us! He came into where I was and tried to force me to sleep with him, but I screamed loudly. ¹⁵ As soon as he heard me scream, he left his clothing with me and ran outside!"

ULB:

¹³ It came about, when she saw that he had left his clothing in her hand and had fled outside, ¹⁴ that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came in to me to sleep with me, and I screamed. ¹⁵ It came about when he heard me scream, that he left his clothing with me, fled, and went outside."

translationNotes**It came about ... that she called**

"Then ... she called." The phrase "it came about" is used here to mark the next event in the story. (See: [Introduction of a New Event](#))

had fled outside

"had quickly ran out of the house"

the men of her house

"the men who worked in her house"

See

"Listen." Potiphar's wife uses this word to get the servants' attention.

He came in to me to sleep with me

Here Potiphar's wife is accusing Joseph of trying to seize her and sleep with her.

It came about when he heard me scream, that he

"When he heard me scream, he." The phrase "it came about" is used here to mark the next event in the story. (See: [Introduction of a New Event](#))

translationWords

- [Potiphar](#)
- [Hebrew, Hebrews](#)
- [mock, ridicule, scoff at, mocker](#)
- [sleep with, have relations with, lovemaking](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:16-18**UDB:**

¹⁶ She kept the clothing beside her until her husband, Joseph's master, came home. ¹⁷ Then she told him this story: "That Hebrew slave whom you brought here came into where I was and tried to force me to sleep with him! ¹⁸ As soon as I screamed loudly, he ran outside, leaving his clothing beside me!"

ULB:

¹⁶ She set his clothing next to her until his master came home. ¹⁷ She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me. ¹⁸ It came about that when I screamed, he left his clothing with me and fled outside."

translationNotes**his master**

"Joseph's master." This refers to Potiphar.

She told him this explanation

"She explained it like this"

brought to us

The word "us" refers to Potiphar, his wife, and includes the rest of the household. (See: [Inclusive "We"](#))

came in to mock me

"came in to make a fool of me." Here, the word "mock" is a euphemism for "to seize and to sleep with." AT: "came into where I was and tried to force me to sleep with him" (See: [Euphemism](#))

It came about that

"Then." Potiphar's wife uses this phrase to mark the next event in the account she is telling him about Joseph trying to sleep with her. (See: [Introduction of a New Event](#))

fled outside

"ran quickly out of the house"

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Hebrew, Hebrews](#)
- [servant, slave, slavery](#)
- [mock, ridicule, scoff at, mocker](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:19-20**UDB:**

¹⁹ When Joseph's master heard this story that his wife told him, and when she said, "This is how your slave treated me," he was very angry. ²⁰ Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there.

ULB:

¹⁹ It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry. ²⁰ Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison.

translationNotes**It came about that**

"And so." This phrase is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

his master

"Joseph's master." This refers to Potiphar. This information can be made explicit. AT: "Joseph's master, Potiphar" (See: [Assumed Knowledge and Implicit Information](#))

heard the explanation his wife told him

"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.

he became very angry

"Potiphar became very angry"

the place where the king's prisoners were confined

This can be stated in active form. AT: "the place where the king put his prisoners" (See: [Active or Passive](#))

He was there

"Joseph stayed there"

translationWords

- [Joseph \(OT\)](#)
- [prison, prisoner, imprison](#)
- [king](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 39:21-23**UDB:**

²¹ But Yahweh was kind to Joseph and helped him because of his covenant with his ancestors; he caused the prison warden to be pleased with him. ²² So the prison warden put Joseph in charge of all those who were in the prison, and in charge of all the work that was done there. ²³ The warden was not concerned with anything that Joseph was taking care of, because Yahweh helped Joseph to do all his work well.

ULB:

²¹ But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden. ²² The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it. ²³ The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

translationNotes**But Yahweh was with Joseph**

This refers to how Yahweh took care of Joseph and was kind to him. AT: "But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph" (See: **Idiom**)

showed covenant faithfulness to him

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." AT: "was faithful to his covenant with him" or "faithfully loved him" (See: **Abstract Nouns**)

He gave him favor in the sight of the prison warden

This means Yahweh caused the prison warden to approve of Joseph and to treat him well. AT: "Yahweh caused the prison warden to be pleased with Joseph" (See: **Idiom**)

the prison warden

"the prison manager" or "the man in charge of the prison"

gave into Joseph's hand

Here "hand" represents Joseph's power or trust. AT: "put Joseph in charge of" (See: **Metaphor**)

Whatever they did there, Joseph was in charge of it

“Joseph was in charge of everything they did there”

because Yahweh was with him

This refers to how Yahweh helped Joseph and guided him. AT: “because Yahweh guided Joseph”
(See: [Idiom](#))

Whatever he did, Yahweh prospered

“Yahweh caused everything that Joseph did to prosper”

translationWords

- [Yahweh](#)
- [covenant faithfulness, covenant loyalty, loving kindness, unfailing love](#)
- [favor, favors, favorable, favoritism](#)
- [prison, prisoner, imprison](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 39 General Notes](#)
- [Genesis 39 translationQuestions](#)

Genesis 40 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: [people of God, my people](#) and [bless, blessed, blessing](#))

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: [glory, glorious](#))

Links:

- [Genesis 40:01 Notes](#)

Genesis 40:1-3**UDB:**

¹ Some time later, two of the king of Egypt's officials did things that displeased him. One was his chief drink server and the other was his chief baker. ² The king became angry with both of them. ³ So he had them put in prison, in the house of the captain of the palace guards. That was the place where Joseph was being kept.

ULB:

¹ It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt. ² Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. ³ He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined.

translationNotes**It came about that**

This phrase is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

the cupbearer

This is the person who brought drinks to the king.

king's baker

This is the person who made food for the king.

offended their master

“upset their master”

the chief of the cupbearers and the chief of the bakers

“the leading cupbearer and the leading baker”

He put them in custody in the house of the captain of the guard

“He put them in the prison that was in the house that was overseen by the captain of the guard”

He put them

The king did not put them in prison but rather he commanded for them to be imprisoned. AT: “He had them put” or “He commanded his guard to put” (See: [Metonymy](#))

in the same prison where Joseph was confined

This can be stated in active form. AT: “This was the same prison that Joseph was in” or “This was the same prison Potiphar put Joseph in” (See: [Active or Passive](#))

translationWords

- [king](#)
- [Egypt, Egyptian](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [Pharaoh, king of Egypt](#)
- [prison, prisoner, imprison](#)
- [Joseph \(OT\)](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:4-5**UDB:**

⁴ The two men were in prison for a long time. During that time, the captain of the palace guards appointed Joseph to bring them the things they needed.

⁵ One night the king's chief drink server and chief baker each had a dream. Each dream had a different meaning.

ULB:

⁴ The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time. ⁵ Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation.

translationNotes**They remained in custody for some time**

“They remained in prison for a long time”

translationWords

- [dream](#)
- [interpret, interpretation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:6-8**UDB:**

⁶ The next morning, when Joseph came to them, he saw that both of them were looking sad. ⁷ So he asked them, “Why do you look so sad today?” ⁸ One of them answered, “We both had dreams last night, but there is no one who can tell us the meaning of the dreams.” Joseph said to them, “It is God who can tell the meaning of dreams. So tell me what you dreamed, and God will tell me the meaning.”

ULB:

⁶ Joseph came to them in the morning and saw them. Behold, they were sad. ⁷ He asked Pharaoh’s officials who were with him in custody in his master’s house, saying, “Why do you look so sad today?” ⁸ They said to him, “We have both dreamed a dream and no one can interpret it.” Joseph said to them, “Do not interpretations belong to God? Tell me, please.”

translationNotes**Joseph came to them**

“Joseph came to the cupbearer and the baker”

Behold, they were sad

The word “behold” here shows that Joseph was surprised by what he saw. AT: “He was surprised to see that they were sad” (See: [Assumed Knowledge and Implicit Information](#))

Pharaoh’s officials who were with him

This refers to the cupbearer and the baker.

in custody in his master’s house

“In prison in him master’s house.” “His master” refers to Joseph’s master, the captain of the guard.

Do not interpretations belong to God?

Joseph uses a question for emphasis. This can be written as a statement. AT: “Interpretations belong to God!” or “It is God who can tell the meaning of dreams!” (See: [Rhetorical Question](#))

Tell me, please

Joseph asks for them to tell him their dreams. AT: “Tell me the dreams, please” (See: [Ellipsis](#))

translationWords

- [Pharaoh, king of Egypt](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:9-11**UDB:**

⁹ So the king's chief drink server told his dream to Joseph. He said, "In my dream I saw a grapevine in front of me. ¹⁰ On the vine there were three branches. The branches budded, then they blossomed, and then they produced clusters of grapes. ¹¹ I was holding the king's cup, so I took the ripe grapes and squeezed the juice into the cup. Then I gave the cup to the king to drink the juice."

ULB:

⁹ The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me. ¹⁰ In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened. ¹¹ Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand."

translationNotes**The chief of the cupbearers**

The most important person who brings drinks to the king. See how you translated this in [Genesis 40:2](#).

In my dream, behold, a vine was in front of me

"In my dream, I saw a vine in front of me!" The cupbearer uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

the clusters of grapes ripened

"its clusters ripened into grapes"

squeezed them

This means that he squeezed the juice out of them. AT: "squeezed the juice from them" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [dream](#)
- [Joseph \(OT\)](#)
- [vine](#)
- [grape](#)
- [Pharaoh, king of Egypt](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:12-13**UDB:**

¹² God immediately told Joseph what the dream meant. So Joseph said to him, "This is the meaning of your dream: The three branches of the vine represent three days. ¹³ Within three days the king will release you from prison. He will let you do the work that you did before. You will take cups of wine to the king as you did before, when you were his drink server.

ULB:

¹² Joseph said to him, "This is the interpretation of it. The three branches are three days. ¹³ Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer.

translationNotes**This is the interpretation of it**

"Here is what the dream means"

The three branches are three days

"The three branches represent three days"

Within three days

"In three more days"

will lift up your head

Here Joseph speaks of Pharaoh releasing the cupbearer from prison as if Pharaoh were causing him to lift up his head. AT: "will release you from prison" (See: [Metaphor](#))

restore you to your office

"will give you back your job"

just as when

"just as you did when"

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:14-15**UDB:**

¹⁴ But when you are out of prison and everything goes well for you, please do not forget me. ¹⁵ People took me away by force from the land where my fellow Hebrews live. I did nothing wrong there, and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison. So be kind to me and tell the king about me, so that he will release me from this prison!"

ULB:

¹⁴ But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison. ¹⁵ For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

translationNotes**please show kindness to me**

"please be kind to me"

Mention me to Pharaoh and bring me out of this prison

Joseph means for the cupbearer to tell Pharaoh about him so that Pharaoh will release him from prison. AT: "Help me get out of this prison by telling Pharaoh about me" (See: [Assumed Knowledge and Implicit Information](#))

For indeed I was abducted

This can be stated in active form. AT: "For indeed people took me" or "For indeed the Ishmaelites took me" (See: [Active or Passive](#))

the land of the Hebrews

"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon

"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

translationWords

- [Pharaoh, king of Egypt](#)
- [Hebrew, Hebrews](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:16-17**UDB:**

¹⁶ When the chief baker heard that the meaning of the dream of the king's drink server was very good for the chief drink server, he also said to Joseph, "I also had a dream. In the dream I was surprised to see three baskets of bread stacked on my head. ¹⁷ In the top basket there were many kinds of baked goods for the king, but birds were eating them from the top basket that was on my head!"

ULB:

¹⁶ When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head. ¹⁷ In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head."

translationNotes**the chief of the bakers**

This refers to the leading person who made food for the king. See how this was translated in [Genesis 40:2](#).

I also had a dream, and

"I also had a dream, and in my dream,"

behold, three baskets of bread were on my head

"there were three baskets of bread on my head!" The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

baked goods for Pharaoh

"baked foods for Pharaoh"

translationWords

- [favor, favors, favorable, favoritism](#)
- [dream](#)
- [bread](#)
- [Pharaoh, king of Egypt](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:18-19**UDB:**

¹⁸ God again told Joseph what the dream meant, so he said, "The three baskets also represent three days. ¹⁹ Within three days the king will command that your head be cut off. Then your body will be hung on a tree, and vultures will come and eat your flesh."

ULB:

¹⁸ Joseph answered and said, "This is the interpretation. The three baskets are three days. ¹⁹ Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you."

translationNotes**This is the interpretation**

"Here is what the dream means"

The three baskets are three days

"The three baskets represent three days"

will lift up your head from you

Joseph also used the phrase "will lift up your head" when he spoke to the cupbearer in [Genesis 40:13](#). Here it has a different meaning. Possible meanings are 1) "will lift up your head to put a rope around your neck" or 2) "will lift up your head to cut it off."

flesh

Here "flesh" literally means the soft tissue on a person's body.

translationWords

- [Joseph \(OT\)](#)
- [Pharaoh, king of Egypt](#)
- [flesh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 40:20-23**UDB:**

²⁰ The third day after that was the king's birthday. On that day the king invited all his officials to celebrate his birthday. During the celebration, while they were all gathered there, the king summoned his chief drink server and chief baker from the prison. ²¹ He said that his chief drink server could have his previous job again, so once again he started to take cups of wine to the king. ²² But he commanded that the chief baker should be killed by being hanged, just as Joseph had said would happen when he told the two men the meaning of their dreams.

²³ But the chief drink server did not think about Joseph. Instead, he forgot to do what Joseph asked him to do.

ULB:

²⁰ It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He "lifted up" the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants. ²¹ He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again. ²² But he hanged the chief of the bakers, just as Joseph had interpreted to them. ²³ Yet the chief cupbearer did not remember Joseph, but forgot about him.

translationNotes**It came about on the third day that**

"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story. (See: [Introduction of a New Event](#))

He made a feast

"He had a feast"

the chief of the cupbearers

This was the leading person who prepared and served drinks to the king. See how these were translated in [Genesis 40:2](#).

the chief of the bakers

This refers to the leading person who made food for the king. See how this was translated in [Genesis 40:2](#).

He restored the chief of the cupbearers to his responsibility

The chief of the cupbearer's "responsibility" refers to his job as chief of the cupbearers. AT: "He gave the chief of the cupbearers his job back" (See: [Metonymy](#))

But he hanged the chief of the bakers

Pharaoh did not personally hang the baker, rather he commanded for him to be hanged. AT: "But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers" (See: [Metonymy](#))

just as Joseph had interpreted to them

This refers to when Joseph interpreted their dreams. AT: "just as Joseph had said would happen when he interpreted the two men's dreams" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [feast](#)
- [servant, slave, slavery](#)
- [hang](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 40 General Notes](#)
- [Genesis 40 translationQuestions](#)

Genesis 41 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: [people of God, my people](#) and [bless, blessed, blessing](#))

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: [glory, glorious](#))

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: [sin, sins, sinned, sinful, sinner, sinning](#), [upright, uprightness](#) and [save, saves, saved, safe](#))

Links:

- [Genesis 41:01 Notes](#)

Genesis 41:1-3**UDB:**

¹ Two complete years later, the king of Egypt had a dream. In the dream, he was standing alongside the Nile River. ² Suddenly seven healthy fat cows appeared. They started eating the grass that was on the riverbank. ³ Soon seven other cows, unhealthy-looking and thin, came up behind them from the Nile River. They stood alongside the fat cows that were on the riverbank.

ULB:

¹ It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile. ² Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds. ³ Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

Behold, he stood

The word "behold" here marks the beginning of another event in the larger story. Your language may have a way of doing this.

he stood

"Pharaoh was standing"

Behold

"Suddenly." The word "behold" here shows that Pharaoh was surprised by what he saw.

desirable and fat

"healthy and fat"

grazed in the reeds

“were eating the grass along the side of the river”

reeds

tall, thin grasses that grow in wet areas

Behold, seven other cows

The word “behold” here shows that Pharaoh was again surprised by what he saw.

undesirable and thin

“sick and thin”

bank of the river

“beside the river” or “riverside.” This is the higher ground along the edge of a river.

translationWords

- [year](#)
- [Pharaoh, king of Egypt](#)
- [dream](#)
- [Nile River, River of Egypt, the Nile](#)
- [cow, calf, bull, cattle](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:4-6**UDB:**

⁴ Then the unhealthy thin cows ate the seven healthy fat cows. And then the king woke up.

⁵ The king went to sleep again, and he had another dream. This time he saw seven heads of grain that were full of kernels of grain and ripe, and all growing on one stalk. ⁶ After that, the king saw that seven other heads of grain sprouted on that stalk. They were thin and had been dried up by the hot east wind.

ULB:

⁴ Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up.

⁵ Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good. ⁶ Behold, seven heads, thin and scorched by the east wind, sprouted up after them.

translationNotes**undesirable and thin**

“weak and skinny.” See how you translated this phrase in [Genesis 41:3](#).

desirable and fat

“healthy and well-fed.” See how you translated this phrase in [Genesis 41:2](#).

woke up

“awakened”

a second time

The word “second” is an ordinal number. AT: “again” (See: [Ordinal Numbers](#))

Behold, seven heads

The word “behold” here shows that Pharaoh was surprised by what he saw.

heads of grain

The heads are parts of the corn plant on which the seeds grow.

came up on one stalk

“grew up on one stem.” The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good

“on one stock and they were healthy and beautiful”

thin and scorched by the east wind

This can be stated in active form. AT: “that were thin and burned because of the hot wind from the east” (See: [Active or Passive](#))

the east wind

Wind from the east blew in from the desert. The heat of the east wind was often very destructive.

sprouted up

“grew up” or “developed”

translationWords

- [cow, calf, bull, cattle](#)
- [Pharaoh, king of Egypt](#)
- [dream](#)
- [grain](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:7-8**UDB:**

⁷ Then the thin heads of grain swallowed up the seven ripe full heads. Then the king woke up. He realized that he had been dreaming.

⁸ But the next morning he was worried about the meaning of the dream. So he summoned all the magicians and wise men who lived in Egypt. He told them what he had dreamed, but none of them could tell him the meaning of the two dreams.

ULB:

⁷ The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream. ⁸ It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

translationNotes**The thin heads**

The words “of grain” are understood. AT: “The thin heads of grain” (See: [Ellipsis](#))

swallowed up

“ate.” Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food.

wholesome and full heads

“healthy and good heads.” See how you translated a similar phrase in [Genesis 41:5](#).

woke up

“awakened”

behold

The word “behold” here shows that Pharaoh was surprised by what he had seen.

it was a dream

“he had been dreaming”

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

his spirit was troubled

Here the word “spirit” refers to his inner being or his emotions. AT: “he was troubled in his inner being” or “he was troubled” (See: [Synecdoche](#))

He sent and called

It is understood that he sent servants. AT: “He sent his servants to call” or “He sent his servants to summon” (See: [Ellipsis](#))

all the magicians and wise men of Egypt

Ancient kings and rulers used magicians and wise men as advisers.

translationWords

- [Pharaoh, king of Egypt](#)
- [dream](#)
- [spirit, spirits, spiritual](#)
- [send, send out, sent](#)
- [call, calls, calling, called](#)
- [magic, magician](#)
- [wise, wisdom](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:9-11**UDB:**

⁹ Then the chief drink server said to the king, "Now I remember something that I should have told you! I made a mistake by forgetting to tell it to you. ¹⁰ One time you were angry with two of us. So you put me and the chief baker in the prison in the house of the captain of the palace guards. ¹¹ While we were there, one night each of us had a dream, and the dreams had different meanings.

ULB:

⁹ Then the chief cupbearer said to Pharaoh, "Today I am thinking about my offenses. ¹⁰ Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me. ¹¹ We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream.

translationNotes**chief cupbearer**

The most important person who brings drinks to the king. See how you translated this in [Genesis 40:2](#).

Today I am thinking about my offenses

The word "Today" is used for emphasis. His "offenses" are that he should have told Pharaoh something much earlier but he did not. AT: "I just realized that I forgot to tell you something"

Pharaoh was angry

The cupbearer is referring to Pharaoh in third person. This is a common way for someone with less power to speak to someone with greater power. AT: "You, Pharaoh, were angry" (See: [First, Second, or Third Person](#))

with his servants

Here "his" refers to Pharaoh. Here "servants" refers to the cupbearer and the chief baker. AT: "with us, your servants" (See: [First, Second, or Third Person](#))

put me in custody in the house of the captain of the guard, the chief baker and me

"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in [Genesis 40:2-3](#).

the chief baker

The most important person who made food for the king. See how you translated this in [Genesis 40:2-3](#).

We dreamed a dream the same night, he and I

“One night we both had dreams”

We dreamed

Here “We” refers to the chief cupbearer and the chief baker. (See: [Exclusive and Inclusive “We”](#))

We dreamed each man according to the interpretation of his dream

“Our dreams had different meanings”

translationWords

- [Pharaoh, king of Egypt](#)
- [angry, anger](#)
- [servant, slave, slavery](#)
- [house](#)
- [dream](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:12-13**UDB:**

¹² There was a young Hebrew man there with us. He was a servant of the captain of the palace guards. We told him what we had dreamed, and he told us what our dreams meant. He told each of us the meaning of our dreams. ¹³ What happened after that was exactly the same as the meanings that he told us: You said I could have my previous job again, but the other man was killed by being hanged.”

ULB:

¹² There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream. ¹³ It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged.”

translationNotes**General Information:**

The chief cupbearer continues to speak to Pharaoh.

There was with us there

“In prison there was with the chief baker and me”

the captain of the guard

The soldier in charge of the royal guards. See how you translated this in [Genesis 40:2-3](#).

We told him and he interpreted for us our dreams

“We told him our dreams and he explained their meanings to us”

He interpreted for each of us according to his dream

Here “his” refers to the cupbearer and baker individually, not to the one interpreting the dream. AT: “He explained what was going to happen to both of us” (See: [First, Second, or Third Person](#))

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

as he interpreted for us, so it happened

“what he explained about the dreams is what later happened”

Pharaoh restored me to my post

Here the cupbearer uses Pharaoh’s title in speaking to him as a way of honoring him. AT: “You allowed me to return to my job” (See: [First, Second, or Third Person](#))

the other one

“the chief baker”

he hanged

Here “he” refers to Pharaoh. And, it stands for the soldiers that Pharaoh commanded to hang the chief baker. AT: “you ordered your soldiers to hang” (See: [First, Second, or Third Person](#) and [Metonymy](#))

translationWords

- [Hebrew, Hebrews](#)
- [servant, slave, slavery](#)
- [dream](#)
- [Pharaoh, king of Egypt](#)
- [restore, restores, restored, restoration](#)
- [hang](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
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Genesis 41:14-16**UDB:**

¹⁴ When the king heard that, he told some servants to bring Joseph to him, and they quickly brought Joseph out of the prison. Joseph shaved and put on better clothes, and then he went and stood in front of the king. ¹⁵ The king said to Joseph, “I had two dreams, and no one can tell me what they mean. But someone told me that when you hear someone tell about a dream he has had, you can tell that person what the dream means.” ¹⁶ But Joseph replied to the king, “No, I cannot do that. It is God who knows the meaning of dreams, but he will enable me to tell you their meaning, and they will mean something good.”

ULB:

¹⁴ Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh. ¹⁵ Pharaoh said to Joseph, “I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it.” ¹⁶ Joseph answered Pharaoh, saying, “It is not in me. God will answer Pharaoh with favor.”

translationNotes**Pharaoh sent and called for**

It is understood that Pharaoh sent servants. AT: “Pharaoh sent his servants to get Joseph” (See: [Ellipsis](#))

out of the dungeon

“out of the jail” or “out of the prison”

He shaved himself

It was common practice to shave both the facial and head hair when preparing to go before Pharaoh.

came in to Pharaoh

Here “came” can be stated as “went.” AT: “went before Pharaoh” (See: [Go and Come](#))

there is no interpreter for it

“no one can explain the meaning”

you can interpret it

“you can explain its meaning”

It is not in me

“I am not the one who can explain the meaning”

God will answer Pharaoh with favor

“God will answer Pharaoh favorably”

translationWords

- [Pharaoh, king of Egypt](#)
- [Joseph \(OT\)](#)
- [dream](#)
- [God](#)
- [favor, favors, favorable, favoritism](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:17-18**UDB:**

¹⁷ The king said to Joseph, "In my first dream I was standing on the bank of the Nile River. ¹⁸ Suddenly seven healthy fat cows came up out of the river, and they started eating the grass that was on the riverbank.

ULB:

¹⁷ Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile. ¹⁸ Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds.

translationNotes**behold, I stood**

Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

bank of the Nile

This is the higher ground along the edge of the Nile River. See how you translated a similar phrase in [Genesis 41:3](#). AT: "beside the Nile"

Behold, seven cows

Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

fat and desirable

"well-fed and healthy." See how you translated this phrase in [Genesis 41:2](#).

grazed among the reeds

"were eating the grass along the side of the river." See how you translated a similar phrase in [Genesis 41:2](#).

translationWords

- [Pharaoh, king of Egypt](#)
- [Joseph \(OT\)](#)
- [dream](#)
- [Nile River, River of Egypt, the Nile](#)
- [cow, calf, bull, cattle](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:19-21**UDB:**

¹⁹ Soon seven other cows, ugly and thin ones, came up behind them from the river. I never saw such ugly cows in all the land of Egypt! ²⁰ The thin ugly cows ate the seven fat cows that came up first. ²¹ But afterwards, no one would have known that the thin cows ate them, because they were just as ugly as they were before. Then I woke up.

ULB:

¹⁹ Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them. ²⁰ The thin and undesirable cows ate up the first seven fat cows. ²¹ When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke.

translationNotes**Behold, seven other cows**

Pharaoh uses the word “Behold” to make Joseph pay attention to surprising information.

undesirable, and thin

“weak, and skinny.” See how you translated this phrase in [Genesis 41:3](#).

such undesirableness

The abstract noun “undesirableness” can be translated with an adjective. AT: “such ugly cows” or “such worthless looking cows” (See: [Abstract Nouns](#))

fat cows

“well-fed cows.” See how you translated this phrase in [Genesis 41:2](#).

it could not be known that they had eaten them

This can be stated in active form. AT: “no one would have been able to tell that the thin cows had eaten the fat cows” (See: [Active or Passive](#))

translationWords

- cow, calf, bull, cattle
- Egypt, Egyptian

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:22-24**UDB:**

²² Then I had another dream. I saw seven heads of grain. They were full of kernels of grain and ripe, and they were all growing on one stalk. ²³ Then to my surprise I saw seven other heads of grain that sprouted. They were thin and had been dried up by the hot east wind. ²⁴ The thin heads of grain swallowed the seven good heads. I told these dreams to the magicians, but none of them could explain to me what they meant.”

ULB:

²² I looked in my dream, and, behold, seven heads came up upon one stalk, full and good. ²³ Behold, seven more heads, withered, thin and scorched by the east wind, sprang up after them. ²⁴ The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me.”

translationNotes**General Information:**

Pharaoh continues telling Joseph his dreams.

I looked in my dream

This begins Pharaoh’s next dream after he woke up and went back to sleep. AT: “Then I dreamed again” (See: [Assumed Knowledge and Implicit Information](#))

behold, seven heads

Pharaoh uses the word “Behold” to make Joseph pay attention to surprising information.

seven heads

The words “of grain” are understood. AT: “seven heads of grain” (See: [Ellipsis](#))

came up upon one stalk

“grew up on one stem.” The stalk is the thick or tall part of a plant. See how you translated a similar phrase in [Genesis 41:5](#).

Behold, seven more heads

Pharaoh uses the word “Behold” to make Joseph pay attention to surprising information.

withered, thin and scorched by the east wind

This can be stated in active form. AT: “that were withered, thin, and scorched because of the hot wind from the east” (See: [Active or Passive](#))

withered

“decayed” or “wilted”

the east wind

Wind from the east blew in from the desert. The heat of the east wind was often very destructive to crops.

sprang up

“grew up” or “developed”

The thin heads

The words “of grain” are understood. See how you translated this in [Genesis 41:7](#). AT: “The thin heads of grain” (See: [Ellipsis](#))

swallowed up

“ate.” Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food. See how you translated a similar phrase in [Genesis 41:7](#).

there was none that could

“there was not a single one that could” or “none of them could”

translationWords

- [dream](#)
- [good, goodness](#)
- [magic, magician](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:25-26**UDB:**

²⁵ Then Joseph said to the king, "Both your dreams have the same meaning. God is revealing to you in your dreams what he is about to do. ²⁶ The seven healthy cows represent seven years. The seven good heads of grain also represent seven years. The two dreams both have the same meaning.

ULB:

²⁵ Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh. ²⁶ The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same.

translationNotes**The dreams of Pharaoh are the same**

It is implied that the meanings are the same. AT: "Both dreams mean the same thing" (See: [Assumed Knowledge and Implicit Information](#))

What God is about to do, he has declared to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in the second person. AT: "God is showing you what he will soon do" (See: [First, Second, or Third Person](#))

seven good heads

The words "of grain" are understood. AT: "seven good heads of grain" (See: [Ellipsis](#))

translationWords

- Joseph (OT)
- Pharaoh, king of Egypt
- dream
- God
- declare, declaration
- good, goodness
- cow, calf, bull, cattle
- year

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:27-29**UDB:**

²⁷ The seven thin ugly cows that came up behind them and the seven worthless heads of grain that were dried up by the hot east wind each represent seven years of famine. ²⁸ It will happen just as I have told you, because God has revealed to you what he is about to do. ²⁹ There will be seven years in which there will be plenty of food throughout the land of Egypt.

ULB:

²⁷ The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine. ²⁸ That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh. ²⁹ Look, seven years of great abundance will come throughout all the land of Egypt.

translationNotes**General Information:**

Joseph continues his interpretation of Pharaoh's dreams

thin and undesirable cows

“skinny and weak cows.” See how you translated a similar phrase in [Genesis 41:3](#).

seven thin heads scorched by the east wind

This can be stated in active form. AT: “seven thin heads of grain scorched because of the hot wind from the east” (See: [Active or Passive](#))

That is the thing which I spoke to Pharaoh ... revealed to Pharaoh

Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in second person. AT: “These events will happen just as I have told you ... revealed to you, Pharaoh” (See: [First, Second, or Third Person](#))

he has revealed

“he has made known”

Look

This is used to emphasize what Joseph says next. AT: “Pay attention to what I am saying”

seven years of great abundance will come throughout all the land of Egypt

This speaks about the years of abundance as if time is something that travels and comes to a place. AT: “there will be seven years in which there will be plenty of food throughout the land of Egypt” (See: [Metaphor](#))

translationWords

- [cow, calf, bull, cattle](#)
- [year](#)
- [famine](#)
- [Pharaoh, king of Egypt](#)
- [God](#)
- [reveal, reveals, revealed, revelation](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:30-32**UDB:**

³⁰ Then there will be seven years of famine. Then people will forget all the years when there was plenty of food, because the famine that will come afterward will ruin the country. ³¹ The people will forget how plentiful food was previously, because the famine will be very terrible. ³² The reason God gave to you two dreams is that he has firmly decided that this will happen, and he will cause it to happen very soon.

ULB:

³⁰ Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land. ³¹ The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe. ³² That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it.

translationNotes**General Information:**

Joseph continues interpreting Pharaoh's dreams.

Seven years of famine will come after them

This speaks about the seven years of famine as if they are something that travels and comes to a place. AT: "Then there will be seven years when there is very little food" (See: [Metaphor](#))

all the abundance will be forgotten ... and the famine will devastate the land. The abundance will not be remembered ... because of the famine that will follow

Joseph expresses an idea in two ways to emphasize its importance. (See: [Parallelism](#))

all the abundance will be forgotten in the land of Egypt

Here "land" refers to the people. This can be stated in active form. AT: "the people of Egypt will forget about the years in which there was plenty of food" (See: [Metonymy](#) and [Active or Passive](#))

will devastate the land

Here "land" refers to the soil, the people, and the entire country. (See: [Metonymy](#))

because of the famine that will follow

This speaks about the famine as if it were a thing that travels and follows behind something else. AT: “because of the time of famine that will happen afterwards” (See: [Metaphor](#))

That the dream was repeated to Pharaoh is because the matter has been established by God

This can be stated in active form. AT: “God gave you two dreams to show you that he will certainly cause these things to happen” (See: [Active or Passive](#))

translationWords

- [famine](#)
- [Egypt, Egyptian](#)
- [devastate, devastation](#)
- [dream](#)
- [Pharaoh, king of Egypt](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:33-34**UDB:**

³³ Now I suggest that you should choose a man who is wise and can make good decisions. I suggest that you appoint him to direct the affairs of the whole country. ³⁴ You should also appoint supervisors over the country, in order that they can arrange to collect one-fifth of all the grain that is harvested during the seven years when food is plentiful.

ULB:

³³ Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt. ³⁴ Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years.

translationNotes**General Information:**

Joseph continues to address Pharaoh

Now

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

let Pharaoh look

Joseph speaks to Pharaoh in third person. This is a way of showing respect. It can be stated in second person. AT: “You, Pharaoh, should look” (See: [First, Second, or Third Person](#))

put him over the land of Egypt

The phrase “put him over” means to give someone authority. AT: “give him authority over the kingdom of Egypt” or “put him in charge of the kingdom of Egypt” (See: [Idiom](#))

land of Egypt

Here “land” stands for all the people and everything in Egypt. (See: [Metonymy](#))

let them take a fifth of the crops of Egypt

The word “fifth” is a fraction. AT: “let them divide the crops of Egypt into five equal parts, then take one of those parts” (See: [Fractions](#))

in the seven abundant years

“during the seven years in which there is plenty of food”

translationWords

- Pharaoh, king of Egypt
- discern, discernment
- wise, wisdom
- Egypt, Egyptian
- appoint, appoints, appointed
- overseer

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:35-36**UDB:**

³⁵ They should collect this amount of grain during those seven years that are coming, when there will be plenty of food. Each of the cities should supervise and protect the food that is stored up. ³⁶ This grain should be kept so that it can be eaten during the seven years when there will be a famine here in Egypt, so that the people in this country will not die from hunger.”

ULB:

³⁵ Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it. ³⁶ The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine.”

translationNotes**General Information:**

Joseph continues to counsel Pharaoh

Let them gather

“Allow the overseers to gather”

of these good years that are coming

This speaks of years as if they are something that travels and comes to a place. AT: “during the good years that will soon happen” (See: [Metaphor](#))

store up grain under the authority of Pharaoh

The phrase “under the authority of Pharaoh” means Pharaoh gives them authority. AT: “use the authority of Pharaoh to store the grain” (See: [Idiom](#))

They should preserve it

The word “they” refers to the overseers and represents the soldiers that they should command to guard the grain. AT: “The overseers should leave soldiers there to guard the grain” (See: [Metonymy](#))

The food will be a supply for the land

Here “land” refers to the people. AT: “This food will be for the people” (See: [Metonymy](#))

In this way the land will not be devastated by the famine

Here “land” stands for the people. This can be stated in active form. AT: “This way the people will not starve during the famine” (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [good, goodness](#)
- [grain](#)
- [authority, authorities](#)
- [Pharaoh, king of Egypt](#)
- [famine](#)
- [Egypt, Egyptian](#)
- [devastate, devastation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:37-38**UDB:**

³⁷ The king and his officials thought that this would be a good plan. ³⁸ So the king said to them, "Can we find any other man like Joseph, a man to whom God has given his spirit?"

ULB:

³⁷ This advice was good in the eyes of Pharaoh and in the eyes of all his servants. ³⁸ Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?"

translationNotes**This advice was good in the eyes of Pharaoh and in the eyes of all his servants**

The eyes represent seeing, and seeing represents thoughts or judgment. AT: "Pharaoh and his servants thought this was a good plan" (See: [Metaphor](#))

his servants

This means Pharaoh's officials.

such a man as this

"a man like the one Joseph described"

in whom is the Spirit of God

"in whom the Spirit of God lives"

translationWords

- [good, goodness](#)
- [Pharaoh, king of Egypt](#)
- [servant, slave, slavery](#)
- [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
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Genesis 41:39-41**UDB:**

³⁹ Then the king said to Joseph, "Because God has revealed all this to you, it seems to me that there is no one who is as wise as you and who can decide wisely about things. ⁴⁰ So I will put you in charge of everything in my palace. All the people here in Egypt must obey what you command. Only because I am king will I have more authority than you."

⁴¹ Then the king said to Joseph, "I am now putting you in charge of the whole country of Egypt."

ULB:

³⁹ So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you. ⁴⁰ You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you." ⁴¹ Pharaoh said to Joseph, "See, I have put you over all the land of Egypt."

translationNotes**there is none so discerning**

"no one else is as capable in making decisions." See how you translated "discerning" in [Genesis 41:33](#).

You will be over my house

Here "house" stands for Pharaoh's palace and the people in the palace. The phrase "will be over" means Joseph will have authority over. AT: "You will be in charge of everyone in my palace" (See: [Metonymy](#) and [Idiom](#))

according to your word will all my people be ruled

This can be stated in active form. AT: "you will rule over my people and they will do what you command" (See: [Active or Passive](#))

Only in the throne

Here "throne" stands for Pharaoh's rule as king. AT: "Only in my role as king"

See, I have put you

The word "See" adds emphasis to what Pharaoh says next. AT: "Look, I have put you"

I have put you over all the land of Egypt

The phrase “put you over” means to give authority. Here “land” refers to the people. AT: “I put you in charge of everyone in Egypt” (See: [Idiom](#) and [Metonymy](#))

translationWords

- [Pharaoh, king of Egypt](#)
- [Joseph \(OT\)](#)
- [God](#)
- [discern, discernment](#)
- [wise, wisdom](#)
- [house](#)
- [word, words](#)
- [ruler, rule](#)
- [throne](#)
- [Egypt, Egyptian](#)

Links:

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Genesis 41:42-43**UDB:**

⁴² The king took from his finger the ring that had his seal on it, and he put it on Joseph's finger. He put robes made of fine linen on him, and he put a gold chain around his neck. ⁴³ Then he arranged for Joseph to ride around in the chariot that showed that he was the second most important man in the country. When Joseph rode in the chariot, men shouted to the people who were on the road in front of him, "Bow down!" So the Joseph went out to supervise this work all over Egypt.

ULB:

⁴² Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put a gold chain on his neck. ⁴³ He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt.

translationNotes**Pharaoh took off his signet ring ... gold chain on his neck**

All of these actions symbolize that Pharaoh is giving Joseph the authority to do everything that Joseph planned. (See: [Symbolic Action](#))

signet ring

This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.

clothes of fine linen

"Linen" is a smooth, strong cloth made from the blue-flowered flax plant.

He had him ride in the second chariot which he possessed

This act makes clear to the people that Joseph is second only to Pharaoh. (See: [Symbolic Action](#))

Bend the knee

"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect. (See: [Symbolic Action](#))

Pharaoh put him over all the land

The phrase “put you over” means to give authority. Here “land” refers to the people. See how you translated a similar phrase in [Genesis 41:41](#). AT: “I put you in charge of everyone in Egypt”(See: [Idiom](#) and [Metonymy](#))

translationWords

- [Pharaoh, king of Egypt](#)
- [Joseph \(OT\)](#)
- [gold](#)
- [chariot](#)
- [possess, possession](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:44-45

UDB:

⁴⁴ The king said to Joseph, “I am the king, but no one in the whole land of Egypt will do anything if you do not permit them to do it.” ⁴⁵ The king gave Joseph a new name, Zaphenath-Paneah. He also gave him Asenath to be his wife. She was the daughter of Potiphera, who was a priest in a temple in the city of On. In this way Joseph became known through all the land of Egypt.

ULB:

⁴⁴ Pharaoh said to Joseph, “I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt.” ⁴⁵ Pharaoh called Joseph’s name “Zaphenath-Paneah.” He gave him Asenath, the daughter of Potiphera priest of On, as a wife. Joseph went out over the land of Egypt.

translationNotes

I am Pharaoh, and apart from you

Pharaoh is emphasizing his authority. AT: “As Pharaoh, I command that apart from you”

apart from you, no man will lift his hand or his foot in all the land of Egypt

Here “hand” and “foot” stand for a person’s actions. AT: “no person in Egypt will do anything without your permission” or “every person in Egypt must ask your permission before they do anything” (See: [Metonymy](#))

no man

Here “man” refers to any person in general, whether male or female. (See: [When Masculine Words Include Women](#))

Zaphenath-Paneah

Translators may add the following footnote: The name Zaphenath-Paneah means “a revealer of secrets.” (See: [How to Translate Names](#))

He gave him Asenath, the daughter of Potiphera priest of On, as a wife

Priests in Egypt were the highest and most privileged caste. This marriage signifies Joseph’s place of honor and privilege. (See: [Symbolic Action](#))

gave him Asenath

“Asenath” is the name of the woman whom Pharaoh gave to Joseph as his wife. (See: [How to Translate Names](#))

daughter of Potiphera

“Potiphera” is the father of Asenath. (See: [How to Translate Names](#))

priest of On

On is a city, also called Heliopolis, which was “the City of the Sun” and the center of worship of the sun god Ra. (See: [How to Translate Names](#))

Joseph went out over the land of Egypt

Joseph traveled over the land to supervise the preparations for the coming drought.

translationWords

- [Pharaoh, king of Egypt](#)
- [Joseph \(OT\)](#)
- [hand, right hand, to hand over](#)
- [Egypt, Egyptian](#)
- [priest, priests, priesthood](#)
- [authority, authorities](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:46-47**UDB:**

⁴⁶ Joseph was thirty years old when he started to work for the king of Egypt. To do his work, he left the king's palace and traveled throughout Egypt. ⁴⁷ During the next seven years, the land produced abundant crops, so there was plenty of food.

ULB:

⁴⁶ Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ⁴⁷ In the seven bountiful years the land produced abundantly.

translationNotes**thirty years old**

“30 years old” (See: [Numbers](#))

when he stood before Pharaoh

Here “stood before” stands for Joseph starting to serve Pharaoh. AT: “when he started to serve Pharaoh” (See: [Metonymy](#))

went throughout all the land of Egypt

Joseph is inspecting the country as he prepares to carry out his plans.

In the seven bountiful years

“During the seven good years”

the land produced abundantly

“the land produced big harvests”

translationWords

- [Joseph \(OT\)](#)
- [year](#)
- [Pharaoh, king of Egypt](#)
- [king](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:48-49**UDB:**

⁴⁸ As Joseph supervised them, his helpers collected one-fifth of all the grain that was produced during those years, and stored it in the cities. In each city, he had his helpers store up the grain that was grown in the fields that surrounded that city. ⁴⁹ Joseph had them store up a huge amount of grain. It looked as plentiful as the sand on the seashore. There was so much grain that after a while they stopped keeping records of how much grain was stored, because there was more grain than they could measure.

ULB:

⁴⁸ He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it. ⁴⁹ Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting.

translationNotes**He gathered up ... He put**

Here “He” stands for Joseph’s servants. AT: “Joseph ordered his servants to gather ... They put” (See: [Synecdoche](#))

Joseph stored up grain like the sand of the sea

This compares the grain to the sand of sea to emphasize its great quantity. AT: “The grain that Joseph stored was as plentiful as the sand on the seashore” (See: [Metaphor](#))

Joseph stored up ... he stopped

Here “Joseph” and “he” stand for Joseph’s servants. AT: “Joseph had his servants store up ... they stopped” (See: [Synecdoche](#))

translationWords

- [Egypt, Egyptian](#)
- [grain](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:50-52**UDB:**

⁵⁰ Before the seven years of famine started, Joseph’s wife Asenath gave birth to two sons. ⁵¹ Joseph named the first one Manasseh, which sounds like the Hebrew word that means “forget,” because he said, “God has caused me to forget all my troubles and all my father’s family.” ⁵² He named his second son Ephraim, which means “to have children,” because he said, “God has given me children here in this land where I have suffered.”

ULB:

⁵⁰ Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. ⁵¹ Joseph called the name of his firstborn Manasseh, for he said, “God has made me forget all my trouble and all my father’s household.” ⁵² He called the name of the second son Ephraim, for he said, “God has made me fruitful in the land of my affliction.”

translationNotes**before the years of famine came**

This speaks about years as if they are something that travels and comes to a place. AT: “before the seven years of the famine began” (See: [Metaphor](#))

Asenath

“Asenath” is the name of the woman whom Pharaoh gave to Joseph as his wife. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

daughter of Potiphera

“Potiphera” is the father of Asenath. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

priest of On

On is a city, also called Heliopolis, which was “the City of the Sun” and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

Manasseh

Translators may also add a footnote that says, “The name ‘Manasseh’ means ‘to cause to forget.’”

father's household

This refers to Joseph's father Jacob and his family.

Ephraim

Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful

Here "fruitful" means to prosper or to have children. (See: [Idiom](#))

in the land of my affliction

The abstract noun "affliction" can be stated as "I have suffered." AT: "in this land where I have suffered" (See: [Abstract Nouns](#))

translationWords

- [Joseph \(OT\)](#)
- [son, sons](#)
- [famine](#)
- [priest, priests, priesthood](#)
- [name, names, named](#)
- [firstborn](#)
- [Manasseh](#)
- [God](#)
- [ancestor, father, forefather](#)
- [household](#)
- [Ephraim](#)
- [fruit, fruitful](#)
- [afflict, affliction](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:53-54**UDB:**

⁵³ Finally the seven years in which there was plenty of food ended. ⁵⁴ Then the seven years of famine started, just as Joseph had predicted. There was also a famine in all the other nearby lands, but although the crops did not grow, there was food everywhere in Egypt, because of the grain they had stored up in the cities.

ULB:

⁵³ The seven years of abundance that was in the land of Egypt came to an end. ⁵⁴ The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food.

translationNotes**in all lands**

In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food

It is implied that there was food because of Joseph commanded his people to store food during the seven good years. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [year](#)
- [Egypt, Egyptian](#)
- [famine](#)
- [Joseph \(OT\)](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 41:55-57**UDB:**

⁵⁵ When all the people of Egypt had eaten all of their own food and were still hungry, they begged the king for food. So the king told all the people of Egypt, “Go to Joseph and do what he tells you to do.”

⁵⁶ When the famine was very bad over the whole country, Joseph ordered his helpers to open the storehouses. Then they sold the grain in the storehouses to the people of Egypt, because the famine was very severe all over Egypt. ⁵⁷ People from many nearby countries came to Egypt to buy grain from Joseph, because the famine was very severe everywhere.

ULB:

⁵⁵ When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, “Go to Joseph and do what he says.” ⁵⁶ The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt. ⁵⁷ All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

translationNotes**When all the land of Egypt was famished**

Here “land” stands for the people. AT: “When all the Egyptians were starving” (See: [Metonymy](#))

The famine was over all the face of the whole land

The word “face” refers to the surface of the land. AT: “The famine had spread throughout the land” (See: [Idiom](#))

Joseph opened all the storehouses and sold to the Egyptians

Here “Joseph” stands for Joseph’s servants. AT: “Joseph had his servants open all the storehouses and sell grain to the Egyptians” (See: [Synecdoche](#))

All the earth was coming to Egypt

Here “earth” stands for the people from all regions. AT: “People were coming to Egypt from all the surrounding regions” (See: [Metonymy](#))

in all the earth

“throughout the land.” It is likely that all the different trading partners and nations that were part of the Egyptian trading routes effected by the drought came to Egypt for grain.

translationWords

- Egypt, Egyptian
- people group, peoples, the people, a people
- Pharaoh, king of Egypt
- Egypt, Egyptian
- Joseph (OT)
- famine
- face
- storehouse
- grain

Links:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 41 translationQuestions](#)

Genesis 42 General Notes

Special concepts in this chapter

Famine

Apparently this famine extended beyond Egypt and encompassed the land of Canaan too. Because of Egypt's size and power, it would not have been unusual for people to go there in times of need. (See: [Assumed Knowledge and Implicit Information](#))

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him.

Links:

- [Genesis 42:01 Notes](#)

Genesis 42:1-4**UDB:**

¹ When someone told Jacob that there was grain in Egypt that people could buy, he said to his sons, “Why do you just sit there looking at each other? We need some grain!” ² He said to them, “Someone told me that there is grain for sale in Egypt. Go down there and buy some for us, in order that we can stay alive!”

³ So Joseph’s ten older brothers went down to Egypt to buy some grain. ⁴ But Jacob did not send Benjamin, Joseph’s younger brother, to go with the others, because he was afraid that something terrible might happen to him like what happened to Joseph.

ULB:

¹ Now Jacob became aware that there was grain in Egypt. He said to his sons, “Why do you look at one another?” ² He said, “See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die.” ³ Joseph’s ten brothers went down to buy grain from Egypt. ⁴ But Benjamin, Joseph’s brother, Jacob did not send with his brothers, for he feared that harm might come to him.

translationNotes**Now Jacob became**

The word “Now” marks a new part of the story. (See: [Introduction of a New Event](#))

Why do you look at one another?

Jacob uses a question to scold his sons for not doing anything about the grain. AT: “Do not just sit here!” (See: [Rhetorical Question](#))

Go down there ... went down

It was common to speak of going from Canaan to Egypt as going “down.”

from Egypt

Here “Egypt” refers to the people selling grain. AT: “from those selling grain in Egypt” (See: [Metonymy](#))

Benjamin, Joseph’s brother, Jacob did not send

Benjamin and Joseph had the same father and mother. Jacob did not want to risk sending Rachel’s last son. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jacob, Israel](#)
- [grain](#)
- [Egypt, Egyptian](#)
- [Joseph \(OT\)](#)
- [Benjamin](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:5-6**UDB:**

⁵ So Jacob's sons went down from Canaan to Egypt to buy grain, and others went too, because there was a famine in Canaan also.

⁶ At that time Joseph was the governor of Egypt. He was the one who sold grain to people who came from all over Egypt and from many other countries to buy grain. So when Joseph's brothers arrived, they prostrated themselves before him with their faces to the ground.

ULB:

⁵ The sons of Israel came to buy among those who came, for the famine was in the land of Canaan.

⁶ Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground.

translationNotes**The sons of Israel came to buy among those who came**

The word "came" can be translated as "went." Also, the words "grain" and "Egypt" are understood. AT: "The sons of Israel went to buy grain along with other people who went to Egypt" (See: [Go and Come](#) and [Ellipsis](#))

Now Joseph

"Now" marks a change from the story to background information about Joseph. (See: [Background Information](#))

over the land

Here "land" refers to Egypt. AT: "over Egypt" (See: [Assumed Knowledge and Implicit Information](#))

all the people of the land

Here "land" includes Egypt and other surrounding countries. AT: "all the people of all the nations that came to buy grain" (See: [Assumed Knowledge and Implicit Information](#))

Joseph's brothers came

Here "came" can be translated as "went." (See: [Go and Come](#))

bowed down to him with their faces to the ground

This is a way of showing respect. (See: [Symbolic Action](#))

translationWords

- [Jacob, Israel](#)
- [famine](#)
- [Canaan, Canaanite](#)
- [governor, govern, proconsul, government](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:7-8**UDB:**

⁷ As soon as Joseph saw his brothers, he recognized them. But he pretended that he did not know them. He spoke harshly to them, saying, “Where do you come from?” One of them replied, “We have come from Canaan land, to buy some grain.”

⁸ Although Joseph recognized his brothers, they did not recognize him.

ULB:

⁷ Joseph saw his brothers and recognized them, but he disguised himself to them and spoke harshly with them. He said to them, “Where have you come from?” They said, “From the land of Canaan to buy food.” ⁸ Joseph recognized his brothers, but they did not recognize him.

translationNotes**Joseph saw his brothers and recognized them**

“When Joseph saw his brothers, he recognized them”

he disguised himself to them

“he acted like he was not their brother” or “he did not let them know that he was their brother”

Where have you come from?

This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

translationWords

- [Joseph \(OT\)](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:9-11**UDB:**

⁹ Then Joseph remembered what he had dreamed about them many years previously. But he decided not to tell them yet that he was their younger brother. He said to them, “You are spies! You have come to find out whether we will be able to defend ourselves if you attack us!” ¹⁰ One of them replied, “No, sir! We have come to buy grain. ¹¹ We are all sons of one man. We are honest men, not spies.”

ULB:

⁹ Then Joseph remembered the dreams he had dreamed about them, and he said to them, “You are spies! You have come to see the undefended parts of the land.” ¹⁰ They said to him, “No, my master. Your servants have come to buy food. ¹¹ We are all one man’s sons. We are honest men. Your servants are not spies.”

translationNotes**You are spies**

Spies are people who secretly try to get information about a country to help another country.

You have come to see the undefended parts of the land

The full meaning can be stated explicitly. AT: “You have come to find out where we are not guarding our land so that you can attack us” (See: [Assumed Knowledge and Implicit Information](#))

my master

This is a way to refer to someone to honor them.

Your servants have

The brothers refer to themselves as “your servants.” This is a formal way of speaking to someone with greater authority. AT: “We, your servants, have” or “We have” (See: [First, Second, or Third Person](#))

translationWords

- [dream](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:12-13**UDB:**

¹² He said to them, “I do not believe you! You have come just to see whether we would be able to defend ourselves if we were attacked!” ¹³ But one of them replied, “No, that is not true! Originally there were twelve of us who were brothers, the sons of one man. Our youngest brother is with our father. One of them is no longer alive. ”

ULB:

¹² He said to them, “No, you have come to see the undefended parts of the land.” ¹³ They said, “We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive.”

translationNotes**He said to them**

“Joseph said to his brothers”

No, you have come to see the undefended parts of the land

The full meaning can be stated explicitly. AT: “No, you have come to find out where we are not guarding our land so that you can attack us” (See: [Assumed Knowledge and Implicit Information](#))

twelve brothers

“12 brothers” (See: [Numbers](#))

See, the youngest

“Listen to us, the youngest.” The word “See” is used to emphasize what they say next.

the youngest is this day with our father

“right now our youngest brother is with our father”

translationWords

- [servant, slave, slavery](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:14-17**UDB:**

¹⁴ Joseph replied, "You are lying! I think it is just as I told you. You are spies! ¹⁵ But this is how I will find out whether what you are saying is true. I think that as surely as the king lives, you are spies. So you will not leave this place until your youngest brother comes here! ¹⁶ Send one of your group to go and get your younger brother and bring him here. I will put the rest of you in prison, in order that I may test what you have said to find out whether what you are telling me is true. If the one who goes does not bring your younger brother here, then, just as surely as the king lives, it will be clear that you are lying and that you are spies." ¹⁷ Then Joseph put them all in prison for three days.

ULB:

¹⁴ Joseph said to them, "It is what I said to you; you are spies. ¹⁵ By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here. ¹⁶ Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you." ¹⁷ He put them all in custody for three days.

translationNotes**It is what I said to you; you are spies**

"like I already said, you are spies." See how you translated "spies" in [Genesis 42:9](#).

By this you will be tested

This can be stated in active form. AT: "This is how I will test you" (See: [Active or Passive](#))

By the life of Pharaoh

This phrase indicates a solemn oath. AT: "I swear by the life of Pharaoh"

Send one of yourselves and let him get your brother

"Choose one of you to go get your brother"

You will remain in prison

"The rest of you will remain in prison"

that your words may be tested, whether there is truth in you

This can be stated in active form. AT: “so that I may find out if you are telling the truth” (See: [Active or Passive](#))

in custody

“in prison”

translationWords

- [Joseph \(OT\)](#)
- [test, tests, tested](#)
- [Pharaoh, king of Egypt](#)
- [prison, prisoner, imprison](#)
- [day](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:18-20**UDB:**

¹⁸ On the third day after that, Joseph went to the prison and said to them, "I am a man who fears that God will punish me if I do not do what I promise. So do what I tell you, and I will spare your lives. ¹⁹ If you are honest men, let one of you brothers stay here in prison, and the rest of you can take some grain back to your families who are very hungry because of the famine. ²⁰ But if you come back here again, you must bring your youngest brother to me, so that you can prove that what you told me is true, and as a result I will not have you executed." So they agreed to do that.

ULB:

¹⁸ Joseph said to them on the third day, "Do this and live, for I fear God. ¹⁹ If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses. ²⁰ Bring your youngest brother to me so your words will be verified and you will not die." So they did so.

translationNotes**on the third day**

The word "third" is an ordinal number. AT: "after the second day" (See: [Ordinal Numbers](#))

Do this and live

The understood information can be stated clearly. AT: "If you will do what I say, I will let you live" (See: [Ellipsis](#))

fear God

This refers to deeply respecting God and showing that respect by obeying him.

let one of your brothers be confined in this prison

This can be stated in active form. AT: "leave one of your brothers here in prison" (See: [Active or Passive](#))

but you go

Here "you" is plural and refers to all the brothers that will not stay in prison. AT: "but the rest of you go" (See: [Forms of You](#))

carry grain for the famine of your houses

Here “houses” stands for families. AT: “carry grain home to help your family during this famine” (See: [Metonymy](#))

so your words will be verified

This can be stated in active form. AT: “so I may know what you say is true” (See: [Active or Passive](#))

you will not die

This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [fear, fears, afraid](#)
- [God](#)
- [prison, prisoner, imprison](#)
- [grain](#)
- [famine](#)
- [house](#)
- [word, words](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:21-22**UDB:**

²¹ They said to each other, “It is surely because of what we did to our younger brother that we are being punished! We saw that he was very distressed when he pleaded with us not to harm him. But we did not pay any attention to him, and that is why we are having this trouble!”

²² Reuben said to them, “I told you not to harm the boy, but you did not pay attention to what I said! Now we are being paid back for killing him!”

ULB:

²¹ They said to one another, “We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us.” ²² Reuben answered them, “Did I not tell you, ‘Do not sin against the boy,’ but you would not listen? Now, see, his blood is required of us.”

translationNotes**in that we saw the distress of his soul**

The word “soul” stands for Joseph. AT: “because we saw how distressed Joseph was” or “because we saw that Joseph was suffering” (See: [Synecdoche](#))

Therefore this distress has come upon us

The abstract noun “distress” can be stated as the verb “suffering.” AT: “That is why we are suffering like this now” (See: [Abstract Nouns](#))

Did I not tell you, ‘Do not sin against the boy,’ but you would not listen?

Reuben uses a question to scold his brothers. AT: “I told you not to hurt the boy, but you would not listen!” (See: [Rhetorical Question](#))

Did I not tell you, ‘Do not sin against the boy,’

This has a quotation within a quotation. It can be stated as an indirect quotation. AT: “Did I not tell you not to sin against the boy,” or “I told you not to harm the boy,” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Now, see

Here “Now” does not mean “at this moment,” but both “Now” and “see” are used to draw attention to the important point that follows.

his blood is required of us

Here “blood” stands for Joseph’s death. His brothers thought Joseph was dead. The phrase “is required of us” means they must be punished for what they did. AT: “we are getting what we deserve for his death” or “we are suffering for having killed him” (See: [Metonymy](#) and [Idiom](#))

translationWords

- [guilt, guilty](#)
- [soul, souls](#)
- [Reuben](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [blood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:23-25**UDB:**

²³ While they were talking with Joseph, they were speaking to an interpreter, but when they said these things among themselves, they were speaking in their own language. They did not know that Joseph could understand their language and that he understood what they were saying. ²⁴ Because of what they said, Joseph realized that they admitted that what they had done to him many years previously was wrong. But he knew that he could not keep from crying, and he did not want them to see him crying, so he left them and went outside the room and began to cry. But then he returned to them and talked to them again. Then he took Simeon, and while they were watching, he told his servants to tie him up. He left Simeon in the prison and told the others that they could go.

²⁵ Joseph told his servants to fill the men's sacks with grain, but he also told them to put the money that each one had paid for the grain in the top of his sack. He also told them to give them food to eat along the way. And his brothers received the food from Joseph's servants.

ULB:

²³ They did not know that Joseph understood them, for there was an interpreter between them. ²⁴ He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes. ²⁵ Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

translationNotes**They did not know ... an interpreter between them**

This shifts from the main storyline to background information that explains why the brothers thought Joseph could not understand them. (See: [Background Information](#))

an interpreter

An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.

He turned from them and wept

It is implied that Joseph wept because he was emotional after hearing what his brothers said. (See: [Assumed Knowledge and Implicit Information](#))

spoke to them

Joseph was still speaking a different language and using the interpreter to speak to his brothers. (See: [Assumed Knowledge and Implicit Information](#))

bound him before their eyes

Here the people are represented by their “eyes” to emphasize what they see. AT: “bound him in their sight” or “bound him as they watched” (See: [Synecdoche](#))

to give them provisions

“to give them the supplies they needed”

It was done for them

This can be stated in active form. AT: “The servants did for them everything that Joseph commanded” (See: [Active or Passive](#))

translationWords

- [Joseph \(OT\)](#)
- [Simeon](#)
- [bind, bond, bound](#)
- [command, commands, commanded, commandment, commandments](#)
- [servant, slave, slavery](#)
- [grain](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:26-28**UDB:**

²⁶ His older brothers loaded the sacks of grain on their donkeys and left.

²⁷ At the place where they stopped to sleep that night, one of them opened his sack to get some grain for his donkey. He was amazed to see his money in the top of the sack. ²⁸ He exclaimed to his brothers, “Someone has returned my money! Here it is in my sack!” They started shaking with fear, and said to each other, “What is this that God has done to us?”

ULB:

²⁶ The brothers loaded their donkeys with their grain and departed from there. ²⁷ As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack. ²⁸ He said to his brothers, “My money has been put back. Look at it; it is in my sack.” Their hearts sank and they turned trembling to one another, saying, “What is this that God has done to us?”

translationNotes

As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack

“When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!”

Behold

The word “behold” here alerts us to pay attention to the surprising information that follows.

My money has been put back

This can be stated in active form. AT: “Someone has put my money back” (See: [Active or Passive](#))

Look at it

“Look in my sack!”

Their hearts sank

To become afraid is spoken of as if their heart were sinking. Here “hearts” stands for courage. AT: “They became very afraid” (See: [Metaphor](#) and [Metonymy](#))

translationWords

- [brother, brothers](#)
- [donkey, mule](#)
- [grain](#)
- [heart, hearts](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:29-32**UDB:**

²⁹ When they returned to their father in Canaan land, they told him all that had happened to them. One of them said, ³⁰ "The man who governs the whole land of Egypt talked very harshly to us. He acted toward us as though we were spying on his country. ³¹ But we told him, 'We are honest men! We are not spies. ³² Originally there were twelve of us who were brothers, the sons of one father. One has died, and our youngest brother is with our father in Canaan.'

ULB:

²⁹ They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said, ³⁰ "The man, the lord of the land, spoke roughly with us and thought that we were spies in the land. ³¹ We said to him, 'We are honest men. We are not spies. ³² We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.'

translationNotes**lord of the land**

"the lord of Egypt"

spoke roughly

"spoke harshly"

we were spies

Spies are people who secretly try to get information about a country to help another country. See how you translated "spies" in [Genesis 42:9](#).

We said to him, 'We are honest men. We are not spies. We are twelve brothers, sons of our father. One is no longer alive ... land of Canaan.'

This has a quotation within a quotation. It can be stated as an indirect quotation. AT: "We told him that we are honest men and not spies. We said that we are twelve brothers, sons of our father, and that one brother is no longer alive ... land of Canaan" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

One is no longer alive

The word "brother" is understood. AT: "One brother is no longer alive" (See: [Ellipsis](#))

the youngest is this day with our father

The word “brother” is understood. AT: “the youngest brother is with our father right now” (See: [Ellipsis](#))

translationWords

- [Jacob, Israel](#)
- [Canaan, Canaanite](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:33-34**UDB:**

³³ The man who is the governor of the land did not believe us, so he said to us, 'This is how I will know if you are truly honest men: Leave one of your brothers here with me. Then the rest of you can take some grain for your families that are starving from hunger and go. ³⁴ But when you return, bring your youngest brother to me, in order that I will know that you are not spies, but instead, that you are honest men. Then I will release your brother for you. And then you can buy whatever you want in this country.'

ULB:

³³ The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way. ³⁴ Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land.'

translationNotes**the lord of the land**

"The lord of Egypt"

take grain for the famine in your houses

Here "houses" stands for "family." AT: "take grain to help your family during the famine" (See: [Metonymy](#))

go your way

"go home" or "leave"

you will trade in the land

"I will allow you to buy and sell in this land"

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [grain](#)
- [famine](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:35-36**UDB:**

³⁵ As they were emptying their sacks, they were surprised that in each man's sack was his pouch of money! When they and their father saw all the pouches of money, they were frightened. ³⁶ Their father Jacob said to them, "You have caused two of my children to be taken from me! Joseph is dead, and Simeon is gone! And now you want to take Benjamin from me! It is I who am suffering because of all these things that are happening!"

ULB:

³⁵ It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid. ³⁶ Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me."

translationNotes**It came about**

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

behold

"to their surprise." The word "behold" here shows that the brothers were surprised by what they saw.

You have bereaved me of my children

"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me

"all these things hurt me"

translationWords

- silver
- ancestor, father, forefather
- fear, fears, afraid
- Joseph (OT)

- [Simeon](#)
- [Benjamin](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 42:37-38**UDB:**

³⁷ Reuben said to his father, “I will bring Benjamin back to you. Let me take care of him. If I do not bring Benjamin back to you, you may kill both of my sons.” ³⁸ But Jacob said, “No, I will not let my son go down there with you. His older brother is dead, and he is the only one of my wife Rachel’s sons who is left! If something harms him while you are traveling, you would cause me, a gray-haired old man, to die because of sorrow.”

ULB:

³⁷ Reuben spoke to his father, saying, “You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again.” ³⁸ Jacob said, “My son will not go down with you. For his brother is dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol.”

translationNotes**Put him in my hands**

This is a request for Reuben to take Joseph with him and to care for him on the journey. AT: “Put me in charge of him” or “Let me take care of him” (See: [Metaphor](#))

My son will not go down with you

It was common to use the phrase “go down” when speaking of traveling from Canaan to Egypt. AT: “My son, Benjamin, will not go with you to Egypt”

with you

Here “you” is plural and refers to Jacob’s older sons. (See: [Forms of You](#))

For his brother is dead and he alone is left

The full meaning can be made explicit. AT: “For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left” (See: [Assumed Knowledge and Implicit Information](#))

on the road in which you go

“while you a traveling to Egypt and back” or “while you are away.” Here “road” stands for traveling.

then you will bring down my gray hair with sorrow to Sheol

To “bring down ... to Sheol” is way of saying they will cause him to die and go to Sheol. He uses the word “down” because it was commonly believed sheol is somewhere underground. AT: “then you will cause me, an old man, to die of sorrow” (See: [Idiom](#))

my gray hair

This stands for Jacob and emphasizes his old age. AT: “me, an old man” (See: [Synecdoche](#))

translationWords

- [Reuben](#)
- [Benjamin](#)
- [authority, authorities](#)
- [Jacob, Israel](#)
- [Hades, Sheol](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 42 General Notes](#)
- [Genesis 42 translationQuestions](#)

Genesis 43 General Notes

Special concepts in this chapter

Israel's concern

Israel is concerned over his favored son, Benjamin. He is also confused about the reason the Egyptian official treated them so kindly. This caused him some concern. It is possible he thought his sons were lying to him. (See: [favor](#), [favors](#), [favorable](#), [favoritism](#))

Links:

- [Genesis 43:01 Notes](#)

Genesis 43:1-2**UDB:**

¹ The famine in Canaan got worse. ² Finally, when Jacob and his family had eaten all the grain they had brought from Egypt, Jacob said to them, “Go back to Egypt and buy some more grain for us!”

ULB:

¹ The famine was severe in the land. ² It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, “Go again; buy us some food.”

translationNotes**The famine was severe in the land**

The word “Canaan” is understood. This information can be made explicit. AT: “The famine was severe in the land of Canaan” (See: [Ellipsis](#))

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

when they had eaten

“when Jacob and his family had eaten”

they had brought

“Jacob’s older sons had brought”

buy us

Here “us” refers to Jacob, his sons, and the rest of the family. (See: [Inclusive “We”](#))

translationWords

- [famine](#)
- [grain](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:3-5**UDB:**

³ But Judah said to him, "The man who sold us the grain warned us sternly, 'I will not let you see me again if you come and your younger brother is not with you.' ⁴ So if you will send our younger brother with us, we will go down to Egypt and buy some grain for you. ⁵ But if you will not send him, we will not go down there, because that man said to us, 'I will not let you see me again if your younger brother is not with you.'"

ULB:

³ Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.' ⁴ If you send our brother with us, we will go down and buy you food. ⁵ But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'"

translationNotes**Judah told him**

"Judah told his father Jacob"

The man

This refers to Joseph, but the brothers did not know it was Joseph. They referred to him as "the man" or "the man, the lord of the land" as in [Genesis 42:30](#).

warned us, 'You will not see my face unless your brother is with you.'

This has a quotation within a quotation. It can be stated as an indirect quotation. AT: "warned us that we would not see his face unless we brought our youngest brother with us" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

solemnly warned us

"was very serious when he warned us, saying"

You will not see my face

Judah uses this phrase twice in 43:3-5 to emphasize to his father that they cannot return to Egypt without Benjamin. The phrase "my face" refers to the man, who is Joseph. AT: "You will not see me" (See: [Synecdoche](#))

your brother is with you

Judah is referring to Benjamin, Rachel's last born before she died.

we will not go down

It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

translationWords

- [Judah](#)
- [face](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:6-7**UDB:**

⁶ Jacob asked, “Why did you cause me to have this trouble by telling the man that you had a younger brother?” ⁷ One of them replied, “The man asked about us and about our family. He said, ‘Is your father still living? Do you have another brother?’ We had to answer his questions. We could not know that he would say, ‘The next time that you come down here, bring your brother with you!’”

ULB:

⁶ Israel said, “Why did you treat me so badly by telling the man that you had another brother?” ⁷ They said, “The man asked details about us and our family. He said, ‘Is your father still alive? Do you have another brother?’ We answered him according to these questions. How could we have known that he would say, ‘Bring your brother down?’”

translationNotes**Why did you treat me so badly**

“Why did you cause me so much trouble”

The man asked details

“The man asked many questions”

about us

Here “us” is exclusive and refers to the brothers who went to Egypt and spoke with “the man.” (See: [Exclusive and Inclusive “We”](#))

He said, ‘Is your father still alive? Do you have another brother?’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “He asked us directly if our father was still alive and if we had another brother.” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

We answered him according to these questions

“We answered the questions he asked us”

How could we have known that he would say ... down?

The sons use a question emphasize that they did not know what the man would tell them to do. This rhetorical question can be translated as a statement. AT: “We did not know he would say ... down!” (See: [Rhetorical Question](#))

he would say, ‘Bring your brother down?’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “he would tell us to bring our brother down to Egypt.” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Bring your brother down

It was common to use the word “down” when speaking of traveling from Canaan to Egypt.

translationWords

- [Jacob, Israel](#)
- [brother, brothers](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:8-10**UDB:**

⁸ Then Judah said to his father Jacob, "Send the boy with me, and we will go immediately, in order that we and you and our children may get grain and not die from hunger. ⁹ I myself will guarantee that he will return. You can require me to do what I am promising. If I do not bring him back to you safely, you can say forever that I am to blame. ¹⁰ If we had not wasted so much time, by now we could have gone there and returned two times!"

ULB:

⁸ Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children. ⁹ I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever. ¹⁰ For if we had not delayed, surely by now we would have come back here a second time."

translationNotes**We will rise and go that we may live and not die, both we, you, and also our children**

The phrases "we may live" and "not die" mean the same thing. Judah is emphasizing that they have to buy food in Egypt in order to survive. AT: "We will go now to Egypt and get grain so our whole family will live" (See: [Parallelism](#))

We will rise

Here "We" refers to the brothers who will travel to Egypt. (See: [Exclusive and Inclusive "We"](#))

we may live

Here "we" refers to the brothers, Israel, and the whole family. (See: [Inclusive "We"](#))

both we

Here "we" refers to the brothers. (See: [Exclusive and Inclusive "We"](#))

we, you

Here "you" is singular and refers to Israel. (See: [Forms of You](#))

also our children

Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine. (See: [Exclusive and Inclusive "We"](#))

I will be a guarantee for him

The abstract noun “guarantee” can be stated as the verb “promise.” AT: “I will promise to bring him back” (See: [Abstract Nouns](#))

You will hold me responsible

How Jacob will hold Judah responsible can be stated clearly. AT: “You will make me answer to you about what happens to Benjamin” (See: [Assumed Knowledge and Implicit Information](#))

let me bear the blame

This speaks about “blame” as if it were an object that a person has to carry. AT: “you may blame me” (See: [Metaphor](#))

For if we had not delayed

Judah is describing something that could have happened in the past but did not. Judah is scolding his father for waiting so long to send his sons to Egypt to get more food. (See: [Hypothetical Situations](#))

we would have come back here a second time

“we would have returned twice”

translationWords

- [Judah](#)
- [Jacob, Israel](#)
- [forever](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:11-12**UDB:**

¹¹ Then their father Jacob said to them, "If there is no other way, do this: Put in your sacks some of the best things that are grown in this land, and take them down to the man as a gift. Take some balm and honey and spices and myrrh, some pistachio nuts, and almonds. ¹² Take twice as much money as you took the previous time, because you must return the silver that someone put in the tops of your sacks. Perhaps it was a mistake that it was put in your sacks.

ULB:

¹¹ Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds. ¹² Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake.

translationNotes**If it be so, now do this**

"If this is our only choice, then do it"

Carry down

It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

balm

an oily substance with a sweet smell used for healing and protecting skin. See how you translated this word in [Genesis 37:25](#). AT: "medicine"

spices

"seasonings." See how you translated these words in [Genesis 37:25](#).

pistachio nuts

a small, green tree nut (See: [Translate Unknowns](#))

almonds

a tree nut with a sweet flavor (See: [Translate Unknowns](#))

Take double money in your hand

Here “hand” stands for the whole person. AT: “Take double the money with you” (See: [Synecdoche](#))

The money that was returned in the opening of your sacks, carry again in your hand

Here “hand” stands for the whole person. The phrase “that was returned” can be stated in active form. AT: “take back to Egypt the money someone put in your sacks” (See: [Synecdoche](#) and [Active or Passive](#))

translationWords

- [Jacob, Israel](#)
- [gift, gifts](#)
- [honey, honeycomb](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:13-15**UDB:**

¹³ Take your youngest brother and go back to that man. ¹⁴ I will pray that God Almighty will cause that man to act mercifully toward you, so that he will let your other brother, as well as Benjamin, come back here with you. But as for me, if my sons are taken from me, then I will not have my sons!”

¹⁵ So the men took the gifts that Jacob said that they should take, and twice the amount of money that the grain would cost. They also took Benjamin. They went down quickly to Egypt, and they stood in front of Joseph.

ULB:

¹³ Take also your brother. Rise and go again to the man. ¹⁴ May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved.” ¹⁵ The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

translationNotes**Take also your brother**

“Take also Benjamin”

go again

“return”

May God Almighty give you mercy before the man

The abstract noun “mercy” can be stated as the adjective “kind.” AT: “May God Almighty cause the man to be kind to you” (See: [Abstract Nouns](#))

your other brother

“Simeon”

If I am bereaved of my children, I am bereaved

“If I lose my children, then I lose my children.” This means that Jacob knows he must accept whatever happens to his sons.

in their hand they took

Here “hand” refers to the entire person. AT: “they took” (See: [Synecdoche](#))

went down to Egypt

It was common to use the phrase “went down” when speaking of traveling from Canaan to Egypt.

translationWords

- [brother, brothers](#)
- [God](#)
- [Almighty](#)
- [mercy, merciful](#)
- [Benjamin](#)
- [Joseph \(OT\)](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:16-17**UDB:**

¹⁶ When Joseph saw Benjamin with them, he said to the man who was in charge of things in his house, “Take these men to my house. Slaughter an animal and prepare a meal, because I want them to eat with me at noon.” He told his servant in what order they were to be seated.

¹⁷ The man did as Joseph said; he took them to Joseph’s house.

ULB:

¹⁶ When Joseph saw Benjamin with them, he said to the steward of his house, “Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon.” ¹⁷ The steward did as Joseph said. He brought the men to Joseph’s house.

translationNotes**Benjamin with them**

“Benjamin with Joseph’s older brothers”

the steward of his house

The “steward” was responsible for managing Joseph’s household activities.

He brought the men

Here “brought” can be translated as “took.” (See: [Go and Come](#))

to Joseph’s house

“into Joseph’s house”

translationWords

- [Joseph \(OT\)](#)
- [Benjamin](#)
- [manager, steward](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:18-20**UDB:**

¹⁸ But they were afraid because he was taking them to Joseph's house. They were thinking, "He is taking us here because of the silver that was put in our sacks the first time that we came here. While we are eating, he will have his servants attack us and seize us and cause us to become his slaves, and also take our donkeys."

¹⁹ They went with the man who was in charge of things in Joseph's house. When they arrived at the entrance of the house, ²⁰ one of them said to him, "Please, sir, listen to me. We came down here previously and bought some grain."

ULB:

¹⁸ The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys." ¹⁹ They approached the steward of Joseph's house, and they spoke to him at the door of the house, ²⁰ saying, "My master, we came down the first time to buy food."

translationNotes**The men were afraid**

"Joseph's brothers were afraid"

they were brought to Joseph's house

This can be stated in active form. AT: "they were going into Joseph's house" or "the steward was taking them into Joseph's house" (See: [Active or Passive](#))

It is because of the money that was returned in our sacks the first time we were brought in

This can be stated in active form. AT: "The steward is bringing us into the house because of the money that someone put back in our sacks" (See: [Active or Passive](#))

that he may seek an opportunity against us. He might arrest us

This can be translated as a new sentence. AT: "He is waiting for the opportunity to accuse us, so that he might arrest us"

we came down

It is common to use the phrase "came down" when speaking of traveling from Canaan to Egypt.

translationWords

- fear, fears, afraid
- Joseph (OT)
- servant, slave, slavery
- donkey, mule
- manager, steward
- lord, lords, master, masters, sir, Sir, Sirs

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:21-23**UDB:**

²¹ But at the place where we stopped for the night as we were returning home, we opened our sacks. We were astonished to see that in the top of each of our sacks was the exact amount of silver that we had paid for the grain! So we have brought it back with us. ²² We have also brought more silver with us to buy more grain. We do not know who put the silver in our sacks.”

²³ The man replied, “Relax! Do not worry about it! I received the silver that you brought. Your God, the God your father worships, must have put it in your sacks.” And then he brought Simeon to them from the prison.

ULB:

²¹ It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man’s money was in the opening of his sack, our money in full weight. We have brought it back in our hands. ²² Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks.” ²³ The steward said, “Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money.” The steward then brought Simeon out to them.

translationNotes**Connecting Statement:**

The brothers continue speaking to the steward of the house.

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when we reached the lodging place

“when we came to the place that we were going to stay for the night”

behold

The word “behold” here shows that the brothers were surprised by what they saw.

every man’s money was in the opening of his sack, our money in full weight

“each one of us found the full amount of his money in his sack”

We have brought it back in our hands

Here “hands” stands for the whole person. AT: “We have brought the money back with us” (See: [Synecdoche](#))

Other money we have also brought down in our hand to buy food

Here “hand” stands for the whole person. AT: “We have also brought more money to buy food” (See: [Synecdoche](#))

brought down

It common to use the word “down” when speaking of traveling from Canaan to Egypt.

Peace be to you

The abstract noun “Peace” can be stated as a verb. AT: “Relax” or “Calm yourselves” (See: [Abstract Nouns](#))

Your God and the God of your father

The stewards is not speaking about two different Gods. AT: “Your God, the God your father worships”

translationWords

- [manager, steward](#)
- [peace, peaceful](#)
- [fear, fears, afraid](#)
- [God](#)
- [Simeon](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:24-25**UDB:**

²⁴ Then he took them into Joseph's house. He gave them water to wash their feet and gave them food for their donkeys. ²⁵ He told them that they were going to eat with Joseph at noon. So the men prepared their gifts to give to Joseph when he arrived.

ULB:

²⁴ The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys. ²⁵ They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

translationNotes**washed their feet**

This custom helped tired travelers to refresh themselves after walking long distances. The full meaning of this statement may be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

feed to their donkeys

“Feed” is dry food that is set aside for animals

translationWords

- [manager, steward](#)
- [donkey, mule](#)
- [gift, gifts](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:26-27**UDB:**

²⁶ When Joseph came home, they presented to him the gifts that they had brought into the house. Then they bowed down to the ground in front of him. ²⁷ He asked them if they were well, and then he asked, “How is the health of your old father, the one that you told me about? Is he still living?”

ULB:

²⁶ When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground. ²⁷ He asked them about their welfare and said, “Is your father well, the old man of whom you spoke? Is he still alive?”

translationNotes**they brought the gifts which were in their hand**

Here “hand” stands for the entire person. AT: “the brothers brought the gifts they had with them” (See: [Synecdoche](#))

bowed down before him

This is a way of showing honor and respect. (See: [Symbolic Action](#))

translationWords

- [bow, bow down](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:28-29**UDB:**

²⁸ One of them replied, “Yes, your servant, our father, is still alive, and he is well.” Then again they bowed down in front of him.

²⁹ Then he saw his younger brother Benjamin, his own mother’s other son. He asked them, “Is this your youngest brother, the one whom you told me about?” After they said “Yes,” he said to Benjamin, “Young man, I pray that God will act kindly toward you.”

ULB:

²⁸ They said, “Your servant our father is well. He is still alive.” They prostrated and bowed down.

²⁹ When he lifted up his eyes he saw Benjamin his brother, his mother’s son, and he said, “Is this your youngest brother of whom you spoke to me?” Then he said, “May God be gracious to you, my son.”

translationNotes**Your servant our father**

They refer to their father as “Your servant” to show respect. AT: “Our father who serves you”

They prostrated and bowed down

These words basically mean the same thing. They laid down in front of the man to show him respect. AT: “They bowed down in front of him” (See: [Symbolic Action](#))

he lifted up his eyes

This means “he looked up.” (See: [Idiom](#))

his mother’s son, and he said

This can be translated with a new sentence. AT: “his mother’s son. Joseph said”

Is this your youngest brother ... me?

Possible meanings are 1) Joseph is truly asking a question to confirm that this man is Benjamin, or 2) it is a rhetorical question. AT: “So this is your youngest brother ... me.” (See: [Rhetorical Question](#))

my son

This is a friendly way one man speaks to another man of lower rank. AT: “young man”

translationWords

- [servant, slave, slavery](#)
- [prostrate](#)
- [bow, bow down](#)
- [Benjamin](#)
- [grace, gracious](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:30-31**UDB:**

³⁰ Joseph quickly left the room. He realized that he was about to cry because he was full of emotion about his younger brother. He went into his private room and cried there. ³¹ Then, after he washed the tears from his face, he came out, and controlling his emotions, he said to the servants, “Serve the food!”

ULB:

³⁰ Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there. ³¹ He washed his face and came out. He controlled himself, saying, “Serve the food.”

translationNotes**hurried to go out of the room**

“hurried out of the room”

for he was deeply moved about his brother

The phrase “deeply moved” refers to having a strong feeling or emotion when something important happens. AT: “for he had strong feelings of compassion for his brother” or “for he had strong feelings of affection for his brother” (See: [Idiom](#))

saying

It can be made explicit to whom Joseph is speaking. AT: “and said to his servants” (See: [Assumed Knowledge and Implicit Information](#))

Serve the food

This means to distribute the food so that people may eat.

translationWords

- [serve, service](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 43:32-34**UDB:**

³² Now the people of Egypt thought that it was disgraceful for them to eat with Hebrews, so the servants served food to Joseph by himself, and served the other people of Egypt who ate with him by themselves, and they served Joseph's older brothers and younger brother by themselves. ³³ His brothers were astonished to see that their seats were arranged according to their ages, from the youngest to the oldest! ³⁴ When their portions of food were served to them from Joseph's table, Benjamin's portion was five times as much as anyone else's portion! So they ate food and drank wine with Joseph until they became very cheerful.

ULB:

³² The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians. ³³ The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together. ³⁴ Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank and were merry with him.

translationNotes**The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves**

This means that Joseph, the brothers, and the other Egyptians are eating in three different places within the same room. AT: "The servants served Joseph by himself and the brothers by themselves and the Egyptians, who were eating with him, by themselves"

The Egyptians there ate with him by themselves

These are probably other Egyptian officials who ate with Joseph, but they still sat separately from him and the Hebrew brothers.

because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians

This can be translated as a new sentence: "They did this because the Egyptians thought it was shameful to eat with the Hebrews"

could not eat bread

Here "bread" stands for food in general. (See: [Synecdoche](#))

The brothers sat before him

It is implied that Joseph had arranged where each brother would sit. You can make clear the implied information. AT: “The brothers sat across from the man, according to how he arranged their places” (See: [Assumed Knowledge and Implicit Information](#))

the firstborn according to his birthright, and the youngest according to his youth

The “firstborn” and the “youngest” are used together to mean all the brothers were sitting in order according to their age. (See: [Merism](#))

The men were astonished together

“The men were very surprised when they realized this”

But Benjamin’s portion was five times as much as any of his brothers

The phrase “five times” can be stated more generally. AT: “But Benjamin received a portion that was much bigger than what his brothers received”

translationWords

- [servant, slave, slavery](#)
- [Joseph \(OT\)](#)
- [Egypt, Egyptian](#)
- [bread](#)
- [Hebrew, Hebrews](#)
- [detestable, detest](#)
- [firstborn](#)
- [birthright](#)
- [marvel, wonder, amazed, astonished](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 43 General Notes](#)
- [Genesis 43 translationQuestions](#)

Genesis 44 General Notes

Special concepts in this chapter

Judah's sacrifice

Judah is willing to sacrifice himself in order to save Benjamin, the favored son of Jacob. Judah's descendants will become the leaders of the Israelites and the godliest of the twelve tribes of Israel. (See: [favor](#), [favors](#), [favorable](#), [favoritism](#) and [godly](#), [godliness](#))

Other possible translation difficulties in this chapter

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him. (See: [test](#), [tests](#), [tested](#))

Links:

- [Genesis 44:01 Notes](#)

Genesis 44:1-2**UDB:**

¹ When his brothers were ready to return home, Joseph said to the man who was in charge of things in his house, "Fill the sacks of those men with as much grain as they can carry on their donkeys. And put in the top of each man's sack the silver that he paid for the grain. ² Then put my silver cup in the top of the youngest brother's sack, along with the silver that he paid for the grain." So the servant did what Joseph told him to do.

ULB:

¹ Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's opening. ² Put my cup, the silver cup, in the sack's opening of the youngest, and also his money for the grain." The steward did as Joseph had said.

translationNotes**General Information:**

This begins a new event in the story. Most likely this is the next morning after the feast.

steward of his house

The "steward" was responsible for managing Joseph's household activities.

every man's money

Their money was silver coins most likely in a small bag.

in his sack's opening

"in his sack"

Put my cup, the silver cup

"Put my silver cup"

in the sack's opening of the youngest

The word "brother" is understood. AT: "in the youngest brother's sack" (See: [Ellipsis](#))

translationWords

- [Joseph \(OT\)](#)
- [command, commands, commanded, commandment, commandments](#)
- [manager, steward](#)
- [house](#)
- [silver](#)
- [grain](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:3-5**UDB:**

³ The next morning at dawn the men were allowed to leave for home with their donkeys. ⁴ When they had not gone far from the city, Joseph said to the servant in charge of things in his house, "Pursue those men immediately. When you catch up to them, say to them, 'We did good things for you! Why have you paid us back by doing something bad to us?' ⁵ You have stolen the cup that my master drinks from! It is the cup that he uses to find out things that nobody knows! What you did was very wicked!"

ULB:

³ The morning dawned, and the men were sent away, they and their donkeys. ⁴ When they were out of the city but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake them, say to them, 'Why have you returned evil for good?' ⁵ Is this not the cup from which my master drinks, and the cup that he uses for divination? You have done evil, this thing that you have done."

translationNotes**The morning dawned**

"The morning light shown"

the men were sent away, they and their donkeys

This can be stated in active form. AT: "they sent the men away, along with their donkeys" (See: [Active or Passive](#))

Why have you returned evil for good?

This question is used to scold the brothers. AT: "You have treated us badly, after we were good to you!" (See: [Rhetorical Question](#))

Is this not the cup from which my master drinks, and the cup that he uses for divination?

This question is used to scold the brothers. AT: "You already know that this is the cup that my master uses for drinking and for fortune telling!" (See: [Rhetorical Question](#))

You have done evil, this thing that you have done

This repeats "you have done" for emphasis. AT: "What you have done is very evil" (See: [Parallelism](#))

translationWords

- donkey, mule
- Joseph (OT)
- manager, steward
- evil, wicked, wickedness
- good, goodness
- lord, lords, master, masters, sir, Sir, Sirs
- divination, diviner, soothsaying, soothsayer

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:6-7**UDB:**

⁶ When the servant caught up with them, he told them what Joseph had told him to say. ⁷ But one of them replied to him, "Sir, why do you say such things? We are your servants, and we would never do anything like that!

ULB:

⁶ The steward overtook them and spoke these words to them. ⁷ They said to him, "Why does my master speak such words as these? Far be it from your servants that they would do such a thing.

translationNotes**spoke these words to them**

"spoke what Joseph told him to say"

Why does my master speak such words as these?

Here "words" stands for what was said. The brothers refer to the steward as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in the second person. AT: "Why are you saying this, my master?" (See: [Metonymy](#) and [First, Second, or Third Person](#))

Far be it from your servants that they would do such a thing

The brothers refer to themselves as "your servants" and "they." This is a formal way of speaking to someone with greater authority. AT: "We would never do such a thing!" (See: [First, Second, or Third Person](#))

Far be it from your servants

Something that a person would never do is spoken of as if it were an object that person wants to put very far from himself. (See: [Metaphor](#))

translationWords

- [manager, steward](#)
- [word, words](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:8-10**UDB:**

⁸ We even brought back to you from Canaan the silver that we found inside the tops of our sacks! So we certainly would not steal silver or gold from your master's house! ⁹ If you discover that any of us has that cup, you can execute him, and the rest of us will become your slaves."

¹⁰ The man replied, "I will do what you say. But the one who has the cup will not be executed. Instead, he will become my slave, and the rest of you may return home."

ULB:

⁸ Look, the money that we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we steal out of your master's house silver or gold? ⁹ With whomever of your servants it is found, let him die, and we also will be my master's slaves." ¹⁰ The steward said, "Now also let it be according to your words. He with whom the cup is found will be my slave, and you others will be innocent."

translationNotes**Look**

This adds emphasis to what the brothers say next.

the money that we found in our sacks' openings

"you know the money that we found in our sacks"

we brought again to you out of the land of Canaan

"we brought back to you from Canaan"

How then could we steal out of your master's house silver or gold?

The brothers use a question to emphasize that they would not steal from the lord of Egypt. AT: "So we would never take anything from your master's house!" (See: [Rhetorical Question](#))

silver or gold

These words are used together to mean that they would not steal anything of any value.

With whomever of your servants it is found

The brothers refer to themselves as “your servants.” This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Also, “is is found” can be stated in active form. AT: “If you find that one of us has stolen the cup” (See: [First, Second, or Third Person](#) and [Active or Passive](#))

we also will be my master’s slaves

The phrase “my master” refers to the steward. This can be stated in the second person. AT: “you may take us as your slaves” (See: [First, Second, or Third Person](#))

Now also let it be according to your words

“Very well. I will do what you said.” Here “now” does not mean “at this moment,” but is used to draw attention to the important point that follows.

He with whom the cup is found will be my slave

This can be stated in active form. AT: “If I find the cup in one of your sacks, that person will be my slave” (See: [Active or Passive](#))

translationWords

- [Canaan, Canaanite](#)
- [silver](#)
- [gold](#)
- [servant, slave, slavery](#)
- [manager, steward](#)
- [word, words](#)
- [innocent](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:11-13**UDB:**

¹¹ Each of the men quickly lowered his sack down from the donkey to the ground and opened it. ¹² Then the servant started to search for the cup in each sack. He started with the oldest brother's sack and ended with the youngest one's sack. He found the cup in Benjamin's sack and showed it to them. ¹³ The brothers tore their clothes because they were so dismayed. They loaded the sacks on the donkeys again and returned to the city.

ULB:

¹¹ Then each man hurried and brought his sack down to the ground, and each man opened his sack. ¹² The steward searched. He began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack. ¹³ Then they tore their clothes. Each man loaded his donkey and returned to the city.

translationNotes**brought his sack down**

“lowered his sack”

the oldest ... the youngest

The word “brother” is understood. AT: “the oldest brother ... the youngest brother” (See: [Ellipsis](#))

youngest, and the cup was found in Benjamin's sack

This can be translated as a new sentence and in active form. AT: “youngest. The steward found the cup in Benjamin's sack” (See: [Active or Passive](#))

Then they tore their clothes

The word “they” refers to the brothers. Tearing clothes was a sign of great distress and sorrow. (See: [Symbolic Action](#))

returned

“they returned”

translationWords

- [Benjamin](#)
- [manager, steward](#)
- [donkey, mule](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:14-15**UDB:**

¹⁴ When Judah and his older and younger brothers entered Joseph's house, Joseph was still there. The servant told Joseph what had happened. Then the brothers threw themselves down on the ground in front of Joseph. ¹⁵ He said to them, "Why did you do this? Do you not know that a man like me can find out things that nobody knows?"

ULB:

¹⁴ Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the ground. ¹⁵ Joseph said to them, "What is this that you have done? Do you not know that a man like me practices divination?"

translationNotes**He was still there**

"Joseph was still there"

they bowed before him

"they fell before him." This is a sign of the brothers wanting the lord to be merciful to them. (See: [Symbolic Action](#))

Do you not know that a man like me practices divination?

Joseph uses a question to scold his brothers. AT: "Surely you know that a man like me can learn things by magic!" (See: [Rhetorical Question](#))

translationWords

- [Judah](#)
- [bow, bow down](#)
- [divination, diviner, soothsaying, soothsayer](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:16-17**UDB:**

¹⁶ Judah replied, “Sir, what can we say? How can we prove that we are innocent? God has paid us back for the sins we committed many years ago. So now we will become your slaves—both we and the one in whose sack the cup was found.” ¹⁷ But Joseph replied, “No, I could never do anything like that. Only the man in whose sack the cup was found will become my slave. The rest of you can return to your father peacefully.”

ULB:

¹⁶ Judah said, “What can we say to my master? What can we speak? Or how can we justify ourselves? God has found out the iniquity of your servants. Look, we are my master’s slaves, both we and he also in whose hand the cup was found.” ¹⁷ Joseph said, “Far be it from me that I should do so. The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in peace to your father.”

translationNotes**What can we say to my master? What can we speak? Or how can we justify ourselves?**

All 3 questions mean basically the same thing. They use these questions to emphasize that there is nothing they can say to explain what happened. AT: “We have nothing to say, my master. We cannot speak anything of value. We cannot justify ourselves.” (See: [Parallelism](#) and [Rhetorical Question](#))

What can we say to my master ... my master’s slaves

Here “my master” refers to Joseph. This is a formal way of speaking to someone with greater authority. It can be stated in second person. AT: “What can we say to you ... your slaves” (See: [First, Second, or Third Person](#))

God has found out the iniquity of your servants

Here “found out” does not mean God just found out what the brothers did. It means God is now punishing them for what they did. AT: “God is punishing us for our past sins”

the iniquity of your servants

The brothers refer to themselves as “your servants.” This is a formal way of speaking to someone with greater authority. It can be stated in first person. AT: “our iniquity” (See: [First, Second, or Third Person](#))

he also in whose hand the cup was found

Here “hand” stands for the whole person. Also, “was found” can be stated in active form. AT: “the one who had your cup” (See: [Synecdoche](#) and [Active or Passive](#))

Far be it from me that I should do so

Something that a person would never do is spoken of as if it were an object the person wants put far away from him. AT: “It is not like me to do something like that” (See: [Metaphor](#))

The man in whose hand the cup was found

Here “hand” stands for the whole person. Also, “was found” can be stated in active form. AT: “The man who had my cup” (See: [Synecdoche](#) and [Active or Passive](#))

translationWords

- [Judah](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [justify, justification](#)
- [God](#)
- [iniquity, iniquities](#)
- [servant, slave, slavery](#)
- [peace, peaceful](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:18-19**UDB:**

¹⁸ Then Judah came near to Joseph and said, "Sir, please let me say something to you. You are equal to the king himself, so you could command that I be executed; but do not be angry with me for speaking to you. ¹⁹ You asked us, 'Is your father still living, and do you have another brother?'"

ULB:

¹⁸ Then Judah came near to him and said, "My master, please let your servant speak a word in my master's ears, and do let your anger burn against your servant, for you are just like Pharaoh. ¹⁹ My master asked his servants, saying, 'Do you have a father or a brother?'"

translationNotes**came near to**

"approached"

let your servant

Judah refers to himself as "your servant." This is a formal way of speaking to someone with more authority. This can be stated in first person. AT: "let me, your servant" (See: [First, Second, or Third Person](#))

speak a word in my master's ears

The word "ear" is a synecdoche that stands for the whole person. AT: "speak to you, my master" (See: [Synecdoche](#))

in my master's ears

Here "my master" refers to Joseph. This is a formal way of speaking to someone with more authority. This can be stated in second person. AT: "to you" (See: [First, Second, or Third Person](#))

do let your anger burn against your servant

Being angry is spoke of as if it were a burning fire. AT: "please do not be angry with me, your servant" (See: [Metaphor](#))

for you are just like Pharaoh

Judah compares the master to Pharaoh to emphasize the great power that the master has. He is also implying that he does want the master to become angry and execute him. AT: “for you are as powerful as Pharaoh and could have your soldiers kill me” (See: [Assumed Knowledge and Implicit Information](#))

My master asked his servants, saying, ‘Do you have a father or a brother?’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “My master asked us if we have a father or a brother.” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

My master asked his servants

Judah refers to Joseph with the words “my master” and “his.” He also refers to himself and his brothers as “his servants.” AT: “You, my master, asked us, your servants” or “You asked us” (See: [First, Second, or Third Person](#))

translationWords

- Judah
- servant, slave, slavery
- word, words
- angry, anger
- Pharaoh, king of Egypt

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:20-22**UDB:**

²⁰ We answered, ‘Our father is alive, but he is an old man. He has a young son who was born after our father became an old man. That son had an older brother, who is now dead. So the youngest son is the only one of his mother’s sons who is still alive, and his father loves him very much.’ ²¹ Then you said to us, ‘The next time you come here, bring your younger brother down to me, so that I can see him.’ ²² We said to you, ‘No, we cannot do that, because the boy cannot leave his father. If he leaves his father, his father will die because of sorrow.’

ULB:

²⁰ We said to my master, ‘We have a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of his mother, and his father loves him.’ ²¹ Then you said to your servants, ‘Bring him down to me that I may see him.’ ²² After that, we said to my master, ‘The boy cannot leave his father. For if he should leave his father his father would die.’

translationNotes**General Information:**

Judah continues to speak before Joseph

We said to my master, ‘We have a father ... his father loves him.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “And we said to my master that we have a father ... his father loves him” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

we said to my master

Judah refers to Joseph as “my master.” This is a formal way of speaking to someone with greater authority. AT: “we said to you, my master” (See: [First, Second, or Third Person](#))

his father loves him

This refers to love for a friend or family member.

Then you said to your servants, ‘Bring him down to me that I may see him.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “And you said to your servants that we should bring our youngest brother to you so that you may see him” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Then you said to your servants

Judah refers to himself and his brothers as “your servants.” AT: “Then you said to us, your servants” (See: [First, Second, or Third Person](#))

Bring him down to me

It was common to use the word “down” when speaking of traveling from Canaan to Egypt. AT: “Bring him to me” (See: [Assumed Knowledge and Implicit Information](#))

After that, we said to my master, ‘The boy cannot ... father would die.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “In response, we said to my master that the boy cannot ... father would die” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

his father would die

It is implied that their father would die from sorrow. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [love, loves, loving, loved](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:23-26**UDB:**

²³ But you told us, ‘If your youngest brother does not come down with you, I will not let you see me again!’ ²⁴ When we returned to our father, we told him what you said. ²⁵ Months later our father said, ‘Go back to Egypt and buy some more grain!’ ²⁶ But we said, ‘We cannot go back by ourselves. We will go only if our youngest brother is with us. We will not be able to see the man who sells grain if our youngest brother is not with us.’

ULB:

²³ Then you said to your servants, ‘Unless your youngest brother comes down with you, you will not see my face again.’ ²⁴ Then it came about when we went up to your servant my father, we told him the words of my master. ²⁵ Our father said, ‘Go again, buy us some food.’ ²⁶ Then we said, ‘We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able to see the man’s face unless our youngest brother is with us.’

translationNotes**General Information:**

Judah continues his story to Joseph

Then you said to your servants, ‘Unless your youngest brother comes down with you, you will not see my face again.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “Then you said to your servants that unless our youngest brother comes with us, we would not see you again.” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Then you said to your servants

Judah refers to himself and his brothers as “your servants.” This is a formal way of speaking to someone with greater authority. AT: “Then you said to us, your servants” (See: [First, Second, or Third Person](#))

comes down ... go down

It was common to use the word “down” when speaking of traveling from Canaan to Egypt.

you will not see my face again

Here “face” stands for the whole person. AT: “you will not see me again” (See: [Synecdoche](#))

Then it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: [Introduction of a New Event](#))

we went up to your servant my father

It was common to use the phrase “went up” when speaking of traveling from Egypt to Canaan.

we told him the words of my master

Judah refers to Joseph as “my master.” AT: “we told him what you said, my master” (See: [First, Second, or Third Person](#))

Our father said, ‘Go again, buy us some food.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “Our father told us to go again to Egypt to buy food for us and our families.” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Then we said, ‘We cannot go down. If our youngest brother ... is with us.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “Then we said to him that we cannot go down to Egypt. We told him that if our youngest brother is with us ... is with us” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

to see the man’s face

Here “face” stands for the whole person. AT: “to see the man” (See: [Synecdoche](#))

translationWords

- [servant, slave, slavery](#)
- [word, words](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:27-29**UDB:**

²⁷ Our father replied, 'You know that my wife Rachel gave birth to two sons for me. ²⁸ One of them disappeared, and I said, "A wild animal has surely torn him to pieces." And I have not seen him since then. ²⁹ If you take this other one from me, too, and something harms him, you would cause me, an old gray-haired man, to die because of my sorrow.'

ULB:

²⁷ Your servant my father said to us, 'You know that my wife bore me two sons. ²⁸ One of them went out from me and I said, "Surely he is torn in pieces, and I have not seen him since." ²⁹ Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'

translationNotes**General Information:**

Judah continues his story to Joseph

said to us, 'You know that my wife bore me two sons. One of them went out from me and I said, "Surely he is torn in pieces, and I have not seen him since." Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'

This has a two level and three level quotation. They can be stated as indirect quotations. AT: "said to us that we know that his wife, Rachel, bore him only two sons, and that one of them went out and an animal tore him to pieces, and he has not seen him since. Then he said that if we take his other son and something bad happens to him, then we would cause him to die of sorrow." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

said to us

Here "us" does not include Joseph. (See: [Exclusive and Inclusive "We"](#))

You know

Here "You" is plural and refers to the brothers. (See: [Forms of You](#))

he is torn in pieces

This can be stated in active form. AT: "a wild animal has torn him to pieces" (See: [Active or Passive](#))

harm comes to him

Something bad happening to a person is spoken of as if “harm” were something that travels and comes to a person. (See: [Metaphor](#))

you will bring down my gray hair with sorrow to Sheol

To “bring down ... to Sheol” is way of saying they will cause him to die and go to Sheol. He uses the word “down” because it was commonly believed Sheol is somewhere underground. AT: “then you will cause me, an old man, to die of sorrow” (See: [Idiom](#))

my gray hair

This stands for Jacob and emphasizes his old age. AT: “me, an old man” (See: [Synecdoche](#))

translationWords

- [servant, slave, slavery](#)
- [Hades, Sheol](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:30-32**UDB:**

³⁰ So please listen. My father will remain alive only if his youngest son remains alive. ³¹ If he sees that the boy is not with us when we return to him, he will die. We will cause our gray-haired father to die because of his sorrow. ³² I guaranteed that the boy would return safely. I told him, ‘You can require me to do what I am promising. If I do not bring him back to you, you can say forever that I am to blame for not bringing him back to you.’

ULB:

³⁰ Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the boy’s life, ³¹ it will come about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your servant our father with sorrow to Sheol. ³² For your servant became a guarantee for the boy to my father and said, ‘If I do not bring him to you, then I will bear the guilt to my father forever.’

translationNotes**Now**

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

therefore, when I come ... sorrow to Sheol

Judah is describing to Joseph a realistic but hypothetical case of what he will expect will happen to Jacob when he returns without Benjamin. (See: [Hypothetical Situations](#))

when I come to your servant

Here “come” can be translated as “go” or “return.”

the lad is not with us

“the boy is not with us”

since his life is bound up in the boy’s life

The father saying he would die if his son died is spoken of as if their two lives were physically bound together. AT: “since he said he would die if the boy did not come back” (See: [Metaphor](#))

it will come about

Judah is speaking about a hypothetical case in the future as if it would certainly happen. (See: [Hypothetical Situations](#))

Your servants will bring down the gray hair of your servant our father with sorrow to Sheol

To “bring down ... to Sheol” is way of saying they will cause him to die and go to Sheol. He uses the word “down” because it was commonly believed Sheol is somewhere underground. AT: “And we will have caused our old father to die of sorrow” (See: [Idiom](#))

Your servants

Judah refers to himself and his brothers as “your servants.” This is a formal way of speaking to someone with greater authority. AT: “And we, your servants” or “And we” (See: [First, Second, or Third Person](#))

the gray hair of your servant our father

Here “gray hair” stands for Jacob and emphasizes his old age. AT: “our old father” (See: [Synecdoche](#))

For your servant became a guarantee for the boy to my father

The abstract noun “guarantee” can be stated with the verb “promised.” AT: “For I promised my father concerning the boy” (See: [Abstract Nouns](#))

For your servant

Judah refers to himself as “your servant.” AT: “For I, your servant” or “For I” (See: [First, Second, or Third Person](#))

then I will bear the guilt to my father

Being considered guilty is spoken of as if “guilt” were something that a person carries. AT: “then my father may blame me” (See: [Metaphor](#))

translationWords

- [servant, slave, slavery](#)
- [bind, bond, bound](#)
- [forever](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 44:33-34**UDB:**

³³ So, please let me remain here as your slave instead of my youngest brother, and let the boy return home with his other older brothers. ³⁴ I cannot return to my father if the boy is not with me! I do not want to see how miserable my father would become!”

ULB:

³³ Now therefore, please let your servant stay instead of the boy as slave to my master, and let the boy go up with his brothers. ³⁴ For how can I go up to my father if the boy is not with me? I am afraid to see the evil that would come on my father.”

translationNotes**Now**

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

let your servant

Judah refers to himself as “your servant.” This is a formal way of speaking to someone with greater authority. AT: “let me, your servant” or “let me” (See: [First, Second, or Third Person](#))

to my master

Judah refers to Joseph as “my master.” AT: “to you, my master” or “to you” (See: [First, Second, or Third Person](#))

let the boy go up

It was going to use the phrase “go up” when speaking about traveling from Egypt to Canaan.

For how can I go up to my father if the boy is not with me?

Judah uses a question to emphasize the grief he would have if Benjamin did not return home. AT: “I cannot return to my father if the boy is not with me.” (See: [Rhetorical Question](#))

I am afraid to see the evil that would come on my father

A person suffering terribly is spoken of as if “evil” were a thing that comes upon a person. AT: “I am afraid to see how much my father would suffer” (See: [Metaphor](#))

translationWords

- [servant, slave, slavery](#)
- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [fear, fears, afraid](#)
- [evil, wicked, wickedness](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 44 General Notes](#)
- [Genesis 44 translationQuestions](#)

Genesis 45 General Notes

Structure and formatting

Joseph finally reveals himself to his brothers in this chapter. This chapter forms the conclusion of the story which began in chapter 43.

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: [people of God](#), [my people](#) and [bless](#), [blessed](#), [blessing](#))

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) [save](#), [saves](#), [saved](#), [safe](#))

Links:

- [Genesis 45:01 Notes](#)

Genesis 45:1-3**UDB:**

¹ Joseph was not able to control his feelings any longer. He did not want to cry in front of his servants, so he said to them loudly, “All of you go outside!” After they went outside, there were no Egyptians there with Joseph when he told his brothers who he was. ² He cried so loudly that even the people outside heard it, and even the people in the king’s palace heard it. ³ Joseph said to his brothers, “I am Joseph! Is our father still alive?” But his brothers were not able to reply, because they were frightened because of what he said.

ULB:

¹ Then Joseph could not control himself before all the servants who stood by him. He said loudly, “Everyone must leave me.” So no servant stood by him when Joseph made himself known to his brothers. ² He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it. ³ Joseph said to his brothers, “I am Joseph. Is my father still alive?” His brothers could not answer him, for they were shocked in his presence.

translationNotes**could not control himself**

This means he could not control his emotions. It can be stated in positive form. AT: “was about to start crying”

by him

“near him”

house of Pharaoh

Here “house” stands for the people in the Pharaoh’s palace. AT: “everyone in Pharaoh’s palace” (See: [Metonymy](#))

shocked in his presence

“terrified of him”

translationWords

- [Joseph \(OT\)](#)
- [servant, slave, slavery](#)

- [Egypt, Egyptian](#)
- [house](#)
- [Pharaoh, king of Egypt](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:4-6**UDB:**

⁴ Then Joseph said to his brothers, “Come close to me!” When they came closer to him, he said, “I am your brother Joseph! I am the one you sold to traders who brought me here to Egypt! ⁵ But now, do not be distressed, and do not be angry with yourselves for having sold me as a slave. It was God who sent me here ahead of you in order to keep you from dying in the famine. ⁶ There has been a famine in this country for two years, and it will continue for five more years. During this time, no one will plow the ground, and there will be no crops to harvest.

ULB:

⁴ Then Joseph said to his brothers, “Come near to me, please.” They came near. He said, “I am Joseph your brother, whom you sold into Egypt. ⁵ Do not be grieved or angry with yourselves that you sold me here, for God sent me ahead of you to preserve life. ⁶ For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvest.

translationNotes**whom you sold into Egypt**

The meaning can be stated more explicitly. AT: “whom you sold as a slave to the trader who brought me to Egypt” (See: [Assumed Knowledge and Implicit Information](#))

Do not be grieved

“do not be upset” or “do not be distressed”

that you sold me here

The meaning can be stated more explicitly. AT: “that you sold me as a slave and sent me here to Egypt” (See: [Assumed Knowledge and Implicit Information](#))

to preserve life

Here “life” stands for the people that Joseph saved from dying during the famine. AT: “so I could save many lives” (See: [Metonymy](#))

there are still five years in which there will be neither plowing nor harvest

“there will be five more years without planting or harvesting.” Here “neither plowing nor harvest” stands for the fact that the crops still will not grow because of the famine. AT: “and the famine will last five more years” (See: [Metonymy](#))

translationWords

- [Egypt, Egyptian](#)
- [God](#)
- [year](#)
- [famine](#)
- [harvest](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:7-8**UDB:**

⁷ God sent me here ahead of you to keep you from starving, and to make sure that your descendants would survive. ⁸ Therefore, it was not you who sent me here; it was God who sent me here! He has caused me to become like a father to the king. I am in charge of everything in his palace and the governor of everyone in Egypt!

ULB:

⁷ God sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great deliverance. ⁸ So now it was not you who sent me here but God, and he has made me a father to Pharaoh, master of all his house, and ruler of all the land of Egypt.

translationNotes**to preserve you as a remnant in the earth**

“so that you and your families would not completely perish from the earth” or “to make sure your descendants would survive”

to keep you alive by a great deliverance

The abstract noun “deliverance” can be stated as “rescuing.” AT: “to keep you alive by rescuing you in a mighty way” (See: [Abstract Nouns](#))

he has made me a father to Pharaoh

Joseph advising and helping Pharaoh is spoken of as if Joseph were Pharaoh’s father. AT: “he has made me a guide to Pharaoh” or “he has made me the chief adviser to Pharaoh” (See: [Metaphor](#))

of all his house

Here “house” stands for the people who live in his palace. AT: “of all his household” or “of all his palace” (See: [Metonymy](#))

ruler of all the land of Egypt

Here “land” stands for the people. AT: “ruler over all the people of Egypt” (See: [Metonymy](#))

ruler

Here Joseph means that he is ruler in second place to Pharaoh, the king of Egypt. This understood information can be made clear. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- remnant
- ancestor, father, forefather
- Pharaoh, king of Egypt
- lord, lords, master, masters, sir, Sir, Sirs
- house
- ruler, rule
- Egypt, Egyptian

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:9-11**UDB:**

⁹ Now return to my father quickly and say to him, 'This is what your son Joseph says: "God has caused me to become the governor over the whole land of Egypt. Come down to me immediately!
¹⁰ You can live in the region of Goshen. You and your children and your grandchildren, your sheep and goats and cattle, and everything that you own, will be near me. ¹¹ Since there will be five more years of famine, I will make sure that you have food. If you do not come here, you and your family and all of your servants will starve. "'

ULB:

⁹ Hurry and go up to my father and say to him, 'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not delay. ¹⁰ You will live in the land of Goshen, and you will be near me, you and your children and your children's children, and your flocks and your herds, and all that you have. ¹¹ I will provide for you there, for there are still five years of famine, so that you do not come to poverty, you, your household, and all that you have.'"

translationNotes**go up to my father**

It was common to use the phrase "go up" when speaking about going from Egypt to Canaan. AT: "go back to my father"

say to him, 'This is what your son Joseph says, "God has ... all that you have

This is a quotation with three layers. It can be simplified to two layers. AT: "tell him that this is what I said: 'God has ... all that you have" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Come down to me

It was common to use the phrase "come down" when speaking about going from Canaan to Egypt. AT: "Come here to me"

come to poverty

This speaks about "poverty" as if it were a destination. AT: "waste away" or "starve" (See: [Metaphor](#))

translationWords

- [Goshen](#)
- [children, child](#)
- [flock, herd](#)
- [year](#)
- [famine](#)
- [household](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:12-13**UDB:**

¹² If you—and Benjamin, too—look closely at me, all of you will see that it is really I, Joseph, who am speaking to you. ¹³ Go and tell my father about how much honor I have here in Egypt. And tell him about everything else that you have seen. Bring my father down here quickly!”

ULB:

¹² Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. ¹³ You will tell my father about all my honor in Egypt and of all that you have seen. You will hurry and bring my father down here.”

translationNotes**your eyes see, and the eyes of my brother Benjamin**

The word “eyes” stands for the entire person. AT: “All of you and Benjamin can see” (See: [Synecdoche](#))

that it is my mouth that speaks to you

The word “mouth” stands for the entire person. AT: “that I, Joseph, am speaking to you” (See: [Synecdoche](#))

about all my honor in Egypt

“how the people in Egypt greatly honor me”

my father down here

It was common to use the word “down” when speaking of traveling from Canaan to Egypt. AT: “my father here to me”

translationWords

- [Benjamin](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:14-15**UDB:**

¹⁴ Then he threw his arms around his younger brother Benjamin's neck and cried. And Benjamin hugged him and cried. ¹⁵ Then he kissed his older brothers on their cheeks, and he cried. After that, his brothers started to talk with him.

ULB:

¹⁴ He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck. ¹⁵ He kissed all his brothers and wept over them. After that his brothers talked with him.

translationNotes**He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck**

"Joseph hugged his brother Benjamin, and they both wept"

He kissed all his brothers

In ancient Near East, it is common to greet a relative with a kiss. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept over them

This means Joseph was crying while he kissed them.

After that his brothers talked with him

Earlier they were too afraid to speak. Now they feel they can speak freely. The full meaning of this statement can be made explicit. AT: "After that his brothers talked freely with him" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [kiss](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:16-18**UDB:**

¹⁶ Someone went to the palace and told the news that Joseph's brothers had come. The king and all his officials were pleased. ¹⁷ The king said to Joseph, "Tell your brothers this: 'Put loads of grain on your animals and return to Canaan land. ¹⁸ Then bring your father and your families back here. I will give you the best land in Egypt, and you will have the best food in the land to eat.'

ULB:

¹⁶ The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh and his servants very much. ¹⁷ Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and go to the land of Canaan. ¹⁸ Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'

translationNotes**The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."**

This is a quotation within a quotation. It can be stated as an indirect quotation. It may also be stated in active form. AT: "Everyone in Pharaoh's palace heard that Joseph's brothers had come." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#) and [Active or Passive](#))

Pharaoh's house

This stands for Pharaoh's palace.

Say to your brothers, 'Do this: Load your animals and go to the land of Canaan. Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "Tell your brothers to load their animals and go to Canaan to get their father and families. Tell them to come here, and I will give them the best land in Egypt and the best food we have to offer" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

I will give you the good of the land of Egypt

"I will give you the best land in Egypt"

you will eat the fat of the land

The best food that a land produces is spoken of as if it were the fat portion of the land. AT: "you will eat the best food in the land" (See: [Metaphor](#))

translationWords

- Pharaoh, king of Egypt
- house
- servant, slave, slavery
- Canaan, Canaanite
- household
- Egypt, Egyptian

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:19-20**UDB:**

¹⁹ Also tell this to your brothers: 'Take some carts from Egypt to carry your children and your wives, and get them and your father and come back here quickly. ²⁰ Do not worry about bringing your possessions, because the best things in Egypt will be yours. Because of that, you will not need to bring things from Canaan.'

ULB:

¹⁹ Now you are commanded, 'Do this, take carts out of the land of Egypt for your children and for your wives. Get your father and come. ²⁰ Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'

translationNotes**General Information:**

Pharaoh continues to tell Joseph what to tell his brothers.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

you are commanded, 'Do this, take carts out of the land of Egypt for your children and for your wives. Get your father and come. Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "also tell them to take carts out of the land of Egypt for their children and wives, and to get their father and come here. They should not worry about bringing their possessions, for I will give them the best things we have in Egypt." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

you are commanded

This can be stated in active form. AT: "I also command you to tell them" or "also tell them" (See: [Active or Passive](#))

take carts out

"Carts" are wagons with two or four wheels. Animals pull the carts.

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [possess, possession](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:21-23**UDB:**

²¹ Jacob's sons did what the king commanded. Joseph gave them carts and food to eat along the way, as the king had ordered. ²² To each of them he gave new clothes, but he gave three hundred pieces of silver and five sets of new clothes to Benjamin! ²³ This is what he sent to his father: Ten male donkeys, loaded with some of the best things that came from Egypt, and ten female donkeys loaded with grain, bread, and other food for his father's trip to Egypt.

ULB:

²¹ The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave them provisions for the journey. ²² To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. ²³ For his father he sent this: ten donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and other supplies for his father for the journey.

translationNotes**gave them provisions for the journey**

“gave them what they needed for traveling”

he gave each man changes of clothing

Each man received a set of clothes except for Benjamin who received 5 sets of clothes. (See: [Assumed Knowledge and Implicit Information](#))

three hundred pieces

“300 pieces” (See: [Numbers](#))

ten donkeys ... and ten female donkeys

The donkeys were included as part of the gift. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jacob, Israel](#)
- [Joseph \(OT\)](#)
- [command, commands, commanded, commandment, commandments](#)
- [Pharaoh, king of Egypt](#)

- Benjamin
- silver
- donkey, mule
- Egypt, Egyptian
- grain
- bread

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:24-26**UDB:**

²⁴ Then he sent his brothers on their way, saying to them “Do not quarrel along the way!”

²⁵ So the brothers left Egypt and came to their father Jacob in Canaan land. ²⁶ One of them told him, “Joseph is still alive! In fact, he is the governor over all of Egypt!” Jacob was extremely astonished; he could not believe that it was true.

ULB:

²⁴ So he sent his brothers away and they left. He said to them, “See that you do not quarrel on the journey.” ²⁵ They went up out of Egypt and came to the land of Canaan, to Jacob their father. ²⁶ They told him saying “Joseph is still alive, and he is ruler over all the land of Egypt.” His heart was astonished, for he could not believe what they told him.

translationNotes**do not quarrel**

Possible meanings include 1) “do not argue” and 2) “do not become afraid”

went up out of Egypt

It was common to use the word “up” when speaking of traveling from Egypt to Canaan.

he is ruler over all the land of Egypt

Here “land of Egypt” stands for the people of Egypt. AT: “he rules all the people of Egypt” (See: [Metonymy](#))

His heart was astonished

Here “heart” stands for the whole person. AT: “and he was astonished” or “he was very surprised” (See: [Synecdoche](#))

he could not believe what they told him

“he did not accept that what they said was true”

translationWords

- [Canaan, Canaanite](#)
- [ruler, rule](#)
- [heart, hearts](#)
- [marvel, wonder, amazed, astonished](#)
- [believe, believes, believed, belief](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 45:27-28**UDB:**

²⁷ But they told him everything that Joseph had said to them, and Jacob saw the carts that Joseph had sent to carry him and his family and possessions to Egypt. Then Jacob's shock ended. ²⁸ He said, "What you have said is enough to convince me! My son Joseph is still alive, and I will go and see him before I die!"

ULB:

²⁷ They told him all the words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the spirit of Jacob their father revived. ²⁸ Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

translationNotes**They told him**

"They told Jacob"

all the words of Joseph that he had said to them

"everything that Joseph had said to them"

the spirit of Jacob their father revived

The word "spirit" stands for the whole person. AT: "Jacob their father recovered" or "Jacob their father became very excited" (See: [Synecdoche](#))

translationWords

- [word, words](#)
- [Joseph \(OT\)](#)
- [Jacob, Israel](#)
- [spirit, spirits, spiritual](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 45 General Notes](#)
- [Genesis 45 translationQuestions](#)

Genesis 46 General Notes

Special concepts in this chapter

Going to Egypt

Yahweh allowed Israel to go to Egypt. He was to trust in Yahweh and his covenant faithfulness. God continued to bless them in Egypt. (See: [trust](#), [trusts](#), [trusted](#), [trustworthy](#), [trustworthiness](#), [covenant faithfulness](#), [covenant loyalty](#), [loving kindness](#), [unfailing love](#) and [bless](#), [blessed](#), [blessing](#))

Shepherds

Because of the regular flooding of the Nile River, Egypt's economy revolved around farming more than raising animals. Therefore, the Egyptians despised the nomadic lifestyle of shepherds. Joseph's instructions permitted the Hebrew people to live separately from the Egyptians.

Links:

- [Genesis 46:01 Notes](#)

Genesis 46:1-4**UDB:**

¹ So Jacob left, taking with him all his family and possessions. When they arrived at Beersheba, he offered sacrifices to God, the one whom his father Isaac worshiped. ² That night, God called to Jacob in a vision, saying, “Jacob! Jacob!” He replied, “I am here!” ³ God said, “I am God, the one your father worshiped. Do not be afraid to go down to Egypt, because I will give you many descendants, and they will become a great nation there. ⁴ I will go down to Egypt with you, and later I will bring your descendants back to Canaan again. And Joseph will be with you when you die.”

ULB:

¹ Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac. ² God spoke to Israel in a vision at night, saying, “Jacob, Jacob.” He said, “Here I am.” ³ He said, “I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation. ⁴ I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand.”

translationNotes**went to Beersheba**

“came to Beersheba”

Here I am

“Yes, I am listening”

to go down to Egypt

It was common to use the phrase “go down” when speaking of traveling from Canaan to Egypt.

I will make you a great nation

The “you” is singular and refers to Jacob. Here Jacob refers to his descendants that will become a large nation. AT: “I will give you many descendants, and they will become a great nation” (See: [Forms of You](#) and [Metonymy](#))

into Egypt

“to Egypt”

I will surely bring you up again

The promise was made to Jacob, but the promise would be fulfilled to all of Israel's descendants. AT: "I will surely bring your descendants out of Egypt again" (See: [Forms of You](#) and [Metonymy](#))

bring you up again

It was common to use the word "up" when speaking about traveling from Egypt to Canaan.

Joseph will close your eyes with his own hand

The phrase "close you eyes with his own hand" is a way of saying that Joseph will be present when Israel dies and it will be Joseph who will close Jacob's eyelids at the time of his death. AT: "Joseph will even be present with you at the time of your death" (See: [Idiom](#))

will close your eyes

It was a custom to pull down the eyelids when a person died with their eyes open. The full meaning of this statement can be made explicit. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jacob, Israel](#)
- [Beersheba](#)
- [sacrifice, offering](#)
- [God](#)
- [Isaac](#)
- [vision](#)
- [fear, fears, afraid](#)
- [Egypt, Egyptian](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:5-7**UDB:**

⁵ So Jacob left Beersheba, and his sons took their father, their wives, and their children, in the carts that the king had sent for them to travel in. ⁶ In this way, Jacob and all his family went to Egypt. They took with them the livestock and all the other possessions that they had acquired in Canaan. ⁷ Jacob went to Egypt with all his sons, his daughters, grandsons, and granddaughters—his whole family.

ULB:

⁵ Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him. ⁶ They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him. ⁷ He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

translationNotes**rose up from**

“set out from”

in the carts

“Carts” are wagons with two or four wheels. Animals pull the carts. See how you translated “carts” in [Genesis 45:19](#).

they had accumulated

“they had acquired” or “they had gained”

He brought with him

“Jacob brought with him”

his sons' sons

“his grandsons”

his sons' daughters

“his granddaughters”

translationWords

- [Jacob, Israel](#)
- [Beersheba](#)
- [Pharaoh, king of Egypt](#)
- [livestock](#)
- [possess, possession](#)
- [Canaan, Canaanite](#)
- [Egypt, Egyptian](#)
- [descendant, descended from](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:8-11**UDB:**

⁸ This is a list of the names of the members of Jacob's family who went with him to Egypt:

Reuben, Jacob's oldest son;

⁹ Reuben's sons Hanok, Pallu, Hezron, and Carmi;

¹⁰ Simeon and his sons Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, who was the son of woman who came from the Canaanite people group;

ULB:

⁸ These were the names of the children of Israel who came to Egypt: Jacob and his sons, Reuben, Jacob's firstborn; ⁹ the sons of Reuben, Hanok, Pallu, Hezron, and Karmi; ¹⁰ the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman; ¹¹ and the sons of Levi, Gershon, Kohath, and Merari.

translationNotes**These were the names**

This refers to the names of the people that the author is about to list.

of the children of Israel

"of Israel's family members"

Hanok, Pallu, Hezron, and Karmi ... Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul ... Gershon, Kohath, and Merari

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

translationWords

- [children, child](#)
- [Jacob, Israel](#)
- [Egypt, Egyptian](#)
- [firstborn](#)
- [Reuben](#)
- [Simeon](#)
- [Canaan, Canaanite](#)
- [Levite, Levi](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:12-15**UDB:**

¹² Judah and his sons, Shelah, Perez, and Zerah (his other sons, Er, and Onan, had died in Canaan land);

the two sons of Perez: Hezron and Hamul;

¹³ Issachar and his sons Tola, Puah, Jashub, and Shimron;

¹⁴ Zebulun and his sons Sered, Elon, and Jahleel

ULB:

¹² The sons of Judah were Er, Onan, Shelah, Perez, and Zerah, (but Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul. ¹³ The sons of Issachar were Tola, Puah, Lob, and Shimron; ¹⁴ The sons of Zebulun were Sered, Elon, and Jahleel ¹⁵ These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

translationNotes**Er, Onan, Shelah**

These were the sons of Judah by his wife, Shua. See how you translated these names in [Genesis 38:3-5](#).

Perez, and Zerah

These were the sons of Judah by his daughter-in-law, Tamar. See how you translated these names in [Genesis 38:29-30](#).

Hezron ... Hamul ... Tola, Puah, Lob ... Shimron ... Sered, Elon ... Jahleel

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

Dinah

This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21](#). (See: [How to Translate Names](#))

His sons and his daughters numbered thirty-three

Here "sons" and "daughters" refer to Jacob's sons, daughters, and grandchildren related to Leah. AT: "Altogether he had 33 sons, daughters, and grandchildren" (See: [Numbers](#))

translationWords

- [son, sons](#)
- [Judah](#)
- [Issachar](#)
- [Zebulun](#)
- [Leah](#)
- [Jacob, Israel](#)
- [Paddan Aram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:16-18**UDB:**

¹⁶ Gad and his sons Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli;

¹⁷ Asher and his sons Imnah, Ishvah, Ishvi, and Beriah; and their sister Serah;

Beriah's sons: Heber and Malkiel;

ULB:

¹⁶ The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. ¹⁷ The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel ¹⁸ These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

translationNotes

Zephon ... Haggi, Shuni ... Ezbon, Eri, Arodi ... Areli ... Imnah ... Ishvah, Ishvi ... Beriah ... Heber ... Malkiel

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

Serah

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

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24](#). (See: [How to Translate Names](#))

These sons she bore to Jacob—sixteen in all

This refers to 16 children, grandchildren, and great-grandchildren that were related to Zilpah. (See: [Numbers](#))

translationWords

- [Gad](#)
- [Asher](#)
- [Laban](#)
- [Leah](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:19-22**UDB:**

¹⁹ Joseph and Benjamin, the sons of Jacob’s wife Rachel;

²⁰ (Ephraim and Manasseh were Joseph’s two sons. They did not go down to Egypt because they had been born in Egypt. They were sons of Asenath, the daughter of On, who was the priest in the temple in the city of On.)

²¹ Benjamin and his sons Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard;

ULB:

¹⁹ The sons of Jacob’s wife Rachel were Joseph and Benjamin. ²⁰ In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On. ²¹ The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. ²² These were the sons of Rachel who were born to Jacob—fourteen in all.

translationNotes**Asenath**

“Asenath” is the name of the woman whom Pharaoh gave to Joseph as his wife. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

Potiphera

“Potiphera” is the father of Asenath. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

priest of On

On is a city, also called Heliopolis, which was “the City of the Sun” and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45](#). (See: [How to Translate Names](#))

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard

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

fourteen in all

This refers to the 14 sons and grandsons related to Rachel. (See: [Numbers](#))

translationWords

- [Jacob, Israel](#)
- [Rachel](#)
- [Joseph \(OT\)](#)
- [Benjamin](#)
- [Egypt, Egyptian](#)
- [Manasseh](#)
- [Ephraim](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:23-25**UDB:**

²³ Dan and his son Hushim;

²⁴ Naphtali and his sons Jahziel, Guni, Jezer, and Shillem.

ULB:

²³ The son of Dan was Hushim. ²⁴ The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem. ²⁵ These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

translationNotes**Hushim ... Jahziel, Guni, Jezer ... Shillem**

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

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29](#). (See: [How to Translate Names](#))

seven in all

This refers to the 7 children and grandchildren related to Bilhah. (See: [Numbers](#))

translationWords

- [Dan](#)
- [Naphtali](#)
- [Laban](#)
- [Rachel](#)
- [Jacob, Israel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:26-27**UDB:**

²⁶ Altogether there were sixty-six descendants of Jacob who went to Egypt with him. That number does not include his sons' wives. ²⁷ Including Jacob and Joseph and Joseph's two sons who were born in Egypt, there were seventy members of Jacob's family when they were all there in Egypt.

ULB:

²⁶ All those who went to Egypt with Jacob, who were his descendants, not counting Jacob's sons' wives, were sixty-six in all. ²⁷ With the two sons of Joseph who were born to him in Egypt, the members of his family who went to Egypt were seventy in all.

translationNotes**sixty-six**

“66” (See: [Numbers](#))

seventy

“70” (See: [Numbers](#))

translationWords

- [Jacob, Israel](#)
- [Egypt, Egyptian](#)
- [descendant, descended from](#)
- [Joseph \(OT\)](#)
- [house](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:28-30**UDB:**

²⁸ Jacob sent Judah to go ahead of the rest of them to talk with Joseph and to ask for directions on how to travel to Goshen. Then Judah returned to the rest of his family and they all traveled to the region of Goshen. When they arrived there, ²⁹ Joseph got his chariot ready and went to Goshen to meet his father. When Joseph arrived, he threw his arms around his father's neck and cried for a long time. ³⁰ Jacob said to Joseph, "I have seen you, and now I know that you are still alive! So I am ready to die."

ULB:

²⁸ Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen. ²⁹ Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time. ³⁰ Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

translationNotes**to show the way before him to Goshen**

"to show them the way to Goshen"

Joseph prepared his chariot and went up

Here "Joseph" stands for his servants. AT: "Joseph's servants prepared his chariot and Joseph went up" (See: [Metonymy](#))

went up to meet Israel

The phrase "went up" is used because Joseph is traveling to a higher elevation to meet his father. AT: "went to meet Israel"

hugged his neck, and wept on his neck a long time

"put his arms around his father, and wept for a long time"

Now let me die

"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive

Here “face” stands for the entire person. Jacob was expressing joy at seeing Joseph. AT: “since I have seen you alive again” (See: [Synecdoche](#))

translationWords

- [Jacob, Israel](#)
- [Judah](#)
- [Joseph \(OT\)](#)
- [Goshen](#)
- [chariot](#)
- [life, live, lived, lives, living, alive](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:31-32**UDB:**

³¹ Then Joseph said to his brothers and to the rest of his father's family, "I will go to the king and say to him, 'My brothers and my father and the rest of his family, who were living in Canaan land, have all come to me. ³² The men are all shepherds. They take care of their livestock, and they have brought with them their sheep, goats, and cattle, and everything else that they own.'

ULB:

³¹ Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me. ³² The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have.'

translationNotes**his father's house**

Here "house" stands for his family. AT: "his father's family" or "his father's household" (See: [Metonymy](#))

I will go up and tell Pharaoh

It was common to use the phrase "go up" when referring to someone going to speak with someone with greater authority. AT: "I will go tell Pharaoh"

tell Pharaoh, saying, 'My brothers ... all that they have.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "tell Pharaoh that my brothers ... all that they have" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

translationWords

- ancestor, father, forefather
- house
- Pharaoh, king of Egypt
- Canaan, Canaanite
- shepherd, to shepherd
- livestock
- flock, herd

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
- [Genesis 46 translationQuestions](#)

Genesis 46:33-34

UDB:

³³ When the king summons you and asks, ‘What work do you do?’ ³⁴ answer by saying, ‘From the time when we were young, we have taken care of livestock, just as our ancestors did.’ If you tell him that, he will let you live in the region of Goshen.” Joseph told them to say that because the people of Egypt despised shepherds.

ULB:

³³ It will come about, when Pharaoh calls you and asks, ‘What is your occupation?’ ³⁴ that you should say, ‘Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.’ Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians.”

translationNotes

It will come about

This phrase is used here to mark an important event that is about to happen in the story. If your language has a way for doing this, you could consider using it here.

asks, ‘What is your occupation?’ that you should say

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “asks you about what kind of work you do, you should say” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

you should say, ‘Your servants have ... both we, and our forefathers.’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “you should say that you have ... both you and your forefathers” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Your servants

Joseph’s family are to refer to themselves as “your servants” when they speak to Pharaoh. This is a formal way of speaking to someone with greater authority. It can be stated in the first person. AT: “We, your servants” (See: [First, Second, or Third Person](#))

every shepherd is an abomination to the Egyptians

The abstract noun “abomination” can be translated with the adjective “disgusting.” AT: “Egyptians think shepherds are disgusting” (See: [Abstract Nouns](#))

translationWords

- [Pharaoh, king of Egypt](#)
- [ancestor, father, forefather](#)
- [shepherd, to shepherd](#)
- [abomination, abominable](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 46 General Notes](#)
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Genesis 47 General Notes

Special concepts in this chapter

Abrahamic covenant

Part of the Abrahamic covenant was that Yahweh would bless those who bless Abraham's descendants. Since Pharaoh cared for the Hebrew people, Yahweh blessed the Egyptians while the Hebrew people lived in Egypt. The Hebrew people also multiplied greatly as this covenant promised. (See: [covenant](#), [covenants](#), [bless](#), [blessed](#), [blessing](#) and [promise](#), [promises](#), [promised](#))

Jacob was not buried in Egypt

In the ancient Near east, a person was typically buried in their hometown. Since Egypt was not the Israelites' home, Jacob did not wish to be buried in Egypt. This was a lesson to the Israelites that Canaan was their true home, the promised land. (See: [Promised Land](#))

Links:

- [Genesis 47:01 Notes](#)

Genesis 47:1

UDB:

¹⁻² Joseph chose five of his brothers to go with him to talk to the king. He introduced them to the king, and then he said, “My father and my brothers have come from Canaan land. They have brought all their sheep, goats, cattle, and everything else that they own, and they are living now in region of Goshen.”

ULB:

¹ Then Joseph went in and told Pharaoh, “My father and my brothers, their flocks, their herds, and all that they own, have arrived from the land of Canaan. See, they are in the land of Goshen.” ² He took five of his brothers and introduced them to Pharaoh.

translationNotes

He took five of his brothers

The UDB reorders the event with Pharaoh chronologically, whereas the ULB lists the events as the author wrote it. (See: [Order of Events](#))

translationWords

- [Joseph \(OT\)](#)
- [Pharaoh, king of Egypt](#)
- [ancestor, father, forefather](#)
- [brother, brothers](#)
- [flock, herd](#)
- [Canaan, Canaanite](#)
- [Goshen](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:3-4**UDB:**

³ The king asked the brothers, “What work do you do?” They replied to the king, “We are shepherds, just as our ancestors were.” ⁴ They also said to him, “We have come here to live for a while in this land, because the famine is very severe in Canaan, and our animals have no pasture there. So now, please let us live in the region of Goshen.”

ULB:

³ Pharaoh said to his brothers, “What is your occupation?” They said to Pharaoh, “Your servants are shepherds, as our ancestors.” ⁴ Then they said to Pharaoh, “We come as temporary residents in the land. There is no pasture for your servants’ flocks, because the famine is severe in the land of Canaan. So now, please let your servants live in the land of Goshen.”

translationNotes**Your servants are shepherds**

“Your servants shepherd flocks”

Your servants

Joseph’s brothers refer to themselves as “your servants.” This is a formal way of speaking to someone with more authority. This can be stated in first person. AT: “We, your servants” or “We” (See: [First, Second, or Third Person](#))

as our ancestors

“both we and our forefathers” or “both we and our ancestors”

We come as temporary residents in the land

“We have come to stay for a while in Egypt”

There is no pasture

“There is no grass to eat”

now

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

translationWords

- [servant, slave, slavery](#)
- [shepherd, to shepherd](#)
- [ancestor, father, forefather](#)
- [famine](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:5-6

UDB:

⁵ The king said to Joseph, "So your father and brothers have come to you. ⁶ They can live wherever you want in all of of Egypt. Give your father and your brothers the best part of the land. They can live in Goshen. And if you know that any of them have any special ability to work with livestock, have them be in charge of my own livestock, too."

ULB:

⁵ Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. ⁶ The land of Egypt is before you. Settle your father and your brothers in the best region, the land of Goshen. If you know any capable men among them, put them in charge of my livestock."

translationNotes

The land of Egypt is before you

"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen

"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them

It is implied that they are capable of taking care of animals. AT: "If you know of any men among them who have great skill taking care of animals" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Pharaoh, king of Egypt](#)
- [Egypt, Egyptian](#)
- [Goshen](#)
- [livestock](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:7-10**UDB:**

⁷ Then Joseph brought his father Jacob into the palace and introduced him to the king. Jacob asked God to bless the king. ⁸ Then the king asked Jacob, “How old are you?” ⁹ Jacob replied, “I have been traveling around for 130 years. I have not lived as long as my ancestors, but my life has been full of troubles.” ¹⁰ Then Jacob again asked God to bless the king and left him.

ULB:

⁷ Then Joseph brought in Jacob his father and presented him to Pharaoh. Jacob blessed Pharaoh. ⁸ Pharaoh said to Jacob, “How long have you lived?” ⁹ Jacob said to Pharaoh, “The years of my travels are a hundred and thirty. The years of my life have been few and painful. They have not been as long as those of my ancestors.” ¹⁰ Then Jacob blessed Pharaoh and went out from his presence.

translationNotes**Jacob blessed Pharaoh**

Here “blessed” means to express a desire for positive and beneficial things to happen to that person.

How long have you lived?

“How old are you?”

The years of my travels are a hundred and thirty

The phrase “years of my travels” refers to how long he has lived on the earth traveling from one place to another. AT: “I have traveled on the earth for 130 years” (See: [Numbers](#))

The years of my life have been few ... not been as long as those of my ancestors

Jacob means his life is short compared to the lives of Abraham and Isaac.

painful

Jacob has experienced much pain and trouble during his life.

translationWords

- [Jacob, Israel](#)
- [bless, blessed, blessing](#)
- [year](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:11-12

UDB:

¹¹ That is how Joseph enabled his father and brothers to start living in Egypt. As the king had commanded, he gave them property in the best part of the land, in Goshen, which is now called Rameses. ¹² Joseph also provided food for all his father's family. The amounts that he gave them were according to how many children each of them had.

ULB:

¹¹ Then Joseph settled his father and his brothers. He gave them a territory in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹² Joseph provided food for his father, his brothers, and all his father's household, according the number of their dependents.

translationNotes

Then Joseph settled his father and his brothers

"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses

This is another name for the land of Goshen. (See: [How to Translate Names](#))

according the number of their dependents

Here, the word "dependents" means the small children in the family. AT: "according to how many small children were in their families"

translationWords

- [Joseph \(OT\)](#)
- [Egypt, Egyptian](#)
- [Pharaoh, king of Egypt](#)
- [command, commands, commanded, commandment, commandments](#)
- [household](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:13-14**UDB:**

¹³ There was no food growing in the whole country because the famine was very severe. The people of Egypt and Canaan became weak because they did not have enough food to eat. ¹⁴ Joseph received all the money that the people in Egypt and Canaan paid for the grain he sold them, and he brought it to the king's palace.

ULB:

¹³ Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of Canaan wasted away because of the famine. ¹⁴ Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to Pharaoh's palace.

translationNotes**Now**

This word is used here to mark a break in the main storyline. Here the author starts to tell a new part of the story.

The land of Egypt and the land of Canaan

This refers to the people living in these lands. AT: "The people of Egypt and the people of Canaan" (See: [Metonymy](#))

wasted away

"became thin and weak"

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants

"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought

Most likely Joseph ordered his servants to gather and bring the money. (See: [Metonymy](#))

translationWords

- [famine](#)
- [Canaan, Canaanite](#)
- [grain](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:15-17**UDB:**

¹⁵ When the people of Egypt and Canaan had spent all their money for grain, they all kept coming to Joseph and saying, “Please give us some food! If you do not give us grain, we will die! We have used all our money to buy food, and we have no money left!” ¹⁶ Joseph replied, “Since your money is all gone, bring me your livestock. If you do that, I will sell you food in exchange for your livestock.” ¹⁷ So they brought their livestock to Joseph. He gave them food in exchange for their horses, their sheep and goats, their cattle, and their donkeys.

ULB:

¹⁵ When all the money of the lands of Egypt and Canaan was spent, all the Egyptians came to Joseph saying, “Give us food! Why should we die in your presence because our money is gone?” ¹⁶ Joseph said, “If your money is gone, bring your livestock and I will give you food in exchange for your livestock.” ¹⁷ So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses, for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their livestock that year.

translationNotes**When all the money of the lands of Egypt and Canaan was spent**

Here “lands” stands for the people who live in the lands. This can be stated in active form. AT: “When the people of Egypt and Canaan used up all their money” (See: [Metonymy](#) and [Active or Passive](#))

of the lands of Egypt and Canaan

“from the land of Egypt and from the land of Canaan”

Why should we die in your presence because our money is gone?

The people used a question to emphasize how desperate they are to buy food. This question can be translated as a statement. AT: “Please, do not let us die because we have used up all of our money!” (See: [Rhetorical Question](#))

He fed them with bread

Here “bread” stands for food in general. AT: “He gave them food” or “He provided them with food” (See: [Synecdoche](#))

translationWords

- [Egypt, Egyptian](#)
- [Canaan, Canaanite](#)
- [livestock](#)
- [horse](#)
- [flock, herd](#)
- [donkey, mule](#)
- [bread](#)
- [year](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:18-19**UDB:**

¹⁸ When that year was ended, the next year they came to him and said, "We cannot hide this from you: We have no more money, and now all our cattle belong to you. We have only our bodies and our land to give to you. We have nothing else left. ¹⁹ If you do not give us some food, we will die! If you do not give us seeds, our fields will become useless. Buy us and our land in exchange for food. Then we will be the king's slaves, and he will own the land. Give us seeds so that we can plant and grow food, in order that we will not die, and in order that our land will not become like a desert."

ULB:

¹⁸ When that year was ended, they came to him the next year and said to him, "We will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is nothing left in the sight of my master, except our bodies and our land. ¹⁹ Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become desolate."

translationNotes**they came to him**

"the people came to Joseph"

We will not hide from my master

The people refer to Joseph as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in second person. AT: "We will not hide from you, our master" or "We will not hide from you" (See: [First, Second, or Third Person](#))

There is nothing left in the sight of my master

Here "sight" stands for Joseph himself. AT: "We have nothing left to give you, our master" (See: [Metonymy](#))

Why should we die before your eyes, both we and our land?

The word "eyes" refers to Joseph's sight. The people use a question to emphasize how desperate they are to buy food. This question can be translated as a statement. AT: "Please do not just watch as we die and our land is ruined!" (See: [Metonymy](#) and [Rhetorical Question](#))

Why should we die ... both we and our land

The land becomes useless and ruined because there is no seed to plant; thus it is spoken of as if the land would die. (See: [Metaphor](#))

translationWords

- [lord, lords, master, masters, sir, Sir, Sirs](#)
- [flock, herd](#)
- [servant, slave, slavery](#)
- [Pharaoh, king of Egypt](#)
- [desolate, desolation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:20-22**UDB:**

²⁰ So Joseph bought all the farms in Egypt for the king. The people of Egypt each sold their land to him because the famine was very severe and they had no other way to buy food. So all the farms became the king's farms. ²¹ As a result, Joseph caused all the people from one border of the country to the other to become the king's slaves. ²² But he did not buy the priests' land, because they received their food from the king regularly. That is the reason they did not sell their land to him.

ULB:

²⁰ So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the famine was very severe. In this way, the land became Pharaoh's. ²¹ As for the people, he made them slaves from one end of Egypt's border to the other end. ²² It was only the land of the priests that Joseph did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh gave them. Therefore they did not sell their land.

translationNotes**In this way, the land became Pharaoh's**

"So the land became Pharaoh's"

It was only the land of the priests that Joseph did not buy

"But he did not buy the land of the priests"

the priests were given an allowance

An "allowance" is an amount of money or food that someone regularly gives to another person. This can be stated in active form. AT: "Pharaoh gave the priests a certain amount of food each day" (See: [Active or Passive](#))

They ate from the allotment which Pharaoh gave them

"They ate from what Pharaoh gave them"

translationWords

- [Egypt, Egyptian](#)
- [Pharaoh, king of Egypt](#)

- [famine](#)
- [servant, slave, slavery](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:23-24**UDB:**

²³ Joseph said to the people, "Listen to me! Today I have bought you and your land for the king. So here are seeds for you so that you can plant them in the ground. ²⁴ But when you harvest the crop, you must give one-fifth of the crop to the king. The rest of the crop you can keep to be seed to plant in the fields and to be food for you and your children and for everyone else in your household to eat."

ULB:

²³ Then Joseph said to the people, "See, I have bought you and your land today for Pharaoh. Now here is seed for you, and you will plant the land. ²⁴ At the harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for food for your households and your children."

translationNotes**and you will plant**

"that you might sow"

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own

The word "fifth" is a fraction. AT: "At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own" (See: [Fractions](#))

for food for your households and your children

You can state clearly the understood information. AT: "for food for your households and for food for your children" (See: [Ellipsis](#))

translationWords

- [harvest](#)
- [household](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:25-26**UDB:**

²⁵ They replied, “You have saved our lives! We want you to be pleased with us. And we will be the king’s slaves.”

²⁶ So Joseph made a law about all the land in Egypt, stating that one-fifth of the crops that are harvested belongs to the king. That law still exists. Only the land that belonged to the priests did not become the king’s land.

ULB:

²⁵ They said, “You have saved our lives. May we find favor in your eyes. We will be Pharaoh’s servants.” ²⁶ So Joseph made it a statute which is in effect in the land of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become Pharaoh’s.

translationNotes**May we find favor in your eyes**

The phrase “find favor” is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. AT: “May you be pleased with us” (See: [Idiom](#) and [Metaphor](#))

in the land of Egypt

“over the land of Egypt” or “throughout the land of Egypt”

to this day

This means to the time that the author was writing this.

one-fifth

See how you translated “a fifth” in [Genesis 47:24](#).

translationWords

- [save, saves, saved, safe](#)
- [favor, favors, favorable, favoritism](#)
- [Pharaoh, king of Egypt](#)
- [servant, slave, slavery](#)
- [statute, statutes](#)

- [Egypt, Egyptian](#)
- [priest, priests, priesthood](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:27-28**UDB:**

²⁷ Jacob and his family started to live in Egypt, in the region of Goshen. They acquired property there. Many children were born to them there. As a result, their population increased greatly.

²⁸ Jacob lived in Egypt seventeen years. Altogether he lived 147 years.

ULB:

²⁷ So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They were fruitful and multiplied greatly. ²⁸ Jacob lived in the land of Egypt seventeen years, so the years of Jacob's life were one hundred forty-seven years.

translationNotes**They were fruitful and multiplied greatly**

The word “multiplied” explains how they were “fruitful.” AT: “They had very many children” (See: [Doublet](#))

were fruitful

Here “fruitful” means to prosper or to have children. (See: [Idiom](#))

seventeen years

“17 years” (See: [Numbers](#))

so the years of Jacob's life were one hundred forty-seven years

“so Jacob lived to be 147 years old” (See: [Numbers](#))

translationWords

- [Jacob, Israel](#)
- [Goshen](#)
- [possess, possession](#)
- [fruit, fruitful](#)
- [multiply](#)
- [year](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 47:29-31**UDB:**

²⁹ When it was almost time for him to die, he summoned his son Joseph and said to him, "If I have pleased you, put your hand between my thighs to solemnly promise that you will be faithful to me as your father and do what I am now trusting you to do: When I die, do not bury me here in Egypt. ³⁰ Instead, when I die and join my ancestors who have died previously, take my body out of Egypt, and bury it in Canaan where they are buried." Joseph replied, "I will do what you have said." ³¹ Jacob said, "Swear to me that you will do it!" So Joseph swore to do it. Then Jacob bowed down as he worshiped God, near the head of his bed.

ULB:

²⁹ When the time approached for Israel to die, he called his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and show me faithfulness and trustworthiness. Please do not bury me in Egypt. ³⁰ When I sleep with my fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do as you have said." ³¹ Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the head of his bed.

translationNotes**When the time approached for Israel to die**

This speaks about time as if it travels and comes to a place. AT: "When it was almost time for Israel to die" (See: [Metaphor](#))

If now I have found favor in your eyes

Here "eyes" is a metonym for sight, and "sight" stands for thoughts or opinions. AT: "If I have found favor with you" or "If I have pleased you" (See: [Metonymy](#) and [Metaphor](#))

now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

found favor

This means that someone is approved of by someone else. (See: [Idiom](#))

put your hand under my thigh

This act is a sign of making a serious promise. See how you translated this in [Genesis 24:2](#). (See: [Symbolic Action](#))

show me faithfulness and trustworthiness

The abstract nouns “faithfulness” and “trustworthiness” can be translated as adjectives. AT: “treat me in a faithful and trustworthy manner” (See: [Abstract Nouns](#))

Please do not bury me in Egypt

The word “please” adds emphasis to this request.

When I sleep with my fathers

Here “sleep” is a polite way to refer to dying. AT: “When I die and join my family members who died before me” (See: [Euphemism](#))

Swear to me

“Promise me” or “Make an oath to me”

swore to him

“promised him” or “made an oath to him”

translationWords

- [Jacob, Israel](#)
- [faithful, faithfulness](#)
- [trust, trusts, trusted, trustworthy, trustworthiness](#)
- [bury, buried, burial](#)
- [ancestor, father, forefather](#)
- [oath, swear, swear by](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 47 General Notes](#)
- [Genesis 47 translationQuestions](#)

Genesis 48 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 48:15-16, 20, which are important quotations.

Special concepts in this chapter

Blessing

The blessing of Jacob is given to Joseph, and his sons Manasseh and Ephraim. It is probably distinct from inheriting the promises Yahweh gave to Abraham because Scripture talks about all of Israel's descendants inheriting those promises. (See: [bless](#), [blessed](#), [blessing](#), [inherit](#), [inheritance](#), [heritage](#), [heir](#) and [promise](#), [promises](#), [promised](#))

Links:

- [Genesis 48:01 Notes](#)

Genesis 48:1-2**UDB:**

¹ Some time after this, someone told Joseph, “Your father is ill.” When Joseph heard that, he took his two sons, Manasseh and Ephraim, to see his father. ² When someone told Jacob, “Look, your son Joseph has come to see you!” Jacob, also called Israel, made an effort and sat up on the bed, even though it was difficult for him to do that.

ULB:

¹ It came about after these things, that one said to Joseph, “Look, your father is sick.” So he took with him his two sons, Manasseh and Ephraim. ² When Jacob was told, “Look, your son Joseph has arrived to see you,” Israel gathered strength and sat up in bed.

translationNotes**It came about**

This phrase is used here to mark the beginning of a new part of the story. (See: [Introduction of a New Event](#))

one said to Joseph

“someone said to Joseph”

Look, your father

“Listen, your father.” Here the word “look” is used to get Joseph’s attention.

So he took

“So Joseph took”

When Jacob was told

This can be stated in active form. AT: “When someone told Jacob” (See: [Active or Passive](#))

your son Joseph has arrived to see you

“your son Joseph has come to you”

Israel gathered strength and sat up in bed

Here the author speaks of Israel struggling to sit up in bed as if he were gathering “strength” as someone gathers actual things. AT: “Israel made a great effort to sit up in bed” or “Israel struggled as he sat up in bed” (See: [Metaphor](#))

translationWords

- [Joseph \(OT\)](#)
- [Manasseh](#)
- [Ephraim](#)
- [Jacob, Israel](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:3-4**UDB:**

³ He said to Joseph, "When I was at Luz in the land of Canaan, God Almighty appeared to me. He blessed me ⁴ and said to me, 'I am going to enable you to become the father of many children. You will have many descendants, and they will become many people groups. And I will give this land to your descendants to possess forever.'

ULB:

³ Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan. He blessed me ⁴ and said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

translationNotes**Luz**

This is the name of a city. See how you translated the name of this city in [Genesis 28:19](#). (See: [How to Translate Names](#))

in the land of Canaan. He blessed me and said to me

This can be translated with the new sentence starting in a different place. AT: "in the land of Canaan, and he blessed me. And he said to me"

blessed

This refers to God pronouncing a formal blessing on someone.

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession." (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Behold

God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you

The phrase “multiply you” explains how God would make Jacob “fruitful.” AT: “I will give you very many descendants” (See: [Doublet](#) and [Idiom](#))

I will make of you an assembly of nations

Here “you” refers to Jacob, but it stands for Jacob’s descendants. AT: “I will make your descendants into many nations” (See: [Metonymy](#))

an everlasting possession

“a permanent possession”

translationWords

- [God](#)
- [Almighty](#)
- [Canaan, Canaanite](#)
- [bless, blessed, blessing](#)
- [fruit, fruitful](#)
- [multiply](#)
- [assembly, assemble](#)
- [nation](#)
- [descendant, descended from](#)
- [everlasting, eternal, eternity](#)
- [possess, possession](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:5-7**UDB:**

⁵ And now I will consider that your two sons, who were born to you here in Egypt before I came here, belong to me. Ephraim and Manasseh will be my sons, and they will inherit my possessions, just like my sons Reuben and Simeon and the others will. ⁶ If you later become the father of any more children, they will not be considered to be my children, but instead as my grandchildren. They will receive as part of what they inherit some of the same land that is in the territory that their brothers will inherit. ⁷ Many years ago, as I was returning from Paddan Aram, your mother Rachel sadly died in the land of Canaan, while we were still traveling, not far from the town of Ephrath. So I buried her body there alongside the road to Ephrath” (which is now called Bethlehem).

ULB:

⁵ Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. ⁶ The children you have after them will be yours; they will be listed under the names of their brothers in their inheritance. ⁷ But as for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to Ephrath” (that is, Bethlehem).

translationNotes**Now**

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

Ephraim and Manasseh will be mine

Ephraim and Manasseh each will receive a portion of land just like Joseph’s brothers.

they will be listed under the names of their brothers in their inheritance

Possible meanings are 1)the rest of Joseph’s children would inherit land as part of the tribes of Ephraim and Manasseh or 2) Joseph will be given separate land from Ephraim and Manasseh and Joseph’s other children will inherit that land. AT: “as for their inheritance, you will list them under the names of their brothers”

Ephrath

This is another name for the town of Bethlehem. See how you translated the name of this city in [Genesis 35:16](#).

(that is, Bethlehem)

The author is giving background information. (See: [Background Information](#))

translationWords

- Egypt, Egyptian
- Ephraim
- Manasseh
- Reuben
- Simeon
- inherit, inheritance, heritage, heir
- Paddan Aram
- Rachel
- Canaan, Canaanite
- bury, buried, burial
- Bethlehem, Ephrathah

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:8-10**UDB:**

⁸ When Jacob saw Joseph's sons, he asked, "Who are these boys?" ⁹ Joseph replied to his father, "They are the sons that God has given to me here in Egypt." Jacob said, "Bring them close to me so that I can bless them." ¹⁰ Jacob was almost blind because he was very old. He could not see well. So Joseph brought his sons close to his father, and Jacob kissed them and hugged them.

ULB:

⁸ When Israel saw Joseph's sons, he said, "Whose are these?" ⁹ Joseph said to his father, "They are my sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them." ¹⁰ Now Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him, and he kissed them and embraced them.

translationNotes**Whose are these?**

"Whose sons are these?"

bless

A father would often pronounce a formal blessing on his children or grandchildren.

Now Israel's eyes ... could not see

The word "Now" is used here to mark a change from the story to background information about Israel. (See: [Background Information](#))

he kissed them

"Israel kissed them"

translationWords

- [Jacob, Israel](#)
- [Joseph \(OT\)](#)
- [bless, blessed, blessing](#)
- [kiss](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:11-13**UDB:**

¹¹ Jacob said to Joseph, “I did not expect to see your face again, but look at this! God has allowed me to see you, and he has allowed me to see your children, too!”

¹² Joseph took the boys from Jacob’s knees. Then he bowed down with his face to the ground. ¹³ Then Joseph took both of the boys, putting Ephraim on his right side toward Jacob’s left hand, and putting Manasseh on his left side toward Jacob’s right hand, and brought them close to Jacob.

ULB:

¹¹ Israel said to Joseph, “I never expected to see your face again, but God has even allowed me to see your children.” ¹² Joseph brought them out from between Israel’s knees, and then he bowed with his face to the earth. ¹³ Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them close to him.

translationNotes**to see your face again**

Here “face” stands for the whole person. AT: “to see you again” (See: [Synecdoche](#))

between Israel’s knees

When Joseph placed his sons on Israel’s lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob. (See: [Symbolic Action](#))

then he bowed with his face to the earth

Joseph bowed down to show honor to his father. (See: [Symbolic Action](#))

Manasseh in his left hand toward Israel’s right hand

Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing. (See: [Symbolic Action](#))

translationWords

- [bow, bow down](#)
- [right hand](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:14-16**UDB:**

¹⁴ But Jacob did not do what Joseph wanted him to do. Instead, he reached out his right hand and put it on Ephraim's head, even though he was the younger son. He crossed his arms and put his left hand on Manasseh's head, even though Manasseh was the older son. ¹⁵ Then he blessed Joseph and his sons, saying, "My grandfather Abraham and my father Isaac conducted their lives as God desired, and to this very day God has led me and taken care of me as a shepherd leads and cares for his sheep. ¹⁶ The angel whom he sent has kept me from being harmed in any way.

I pray that God will bless these boys.

I pray that people will think about me and my ancestors, Abraham and Isaac, because of what God does for them.

I pray that they will have many descendants who will live all over the earth."

ULB:

¹⁴ Israel reached out with his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn. ¹⁵ Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,
the God who has cared for me to this day,

¹⁶ the angel who has protected me from all harm, may he bless these boys.

May my name be named in them, and the name of my fathers Abraham and Isaac.

May they grow into a multitude on the earth."

translationNotes**his right hand and laid it upon Ephraim's head**

Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing. (See: [Symbolic Action](#))

Israel blessed Joseph

Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here. (See: [Synecdoche](#))

The God before whom my fathers Abraham and Isaac walked

Serving God is spoken of as if it were walking before God. AT: "The God who my grandfather Abraham and father Isaac served" (See: [Metaphor](#))

who has cared for me

God has taken care of Israel like a shepherd takes care of his sheep. AT: “who has cared for me like a shepherd cares for his animals” (See: [Assumed Knowledge and Implicit Information](#))

the angel

Possible meanings are 1) this refers to the angel that God sent to protect Jacob or 2) this refers to God who appeared in angel form to protect Jacob.

protected me

“delivered me”

May my name be named in them, and the name of my fathers Abraham and Isaac

Here “name” stands for the person. The phrase “my name be named in them” is an idiom that means a person is remembered because of another person. This can be stated in active form. AT: “May people remember Abraham, Isaac, and me because of Ephraim and Manasseh” (See: [Metonymy and Idiom](#) and [Active or Passive](#))

May they grow into a multitude on the earth

Here “they” refers to Ephraim and Manasseh, but it stands for their descendants. AT: “May they have many descendants who will live all over the earth” (See: [Metonymy](#))

translationWords

- [Jacob, Israel](#)
- [right hand](#)
- [Ephraim](#)
- [Manasseh](#)
- [firstborn](#)
- [bless, blessed, blessing](#)
- [God](#)
- [ancestor, father, forefather](#)
- [Abraham, Abram](#)
- [Isaac](#)
- [walk, walks, walked, walking](#)
- [angel, angels, archangel](#)
- [name, names, named](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:17-18**UDB:**

¹⁷ When Joseph saw that his father had placed his right hand on Ephraim's head and not on Manasseh's head, he was distressed. So he took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ Joseph said to him, "My father, that is not right! The one on whom you put your left hand is my older son. Put your right hand on his head."

ULB:

¹⁷ When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took his father's hand to move it from Ephraim's head to Manasseh's head. ¹⁸ Joseph said to his father, "Not so, my father; for this is the firstborn. Put your right hand upon his head."

translationNotes**Put your right hand upon his head**

The right hand was the sign of the greater blessing which the oldest son was supposed to receive. (See: [Symbolic Action](#))

translationWords

- [Joseph \(OT\)](#)
- [right hand](#)
- [Ephraim](#)
- [Manasseh](#)
- [firstborn](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:19-20**UDB:**

¹⁹ But his father refused, saying, “I know that, my son; I know what I am doing. Manasseh’s descendants will also become a people group, and they will become important. But his younger brother’s descendants will become greater than his will. His descendants will become many nations.” ²⁰ So he blessed them both on that day, saying, “The people in Israel will use your names when they bless people. They will say, ‘We pray that God will help you as he helped Ephraim and Manasseh.’” In that way, Jacob said that Ephraim would become more important than Manasseh.

ULB:

¹⁹ His father refused and said, “I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother will be greater than he, and his descendants will become a multitude of nations.” ²⁰ Israel blessed them that day with these words,

”The people of Israel will pronounce blessings by your names saying,
‘May God make you like Ephraim and like Manasseh.’”

In this way, Israel put Ephraim before Manasseh.

translationNotes**He also will become a people, and he also will be great**

Here “He” refers to Manasseh, but it stands for his descendants. AT: “Your older son will have many descendants, and they will become a great people” (See: [Metonymy](#))

that day with these words

“that day, saying”

The people of Israel will pronounce blessings by your names saying

“The people of Israel will speak your names when they are blessing others”

by your names saying, ‘May God make you like Ephraim and like Manasseh’

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: “by your names. They will ask God to make others like Ephraim and like Manasseh” (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

like Ephraim and like Manasseh

Israel saying Ephraim's name first is another way he indicates that Ephraim will be greater than Manasseh.

Israel put Ephraim before Manasseh

Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh. (See: [Metaphor](#))

translationWords

- [people group, peoples, the people, a people](#)
- [descendant, descended from](#)
- [nation](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 48:21-22**UDB:**

²¹ Then Jacob said to Joseph, "I am about to die. But I know that God will help you. Some day he will take your descendants back to the land of their ancestors. ²² It is to you, who stands above your brothers that I will give the fertile hill in the area of Shechem. I captured that land from the Amor people group, fighting them with my sword and my bow and arrows."

ULB:

²¹ Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the land of your fathers. ²² To you, as one who is above your brothers, I give to you the mountain slope that I took from the Amorites with my sword and my bow."

translationNotes**will be with you ... bring you back ... your fathers**

Here "you" and "your" are plural and refer to all the people of Israel. (See: [Forms of You](#))

will be with you

This is an idiom that means God will help and bless the people of Israel. AT: "God will help you" or "God will bless you" (See: [Idiom](#))

will bring you back

Here "bring" can be translated as "take." (See: [Go and Come](#))

land of your fathers

"land of your ancestors"

To you, as one who is above your brothers, I give to you the mountain slope

Possible meanings are 1) Joseph having more honor and authority than his brothers is spoken of as if he were physically above them. AT: "To you, who is greater than your brothers, I give the mountain slope" or 2) Jacob means he is giving more land to Joseph than he is giving to Joseph's brothers. AT: "To you, I give one more ridge than I give your brothers. I give to you the mountain slope" (See: [Metaphor](#))

To you

Here "you" is singular and refers to Joseph. (See: [Forms of You](#))

the mountain slope that I took from the Amorites with my sword and my bow

Here “sword” and “bow” stands for fighting in battle. AT: “the portion of land I fought for and took from the Amorites” (See: [Metonymy](#))

translationWords

- [ancestor, father, forefather](#)
- [Amorite](#)
- [sword](#)
- [bow and arrow](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 48 General Notes](#)
- [Genesis 48 translationQuestions](#)

Genesis 49 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations indent the lines of 49:1-27. This is a recording of Jacob's sayings to his children.

Special concepts in this chapter

Prophecies

These statements made by Jacob to his sons are probably prophecies. These prophecies are concerned with the descendants of each of Jacob's sons who would become the twelve tribes of Israel. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Other possible translation difficulties in this chapter

"The scepter will not depart from Judah"

This prophecy indicates Judah will be the ruling tribe of Israel. The future kings of Israel all come from the tribe of Judah. (See: [Assumed Knowledge and Implicit Information](#))

"I buried Leah"

Since Moses wrote the book of Genesis, this is an editorial comment he makes in the text as the narrator.

Links:

- [Genesis 49:01 Notes](#)

Genesis 49:1-2**UDB:**

¹ Jacob summoned all his sons and said to them, ² "Gather around close to me in order that I can tell you what will happen in the future. My sons, come and listen to me. I am your father, Jacob.

ULB:

¹ Then Jacob called for his sons, and said:

"Gather yourselves together, that I may tell you what will happen to you in the future.

² Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father.

translationNotes**General Information:**

This begins Jacob's final blessings to his sons. This continues through [Genesis 49:27](#). Jacob's blessings are written in poetic form. (See: [Poetry](#))

Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father

Both sentences say the same thing for emphasis. AT: "Come and listen carefully to your father" (See: [Parallelism](#))

you sons of Jacob. Listen to Israel, your father

Jacob is referring to himself in the third person. It can be stated in the first person. AT: "my sons. Listen to me, your father" (See: [First, Second, or Third Person](#))

translationWords

- [Jacob, Israel](#)
- [assembly, assemble](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:3-4**UDB:**

³ Reuben, you are my oldest son. You were born when I was young and energetic. When I became a grown man, you were my first child. You are prouder and stronger than all the rest of my sons. ⁴ But you were as unstable as ocean waves. So now you will not be my most important son, because you climbed up onto my bed and slept with my concubine. That caused me, your father, to have great shame.

ULB:

³ Reuben, you are my firstborn, my might, and the beginning of my strength,
outstanding in dignity, and outstanding in power.

⁴ Uncontrollable as rushing water, you will not have the preeminence,
because you went up to your father's bed.

Then you defiled it; you went up to my couch.

translationNotes**my firstborn, my might, and the beginning of my strength**

The phrases “my firstborn, my might” and “the beginning of my strength” mean the same thing. The words “might” and “strength” stand for Jacob’s ability to produce children. The words “first-born” and “beginning” mean that Reuben is his first child. AT: “my first child after I became a man” (See: [Parallelism](#))

outstanding in dignity, and outstanding in power

This can be stated as a new sentence. AT: “You are first in honor and power” or “You surpass everyone else in honor and power”

Uncontrollable as rushing water

Jacob compares Reuben to water in a strong current to emphasize that he cannot control his anger and he is not stable. (See: [Simile](#))

you will not have the preeminence

“you shall not be first among your brothers”

because you went up to your father's bed. Then you defiled it; you went up to my couch

Here “bed” and “couch” stand for Jacob’s concubine, Bilhah. Jacob is referring to when Reuben slept with Bilhah (See: [Genesis 35:22](#)). AT: “because you went to my bed and slept with Bilhah my concubine. You have shamed me” (See: [Metonymy](#))

you went up to your father's bed ... you went up to my couch

Both statements mean the same thing. (See: [Parallelism](#))

translationWords

- [Reuben](#)
- [firstborn](#)
- [power, powers](#)
- [defile, be defiled](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:5-6**UDB:**

⁵ Simeon and Levi, you two brothers have both acted like criminals. You use your swords to act violently. ⁶ I do not want to be with you when you make evil plans. I am too honorable to join you in your meetings, because you killed people when you became very angry, and you hamstrung oxen just to have fun.

ULB:

⁵ Simeon and Levi are brothers. Weapons of violence are their swords.

⁶ O my soul, do not come into their council; do not join in their meetings, for my heart has too much honor for that.

For in their anger they killed men. It was for pleasure that they hamstrung oxen.

translationNotes**Simeon and Levi are brothers**

This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.

Weapons of violence are their swords

“They use their swords to hurt and to kill people”

O my soul ... my heart

Jacob uses the words “soul” and “heart” to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil. (See: [Synecdoche](#))

do not come into their council; do not join in their meetings

These two phrases mean basically the same thing. Jacob combines them to emphasize that he does not want to participate in their wicked plans. AT: “I certainly will not join with them to make any plans” (See: [Parallelism](#))

they hamstrung oxen

This refers to Simeon and Levi crippling oxen just for fun.

hamstrung

This refers to cutting the sinews of an animal's leg so that it cannot walk.

translationWords

- [Simeon](#)
- [Levite, Levi](#)
- [sword](#)
- [soul, souls](#)
- [council](#)
- [heart, hearts](#)
- [angry, anger](#)
- [ox, oxen](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:7**UDB:**

⁷ God says, 'I will curse them for being very angry, for acting very cruelly when they were very furious. I will scatter their descendants throughout Israel land.'

ULB:

⁷ May their anger be cursed, for it was fierce—and their fury, for it was cruel.

I will divide them in Jacob and scatter them in Israel.

translationNotes**May their anger be cursed, for it was fierce—and their fury, for it was cruel**

God cursing Simeon and Levi is spoken of as if God were cursing their anger and fury. This can be stated in active form. AT: "The Lord says, 'I will curse them because of their fierce anger and their cruel fury" or "I, the Lord, will curse them because of their fierce anger and their cruel fury" (See: [Metaphor](#) and [Active or Passive](#))

May their anger be cursed

In prophecy, the prophet will often speak the words of God as if God himself were speaking. This emphasizes how closely united the prophet and God are.

their fury, for it was cruel

The words "I will curse" are understood. AT: "I will curse their fury, for it was cruel" (See: [Ellipsis](#))

I will divide them in Jacob and scatter them in Israel

The word "I" refers to God. The word "them" refers to Simeon and Levi but they are a metonymy standing for their descendants. The words "Jacob" and "Israel" are a metonymy standing for all people of Israel. AT: "I will divide their descendants and scatter them among all the people of Israel" (See: [Metonymy](#) and [Parallelism](#))

translationWords

- [curse, cursed, curses, cursing](#)
- [angry, anger](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:8**UDB:**

⁸ Judah, your older and younger brothers will praise you. They will bow down before you, because you will thoroughly defeat your enemies.

ULB:

⁸ Judah, your brothers will praise you. Your hand will be on the neck of your enemies.
Your father's sons will bow down before you.

translationNotes**your brothers will praise you ... Your father's sons will bow down before you**

These two statements mean the same thing. (See: [Parallelism](#))

will praise you. Your hand

The second sentence states the reason for the first sentence. The word “for” or “because” can be added to make this clear. AT: “will praise you. For your hand” or “will praise you because your hand” (See: [Connecting Words](#))

Your hand will be on the neck of your enemies

This is a way of saying “You will conquer your enemies.” (See: [Idiom](#))

bow down

This means to bend over to humbly express respect and honor toward someone. (See: [Symbolic Action](#))

translationWords

- [Judah](#)
- [praise](#)
- [bow, bow down](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:9**UDB:**

⁹ Judah is like a young lion that has returned to its den satisfied after eating the animals that it has killed. He is like a lion that lies down and stretches out after eating; no one would dare to disturb it.

ULB:

⁹ Judah is a lion's cub. My son, you have gone up from your victims.

He stooped down, he crouched like a lion, like a lioness. Who would dare to awaken him?

translationNotes**Judah is a lion's cub**

Jacob speaks about Judah as if he were a lion's cub. Jacob is emphasizing Judah's strength. AT: "Judah is like a young lion" (See: [Metaphor](#))

My son, you have gone up from your victims

"You, my son, have come back from eating your prey"

like a lioness

Jacob also compares Judah to a female lion. The lioness is the primary hunter and protector of her cubs. (See: [Simile](#))

Who would dare to awaken him?

Jacob uses a question to emphasize how terrifying Judah is to other people. AT: "No one wants to wake him up." (See: [Rhetorical Question](#))

translationWords

- [lion](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:10**UDB:**

¹⁰ There will always be a ruler from the descendants of Judah. Each one will hold a scepter to show that he has authority as a king. He will do that until nations bring tribute to him and show that they will obey him.

ULB:

¹⁰ The scepter will not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes. The nations will obey him.

translationNotes**The scepter will not depart from Judah, nor the ruler's staff from between his feet**

The "scepter" and the "staff" are long decorated sticks that kings carried. Here they are metonymies that stand for the power to rule. And, "Judah" stands for his descendants. AT: "The power to rule will always be with the descendants of Judah" (See: [Metonymy](#) and [Parallelism](#))

until Shiloh comes. The nations will obey him

Possible meanings are 1) "Shiloh" means "tribute." AT: "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. AT: "until the ruler comes to Shiloh. Then the nations will obey him." Many people consider this a prophecy about the Messiah who is a descendant of King David. David is a descendant of Judah.

The nations will obey him

Here "nations" refer to the people. AT: "The people of the nations will obey him" (See: [Metonymy](#))

translationWords

- [scepter](#)
- [Judah](#)
- [Shiloh](#)
- [nation](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:11-12**UDB:**

¹¹ The grapevines of his descendants will produce grapes very abundantly. As a result, they will not object to tying their young donkeys to the grapevines in order that they can eat the leaves of the grapevines. Wine will be very plentiful, with the result that they will wash their clothes in wine; they will wash their cloaks in wine that is as red as blood. ¹² Their eyes will be red because of drinking too much wine, but their teeth will be very white because of drinking much milk from the cows.

ULB:

¹¹ Binding his donkey to the vine, and his donkey's colt to the choice vine,
he has washed his garments in wine, and his robe in the blood of grapes.

¹² His eyes will be as dark as wine, and his teeth as white as milk.

translationNotes**Binding his donkey ... to the choice vine**

Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them. (See: [Parallelism](#) and [Assumed Knowledge and Implicit Information](#))

his ... he

Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants. AT: "their ... they" or 2) they refer to the ruler in [Genesis 49:10](#), which may refer to the Messiah.

he has washed ... in the blood of grapes

Both statements mean the same thing. It implies that there are so many grapes that they can wash their clothes in the juice. (See: [Parallelism](#) and [Assumed Knowledge and Implicit Information](#))

he has washed

Often in prophecy events that will happen in the future are described as something that has already happened in the past. This emphasizes that this event will certainly happen. AT: "they will wash" or "he will wash" (See: [Predictive Past](#))

the blood of grapes

This speaks about the grape juice as if it were blood. This emphasizes how red the juice is. (See: [Metaphor](#))

His eyes will be as dark as wine

This refers to the color of a person's eyes to the red color of wine. Possible meanings are 1) dark eyes imply healthy eyes or 2) people eyes will be red from drinking too much of wine. (See: [Simile](#) and [Assumed Knowledge and Implicit Information](#))

his teeth as white as milk

This compare the color of the person's teeth to the white color of milk. This implies that there will be so many healthy cows they will have much milk to drink. (See: [Simile](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [bind, bond, bound](#)
- [horse](#)
- [vine](#)
- [donkey, mule](#)
- [wine, wineskin, new wine](#)
- [robe](#)
- [grape](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:13**UDB:**

¹³ Zebulun, your descendants will live by the seashore where there will be a safe harbor for ships. Their land will extend north as far as the city of Sidon.

ULB:

¹³ Zebulun will live by the shore of the sea. He will be a harbor for ships, and his border will extend to Sidon.

translationNotes**Zebulun will live**

This refers to the descendants of Zebulun. AT: “The descendants of Zebulun will live” (See: [Metonymy](#))

He will be a harbor

Here “He” stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships. (See: [Metonymy](#))

harbor

a part of the sea that is next to land and is a safe place for ships

translationWords

- [Zebulun](#)
- [Sidon, Sidonians](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:14-15**UDB:**

¹⁴ Issachar, your descendants will be like strong donkeys that are lying down between two groups of sheep. so tired that they cannot get up! ¹⁵ They will see that their resting place is good and that the land pleases them very much. But they will bend their backs to carry heavy loads and be forced to work for others.

ULB:

¹⁴ Issachar is a strong donkey, lying down between the sheepfolds.

¹⁵ He sees a good resting place and the pleasant land.

He will bend his shoulder to the burden and become a servant for the task.

translationNotes**Issachar is a strong donkey**

Jacob speaks about Issachar and his descendants as if they are a donkey. This emphasizes that they will work very hard. AT: “The descendants of Issachar will be like a strong donkey” (See: [Metaphor](#))

Issachar is

Often in prophecy events that will happen in the future are described as something that is already happening. This emphasizes that the event will certainly happen. It can be stated in the future tense. AT: “Issachar will be” or “The descendants of Issachar will be”

Issachar ... He sees ... He will

Here “Issachar” is a metonymy that stands for his descendants. AT: “The descendants of Issachar ... They see ... They will” (See: [Metonymy](#))

lying down between the sheepfolds

Possible meanings are 1) “lying down between the packs they were carrying” or 2) “lying down between two sheep pens.” Either way, Jacob speaks about Issachar’s descendants as if they are donkeys that have worked hard and are lying down to rest. (See: [Metaphor](#))

a good resting place and the pleasant land

“a resting place that is good and that the land is pleasant”

He will bend his shoulder to the burden

The phrase “bend his shoulder to the burden” is a way of saying “work very hard to carry the load” (See: [Idiom](#))

become a servant for the task

“will work for others as slaves”

translationWords

- [Issachar](#)
- [donkey, mule](#)
- [burden](#)
- [servant, slave, slavery](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:16-18**UDB:**

¹⁶ Dan, although your tribe will be small, your leaders will rule their people just as the leaders of other tribes of Israel will rule their people. ¹⁷ Your descendants will be like snakes at the side of a road, like poisonous snakes lying beside a path. They will strike the heels of horses that pass by, causing the riders to fall backwards as the horses rear up on their hind legs.”

¹⁸ Then Jacob prayed, “Yahweh, I am waiting for you to rescue me from my enemies.”

ULB:

¹⁶ Dan will judge his people as one of the tribes of Israel.

¹⁷ Dan will be a snake beside the road, a poisonous snake in the path that bites the horse’s heels, so that his rider falls backward.

¹⁸ I wait for your salvation, Yahweh.

translationNotes**Dan will judge his people**

Here “Dan” stands for his descendants. AT: “The descendants of Dan will judge their people” (See: [Metonymy](#))

his people

Possible meanings for “his people” are 1) “the people of Dan” or 2) “the people of Israel”

Dan will be a snake beside the road

Jacob speaks about Dan and his descendants as if they were snakes. Though a snake is small, it can bring down a rider off his horse. So Dan, though a small tribe, is very dangerous to its enemies. AT: “The descendants of Dan will be like a snake beside the road” (See: [Metaphor](#))

I wait for your salvation, Yahweh

The abstract noun “salvation” can be translated as “save.” AT: “I wait for you, Yahweh, to save me”

I wait

The word “I” refers to Jacob.

translationWords

- Dan
- judge, judges, judgment, judgments
- people group, peoples, the people, a people
- tribe
- Israel, Israelites
- serpent, snake, viper
- salvation
- Yahweh

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:19-21**UDB:**

¹⁹ Then Jacob continued telling his sons what would happen in the future. He said, "Gad, your tribe will be attacked by a group of bandits, but your tribe will pursue and attack them.

²⁰ Asher, your descendants will eat good tasting food; they will produce food that is delicious enough for kings to eat.

²¹ Naphtali, your descendants will be like deer that run free, deer that have beautiful fawns.

ULB:

¹⁹ Gad—raiders will attack him, but he will attack them at their heels.

²⁰ Asher's food will be rich, and he will provide royal delicacies.

²¹ Naphtali is a doe let loose; he will have beautiful fawns.

translationNotes**Gad ... attack him, but he**

Here "Gad" stands for his descendants. AT: "The descendants of Gad ... attack them, but they" (See: [Metonymy](#))

Asher's food ... and he

Here "Asher" stands for his descendants. AT: "Asher's descendants' food ... and they" (See: [Metonymy](#))

Naphtali is ... he will

Here "Naphtali" stands for his descendants. AT: "The descendants of Naphtali are ... they will" (See: [Metonymy](#))

at their heels

Here "heels" stands for the raiders who are running away from the descendants of Gad. (See: [Synecdoche](#))

food will be rich

Here "rich" is a way of saying "delicious." (See: [Idiom](#))

Naphtali is a doe let loose

Jacob speaks about the descendants of Naphtali as if they were a female deer that is free to run. This may emphasize that they will be swift messengers. AT: “The descendants of Naphtali will be like deer set free” (See: [Metaphor](#))

have beautiful fawns

A “fawn” is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it as “have beautiful words” or “speak beautiful things” (See: [Metaphor](#))

translationWords

- [Gad](#)
- [Asher](#)
- [royal](#)
- [Naphtali](#)
- [deer, doe, buck, roebuck, fawn](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:22-23**UDB:**

²² Joseph, you will have many descendants. Their children will be as many as the fruit on a vine near a spring of water, whose branches extend over a wall. ²³ Their enemies will attack them fiercely, and shoot at them with bows and arrows and pursue them.

ULB:

²² Joseph is a fruitful bough, a fruitful bough near a spring,
whose branches climb over the wall.

²³ The archers will attack him and shoot at him and harass him.

translationNotes**Joseph is a fruitful bough**

Here “Joseph” is a metonymy that stands for his descendants. Jacob speaks about them as if they were a tree branch that produces a lot of fruit. This emphasizes that they will greatly increase in number. AT: “The descendants of Joseph are a fruitful bough” (See: [Metonymy](#) and [Metaphor](#))

bough

a main branch of a tree

whose branches climb over the wall

Branches that grow and extend over a wall are spoken of as if they were climbing. (See: [Metaphor](#))

translationWords

- [Joseph \(OT\)](#)
- [fruit, fruitful](#)
- [fountain, spring](#)
- [archer](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:24**UDB:**

²⁴ But they will hold their bows steady and their arms will remain strong, because of the power of my mighty God, because of Yahweh, who guides and provides for me, as a shepherd guides and provides for his sheep. The people of Israel will ask Yahweh to protect them, as people take refuge on top of a high rock.

ULB:

²⁴ But his bow will remain steady, and his hands will be skillful

because of the hands of the Mighty One of Jacob, because of the name of the Shepherd, the Rock of Israel.

translationNotes**General Information:**

Jacob continues to bless Joseph and his descendants.

his bow will remain steady

The person holding the bow steady is spoken of as if the bow itself will remain steady. It is implied he is holding it steady as he aims at his enemy. AT: “he will hold his bow steady as he aims at his enemy” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

his bow ... his hands

Here “his” refers to Joseph who stands for his descendants. AT: “their bow ... their hands” (See: [Metonymy](#))

his hands will be skillful

Here the whole person is represented by the “hands” since they are used to hold the bow. AT: “his arms will remain strong as he aims his bow” (See: [Synecdoche](#))

the hands of the Mighty One

The “hands” are expressing the power of Yahweh. AT: “the power of the Mighty One” (See: [Metonymy](#))

because of the name of the Shepherd

Here “name” refers to the entire person. AT: “because of the Shepherd” (See: [Metonymy](#))

the Shepherd

Jacob speak of Yahweh as if he were a “Shepherd.” This emphasizes that Yahweh guides and protects his people. (See: [Metaphor](#))

the Rock

Jacob speaks of Yahweh as if he were a “Rock” that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people. (See: [Metaphor](#))

translationWords

- [bow and arrow](#)
- [hand, right hand, to hand over](#)
- [mighty, might](#)
- [Jacob, Israel](#)
- [name, names, named](#)
- [shepherd, to shepherd](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:25**UDB:**

²⁵ God, the one whom I worship, will help your descendants. God Almighty will bless them by sending them rain from the sky and by giving them water from deep below the ground. He will give them many children and will nourish them.

ULB:

²⁵ The God of your father will help you and the Almighty God will bless you with blessings of the sky above, blessings of the deep that lies beneath, and blessings of the breasts and womb.

translationNotes**General Information:**

Jacob continues to bless Joseph and his descendants. (See: [Genesis 49:22-23](#))

help you ... bless you

Here “you” refers to Joseph who stands for his descendants. AT: “help your descendants ... bless them” (See: [Metonymy](#))

blessings of the sky

Here “sky” stands for the rain that helps the crops to grow. (See: [Metonymy](#))

blessings of the deep that lies beneath

Here “deep” stands for the water underneath the ground that supplies rivers and wells. (See: [Metonymy](#))

blessings of the breasts and womb

Here “breasts and womb” stand for the ability for a mother to have children and feed them milk. (See: [Metonymy](#))

translationWords

- [God](#)
- [ancestor, father, forefather](#)
- [bless, blessed, blessing](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [womb](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:26**UDB:**

²⁶ The blessings that I want God to give you are great ones. They are greater than the blessings that come from the eternal mountains, than the ones that come from the everlasting hills. Joseph, I pray that these blessings will be given to you, because you are the leader of your brothers.

ULB:

²⁶ The blessings of your father are greater than the blessings of the ancient mountains or the desirable things of the ancient hills.

May they be on the head of Joseph, even upon the crown of the head of the prince of his brothers.

translationNotes**General Information:**

Jacob continues to bless Joseph and his descendants.

the ancient mountains

The meaning of the original language is not certain. Some Bible translations have “my ancestors” instead of “ancient mountains.”

May they be on the head of Joseph

Here “they” refers to the blessings of his father.

upon the crown of the head of the prince of his brothers

Jacob desires for these blessings to be passed on to even the most important of his descendants. AT: “on the head of the most important of Joseph’s descendants” (See: [Metaphor](#))

prince of his brothers

“most important of his brothers”

translationWords

- [bless, blessed, blessing](#)
- [crown, to crown](#)
- [prince, princess](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:27**UDB:**

²⁷ Benjamin, your descendants will be like vicious wolves. In the morning they will kill their enemies like a wolf devours its prey, and in the evening they will divide among their warriors the spoils that they seized from their enemies.”

ULB:

²⁷ Benjamin is a hungry wolf. In the morning he will devour the prey, and in the evening he will divide the plunder.”

translationNotes**Benjamin is a hungry wolf**

Here “Benjamin” is a metonymy that stands for his descendants. Jacob speaks about Benjamin’s descendants as if they were a hungry wolf. This emphasizes that they will be fierce warriors. AT: “The descendants of Benjamin will be like hungry wolves” (See: [Metonymy](#) and [Metaphor](#))

translationWords

- [Benjamin](#)
- [devour](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:28-30**UDB:**

²⁸ Those twelve sons are the ancestors of the twelve tribes of Israel. That is what their father said to them as he blessed them, telling to each one words that were right for him.

²⁹ Then Jacob said to his sons, "I will soon die and join my ancestors who have already died. Bury my body where some of my ancestors are buried, in the cave that is in the field that was bought from Ephron, who belonged to the Heth people group. ³⁰ The field of Machpelah, was east of Mamre, in the land of Canaan. Abraham bought it from Ephron to use as a burial place.

ULB:

²⁸ These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. ²⁹ Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, ³⁰ in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite.

translationNotes**These are the twelve tribes of Israel**

"These" refers to the sons Jacob mentioned in 49:1-27. Each son became the leader of his own tribe.

when he blessed them

Here the word "blessed" refers to the speaking of formal blessings.

Each one he blessed with an appropriate blessing

"He gave each son a fitting blessing"

he instructed them

"he commanded them"

I am about to go to my people

This is a polite way of saying he is about to die. AT: "I am about to die" (See: [Euphemism](#) and [Idiom](#))

go to my people

Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife. (See: [Euphemism](#) and [Idiom](#))

Ephron the Hittite

This is the name of a man. “Hittite” means “descendent of Heth.” See how you translated this in [Genesis 23:8](#). (See: [How to Translate Names](#))

Machpelah

Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9](#). (See: [How to Translate Names](#))

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18](#). (See: [How to Translate Names](#))

translationWords

- [twelve tribes of Israel](#)
- [bless, blessed, blessing](#)
- [people group, peoples, the people, a people](#)
- [bury, buried, burial](#)
- [ancestor, father, forefather](#)
- [Hittite](#)
- [Canaan, Canaanite](#)
- [Abraham, Abram](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
- [Genesis 49 translationQuestions](#)

Genesis 49:31-33**UDB:**

³¹ That is where they buried him and his wife Sarah. That is where they buried my father Isaac and his wife Rebekah. And that is where I buried my wife Leah. ³² That field and the cave in it were bought from the Heth people group; so that is where I want you to bury me.”

³³ When Jacob finished giving those instructions to his sons, he lay down on his bed again. Then he stopped breathing and died.

ULB:

³¹ There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. ³² The field and the cave that is in it were purchased from the people of Heth.” ³³ When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

translationNotes**General Information:**

Jacob continues speaking to his sons.

in it were purchased

The purchase can be made explicit. AT: “in it were purchased by Abraham” (See: [Assumed Knowledge and Implicit Information](#))

from the people of Heth

“from the Hittites”

finished these instructions to his sons

“finished instructing his sons” or “finished commanding his sons”

he pulled his feet into the bed

Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.

breathed his last

This is a polite way of saying a person died. (See: [Euphemism](#))

went to his people

After Jacob died, his inner man went to the same place as his relatives who died before him. (See: [Euphemism](#) and [Idiom](#))

translationWords

- [bury, buried, burial](#)
- [Abraham, Abram](#)
- [Sarah, Sarai](#)
- [Isaac](#)
- [Rebekah](#)
- [Leah](#)
- [Jacob, Israel](#)
- [people group, peoples, the people, a people](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 49 General Notes](#)
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Genesis 50 General Notes

Special concepts in this chapter

Embalming

Embalming was practiced in Egypt on very important people when they died. They removed the liquids from the body then wrapped it in an attempt to preserve the body from decay.

Joseph's character

Joseph's character was so upright that Pharaoh's officials went with him to Canaan to bury Jacob. This was a very large funeral procession. He also learned lessons from earlier in his life and unified his family. (See: [upright](#), [uprightness](#))

Links:

- [Genesis 50:01 Notes](#)

Genesis 50:1-3**UDB:**

¹ Joseph fell on his father's face and he cried over him and kissed him. ² Joseph commanded his servants who prepared the dead for burial to embalm his father's body. ³ It took forty days to embalm Jacob's body, because that is the amount of time that was always required for them to embalm a body. The people of Egypt cried for seventy days because of Jacob's death.

ULB:

¹ Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him. ² Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. ³ They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

translationNotes**that he collapsed on the face of his father**

The term "he collapsed" is an idiom for being overcome. AT: "that he fell on his father in grief" (See: [Idiom](#))

his servants the physicians

"his servants who took care of dead bodies"

to embalm his father

To "embalm" is a special way of preserving a dead body before it is buried. AT: "to prepare his father's body for burial" (See: [Euphemism](#))

They took forty days

"They took 40 days" (See: [Numbers](#))

seventy days

"70 days" (See: [Numbers](#))

translationWords

- [Joseph \(OT\)](#)
- [kiss](#)
- [command, commands, commanded, commandment, commandments](#)
- [servant, slave, slavery](#)
- [Jacob, Israel](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:4-6**UDB:**

⁴ When the time of mourning was finished, Joseph said to the king's officials, "If you are pleased with me, please take this message to the king: ⁵ 'When my father was about to die, he told me to solemnly promise that I would bury his body in Canaan land, in the tomb that he himself had prepared. So please let me go up to Canaan and bury my father's body. Then I will return.'"

⁶ After they gave the king the message, he replied, "Tell Joseph, 'Go up and bury your father's body, as you swore that you would do.'"

ULB:

⁴ When the days of weeping were over, Joseph spoke to Pharaoh's royal court saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, ⁵ 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'" ⁶ Pharaoh answered, "Go and bury your father, as he made you swear."

translationNotes**days of weeping**

"days of mourning him" or "days of weeping for him"

Joseph spoke to Pharaoh's royal court

Here "royal court" stands for the officials that make up Pharaoh's royal court. AT: "Joseph spoke to Pharaoh's officials" (See: [Metonymy](#))

If now I have found favor in your eyes

The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. AT: "If I have found favor with you" or "If you are pleased with me" (See: [Idiom](#) and [Metaphor](#))

please speak to Pharaoh, saying, 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'

This has a two level quotation and three level quotation. These can be stated as indirect quotations. AT: "please tell Pharaoh that my father made me swear that after he dies I would bury him in the tomb that he dug for himself in the land of Canaan. Please ask Pharaoh to let me go bury my father, and then I will return" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

See, I am about to die

“See, I am dying”

let me go up

It was common to use the phrase “go up” when speaking of traveling from Egypt to Canaan.

Pharaoh answered

It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.
(See: [Assumed Knowledge and Implicit Information](#))

as he made you swear

“as you swore to him”

translationWords

- [Pharaoh, king of Egypt](#)
- [royal](#)
- [favor, favors, favorable, favoritism](#)
- [oath, swear, swear by](#)
- [bury, buried, burial](#)
- [tomb, grave, burial place](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:7-9**UDB:**

⁷ So Joseph went up to Canaan to bury his father's body. All of the king's officials, all the king's advisors, and all the elders in Egypt went with him. ⁸ His family's small children and their sheep and goats and their cattle stayed in the region of Goshen. But all the rest of Joseph's family and his brothers and his father's family went with him. ⁹ Men riding in chariots and on horses also went along. It was a huge group.

ULB:

⁷ Joseph went up to bury his father. All the officials of Pharaoh went with him—the courtiers of his household, all the senior officials of the land of Egypt, ⁸ with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen. ⁹ Chariots and horsemen also went with him. It was a very large group of people.

translationNotes**Joseph went up**

It was common to use the phrase “went up” when speaking of traveling from Egypt to Canaan.

All the officials ... the courtiers ... the senior officials

All of Pharaoh's most important leaders attended the burial procession.

courtiers

This person was a royal advisor.

the courtiers of his household

Here “household” refers to Pharaoh's royal court.

land of Egypt, with all Joseph's household and his brothers, and his father's household

This can be translated as a new sentence: “land of Egypt. Joseph's household, his brothers, and his father's household also went with him” (See: [Order of Events](#))

Joseph's household ... father's household

Here “household” refers to their families.

Chariots

Here this stands for the men riding in the chariots. (See: [Metonymy](#))

It was a very large group of people

“It was a very large gathering”

translationWords

- [household](#)
- [flock, herd](#)
- [Goshen](#)
- [chariot](#)
- [horsemen](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:10-11**UDB:**

¹⁰ They went to the east side of the Jordan River and arrived at Atad. There was a place there where people threshed the grain to separate the wheat from the chaff. There they mourned loudly for Jacob for a long time. Joseph performed mourning ceremonies for his father for seven days. ¹¹ When the Canaan people group who lived there saw them mourning like that, they said, “This is a sad mourning place for the people of Egypt!” So they named the place Abel Mizraim, which sounds like the Hebrew words that mean “mourning of the Egyptians.”

ULB:

¹⁰ When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father. ¹¹ When the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, “This is a very sad occasion for the Egyptians.” That is why the place was called Abel Mizraim, which is beyond the Jordan.

translationNotes**When they came**

The word “they” refers to the participants in the burial procession.

floor of Atad

Possible meanings are 1) the word “Atad” means “thorn” and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor. (See: [How to Translate Names](#))

they mourned with very great and grievous sorrow

“they were extremely sad and they mourned very much”

a seven-day

“a 7-day” (See: [Numbers](#))

in the floor of Atad

Possible meanings are 1) “on the threshing floor that belonged to a man named Atad” or “in the threshing floor at a place called Atad” (See: [How to Translate Names](#))

This is a very sad occasion for the Egyptians

“The mourning of the Egyptians is very great”

Abel Mizraim

The translator can add a footnote that says: “The name Abel Mizraim means ”the mourning of Egypt.” (See: [How to Translate Names](#))

translationWords

- [thresh, threshing](#)
- [Jordan River, Jordan](#)
- [mourn, mourning](#)
- [day](#)
- [Canaan, Canaanite](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:12-14**UDB:**

¹² Then Jacob's sons did for him what their father had commanded. ¹³ They crossed the Jordan River and carried Jacob's body into Canaan land. They buried it in the cave in the field at Machpelah, east of Mamre town. That was the field that Abraham had bought from Ephron, who was one of the Heth people group, to use as a burial place.

¹⁴ After he had buried his father, Joseph and his brothers and all the others who had gone up to Canaan with him for the funeral returned to Egypt.

ULB:

¹² So his sons did for Jacob just as he had instructed them. ¹³ His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite. ¹⁴ After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

translationNotes**So his sons**

“So Jacob's sons”

just as he had instructed them

“just as he had directed them”

His sons carried him

“His sons took his body”

Machpelah

Machpela was the name of an area or region. See how you translated this in [Genesis 23:9](#). (See: [How to Translate Names](#))

Mamre

This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18](#). (See: [How to Translate Names](#))

Ephron the Hittite

This is the name of a man. “Hittite” means “descendent of Heth.” See how you translated this in [Genesis 23:8](#). (See: [How to Translate Names](#))

Joseph returned into Egypt

“Joseph returned to Egypt”

all who had accompanied him

“all who had come with him”

translationWords

- [Canaan, Canaanite](#)
- [bury, buried, burial](#)
- [Abraham, Abram](#)
- [Hittite](#)
- [Egypt, Egyptian](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
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Genesis 50:15-17**UDB:**

¹⁵ After Jacob died, Joseph's brothers became worried. They realized what might happen. They said, "What will happen if Joseph is carrying hatred for us and wants to take revenge on us, because of all the evil things we did to him many years ago?" ¹⁶ So they sent someone to tell this to Joseph for them: "Before our father died, he told us this: ¹⁷ 'Say to Joseph, Please forgive your older brothers for the evil thing that they did to you, for their terrible sin against you, because what they did to you was very wrong.' So now we, who are servants of your father's God, ask you, please forgive us for what we did to you." Joseph cried when he received their message.

ULB:

¹⁵ When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds on to anger against us and wants to repay us in full for all the evil we did to him?" ¹⁶ So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying, ¹⁷ 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."' Now please forgive the servants of the God of your father." Joseph wept when they spoke to him.

translationNotes**What if Joseph holds on to anger against us**

Here anger is spoken of as if it was something physical that Joseph could hold in his hands. AT: "What if Joseph is actually still angry with us" (See: [Metaphor](#))

wants to repay us in full for all the evil we did to him

Avenging oneself against someone who harmed him is spoken of as if the person were paying they other person what they are owed. AT: "wants revenge for the evil thing we did to him" (See: [Metaphor](#))

Your father gave instructions before he died, saying, 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."'

This has a two level quotation and a three level quotation. They can be stated as indirect quotations. AT: "Your father instructed us before he died to tell you to forgive us for the evil thing we did to you" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

Your father gave instructions before he died, saying

Jacob was the father of all the brothers. Here they say "your father" to emphasize that Joseph needs to pay attention to what his father said. AT: "Before our father died he said"

and their sin when they did evil to you

“for the wicked things they did to you”

Now

This does not mean “at this moment,” but is used to draw attention to the important point that follows.

please forgive the servants of the God of your father

The brothers are referring to themselves as “the servants of the God of your father.” This can be stated in first person. AT: “please forgive us, the servants of the God of our father” (See: [First, Second, or Third Person](#))

Joseph wept when they spoke to him

“Joseph wept when he heard this message”

translationWords

- [forgive, forgives, forgiven, forgiveness](#)
- [God](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:18-21**UDB:**

¹⁸ Then his older brothers themselves came and threw themselves on the ground in front of Joseph, and one of them said, "Please listen. We will be your servants." ¹⁹ But Joseph replied to them, "Do not be afraid! God is the one who punishes people; am I God? ²⁰ As for you, yes, you wanted to do something very evil to me. But God caused something good to come from it! He wanted to save many people from dying of hunger, and that is what happened! Today they are alive! ²¹ So I say again, do not be afraid! I will make sure that you and your children have enough to eat." In this way he reassured them as he spoke to them.

ULB:

¹⁸ His brothers also went and lay facedown before him. They said, "See, we are your servants." ¹⁹ But Joseph answered them, "Do not be afraid. Am I in the place of God? ²⁰ As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today. ²¹ So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

translationNotes**lay facedown before him**

They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph. (See: [Symbolic Action](#))

Am I in the place of God?

Joseph uses a question to comfort his brothers. AT: "I am not in the place of God." or "I am not God." (See: [Rhetorical Question](#))

you meant to harm me

"you intended to do evil against me"

God meant it for good

"God intended it for good"

So now do not be afraid

"So do not fear me"

I will provide for you and your little children

“I will always make sure you and your children have enough to eat”

He comforted them in this way and spoke kindly to their hearts

Here “hearts” refers to the brothers. AT: “He comforted them by speaking kindly to them” (See: [Synecdoche](#))

translationWords

- [servant, slave, slavery](#)
- [fear, fears, afraid](#)
- [good, goodness](#)
- [comfort, comforter](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:22-23**UDB:**

²² Joseph lived with his father's family in Egypt until he was 110 years old. ²³ He lived long enough to see Ephraim's children and grandchildren. The children of Joseph's grandson Machir, who was Manasseh's son, were born before Joseph died, and they were recognized as being his descendants.

ULB:

²² Joseph lived in Egypt, together with his father's family. He lived one hundred ten years. ²³ Joseph saw Ephraim's children to the third generation. He also saw the children of Machir son of Manasseh, who were placed on the knees of Joseph.

translationNotes**one hundred ten years**

"110 years" (See: [Numbers](#))

Ephraim's children to the third generation

"Ephraim's children and grandchildren"

Machir

This is the name of Joseph's grandson. (See: [How to Translate Names](#))

who were placed on the knees of Joseph

This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph. (See: [Idiom](#))

translationWords

- [Egypt, Egyptian](#)
- [year](#)
- [Ephraim](#)
- [generation](#)
- [Manasseh](#)

Links:

- [Introduction to Genesis](#)
- [Genesis 50 General Notes](#)
- [Genesis 50 translationQuestions](#)

Genesis 50:24-26**UDB:**

²⁴ One day Joseph said to his older brothers, “I am about to die. But God will certainly help you. Some day he will lead your descendants up out of this land and take them to Canaan, the land that he solemnly promised to give to Abraham, Isaac, and Jacob.” ²⁵ Then Joseph said, “When God enables you to do that, you must take my body up from here to Canaan.” He made his older brothers solemnly promise to do that.

²⁶ So Joseph died in Egypt when he was 110 years old. His body was embalmed and put in a coffin there.

ULB:

²⁴ Joseph said to his brothers, “I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob.” ²⁵ Then Joseph made the people of Israel swear an oath. He said, “God will surely come to you. At that time you must carry up my bones from here.” ²⁶ So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

translationNotes**surely come to you**

In [Genesis 50:24/26](#) the word “you” refers to Joseph’s brothers, but it also stands for their descendants. (See: [Metonymy](#))

lead you up out of this land to the land

It was common to use the word “up” when speaking of traveling from Egypt to Canaan. AT: “bring you out of this land and take you to the land” (See: [Order of Events](#))

110 years

“one hundred and ten years” (See: [Numbers](#))

They embalmed him

To “embalm” is a special way of preserving a dead body before it is buried. See how you translated “embalmed” in [Genesis 50:1](#).

he was placed

This can be stated in active form. AT: “they placed him” (See: [Active or Passive](#))

in a coffin

“in a chest” or “in a case.” This is a box a dead person is placed in.

translationWords

- [oath, swear, swear by](#)
- [Abraham, Abram](#)
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translationQuestions

Genesis 1

What did God create in the beginning?

God created the heavens and the earth. [1:1]

What was the Spirit of God doing in the beginning?

The Spirit of God was moving above the surface of the waters. [1:2]

How did God create light?

God said, "Let there be light". [1:3]

What did God make on the second day?

God made the sky between the expanses of water. [1:7]

What did God make on the second day?

God made the sky between the expanses of water. [1:8]

What did God call the dry land and the gathered waters?

God called the dry land "earth," and the gathered waters he called "seas." [1:10]

What living things did God make on the third day?

God made plants, fruit trees, and vegetation on the third day. [1:11]

What living things did God make on the third day?

God made plants, fruit trees, and vegetation on the third day. [1:12]

What is the purpose of the lights in the sky?

They are to divide the day from the night, and as signs for seasons, for days and years. [1:14]

What did God make on the fourth day?

God made the two great lights and the stars. [1:16]

What did God make on the fifth day?

God made the living creatures of the water, and birds. [1:21]

What command did God give the sea creatures and birds?

Be fruitful, and multiply. [1:22]

What did God make in his image?

God made man in his image. [1:26]

Over what things was man given dominion?

God gave man dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over every creeping thing that creeps upon the earth. [1:26]

What was different about how God made man?

God created man in his own image. [1:27]

What command did God give man?

Be fruitful and multiply, fill the earth and subdue it. [1:28]

What did God give man to eat?

God gave them every herb yielding seed and every tree with fruit. [1:29]

When God saw everything that he had made, what did he think about it?

God thought it was very good. [1:31]

Genesis 2

What did God do on the seventh day?

He rested from all his work, and he blessed and sanctified the day. [2:2]

What did God do on the seventh day?

He rested from all his work, and he blessed and sanctified the day. [2:3]

Before Yahweh caused it to rain, how was the earth watered?

A mist went up from the earth. [2:6]

How did Yahweh make man?

Yahweh formed man from the dust of the ground and breathed the breath of life into him. [2:7]

Where did Yahweh first put the man?

In the garden in Eden. [2:8]

What two trees were in the midst of the garden?

The tree of life and the tree of the knowledge of good and evil. [2:9]

What was the man to do in the garden?

He was to work and maintain the garden. [2:15]

What command did Yahweh give the man about what to eat?

You may freely eat from every tree in the garden, except the tree of the knowledge of good and evil. [2:16]

What command did Yahweh give the man about what to eat?

You may freely eat from every tree in the garden, except the tree of the knowledge of good and evil. [2:17]

What did Yahweh say would happen if the man violated this command?

In the day when the man violated the command, he would surely die. [2:17]

What did Yahweh say was not good?

He said it was not good that the man was alone. [2:18]

What did Yahweh have the man do with every living creature?

The man gave every living creature a name. [2:19]

What was not found among all the living creatures?

A helper for the man corresponding to him. [2:20]

How did Yahweh make the woman?

Yahweh caused the man to sleep and took one of the man's ribs, and made the woman from the rib. [2:22]

Why did the man call her "woman"?

Because she was taken out of the man. [2:23]

How do a man and woman become one flesh?

The man is united to the woman as his wife. [2:24]

Were the man and his wife ashamed of being naked?

No. [2:25]

Genesis 3

What was the first question that the serpent asked the woman?

The serpent asked the woman, “Has God really said, ‘You must not eat from any tree of the garden’”? [3:1]

When the woman said God told them they would die if they ate from the tree in the middle of the garden, what did the serpent say?

The serpent said, “You will surely not die”. [3:4]

What did the serpent say would happen to the man and woman if they ate of the fruit?

The serpent said they would be like God, knowing good and evil. [3:5]

What attracted the woman to the fruit of the tree?

She saw it was good for food, a delight to the eyes, and desirable to make one wise. [3:6]

Who ate of the fruit?

The woman ate, and gave some to her husband who also ate. [3:6]

What happened to them when they ate of the fruit?

When they ate, their eyes were opened and they knew that they were naked. [3:7]

What did the man and woman do when God came into the garden?

They hid themselves from God. [3:8]

Why did the man hide himself from God when he came into the garden?

The man hid himself from God because he was naked and therefor afraid. [3:10]

Who did the man say was responsible for giving him the fruit?

The man said the woman was responsible. [3:12]

Who did the woman say was responsible for giving her the fruit?

The woman said that the serpent was responsible. [3:13]

What kind of relationship did God say he would cause to exist between the serpent and the woman?

God said he would cause them to hate each other. [3:15]

What curse did God give the woman regarding childbirth?

God greatly multiplied the woman's pain in childbirth. [3:16]

What curse did God give the man regarding his work?

God cursed the ground so that only by painful toil would the man eat from it. [3:17]

What name did the man give the woman, and why?

The man called the woman Eve, because she was the mother of all living things. [3:20]

What did God make for Adam and Eve, and why?

God made them garments of skins in order to clothe them. [3:21]

Why did God say that now Adam must not eat of the tree of life?

God said that since Adam now knew good and evil he must not eat of the tree of life, because he would then live forever. [3:22]

What did God do to prevent Adam from eating from the tree of life?

God drove the man out of the garden and placed cherubim there to guard the way to the tree of life. [3:24]

Genesis 4

What work did Cain and Abel do?

Cain worked the soil, and Abel was a shepherd. [4:2]

What offering did Cain bring to Yahweh?

Cain brought some of the fruit of the ground. [4:3]

What offering did Abel bring to Yahweh?

Abel brought some of the firstborn of his flock and some of the fat. [4:4]

How did Yahweh respond to the offerings of Cain and Abel?

Yahweh accepted Abel's offering, but did not accept Cain's offering. [4:4]

How did Yahweh respond to the offerings of Cain and Abel?

Yahweh accepted Abel's offering, but did not accept Cain's offering. [4:5]

How did Cain react?

Cain was very angry, and his face looked dejected. [4:5]

What did Yahweh tell Cain he needed to do in order to be accepted?

Yahweh told Cain to do what is right and he would be accepted. [4:7]

Later, what happened with Cain and Abel in the field?

Cain rose up and killed Abel. [4:8]

When Yahweh asked Cain where his brother was, what did Cain say?

Cain said, "I do not know. Am I my brother's keeper?" [4:9]

What was God's curse on Cain?

Cain's curse was that the earth would not yield its strength to him, and he would be a fugitive and wanderer. [4:12]

What did Yahweh do to make sure no one killed Cain?

Yahweh put a mark on Cain. [4:15]

Where did Cain go to live?

Cain lived in the land of Nod, east of Eden. [4:16]

Cain's descendant Lamech had how many wives?

Lamech had two wives. [4:19]

What did Lamech tell his wives he had done?

Lamech told his wives that he had killed a man. [4:23]

What was the name of another son born to Adam and Eve?

Another son of Adam and Eve was named Seth. [4:25]

What did people begin to do in the days of Seth's son Enosh?

People began to call upon the name of Yahweh. [4:26]

Genesis 5

Of what is chapter five of Genesis a record?

Chapter five of Genesis is a record of the descendants of Adam. [5:1]

In whose likeness was mankind made?

Mankind was made in God's likeness. [5:1]

What genders of mankind did God create?

God created mankind male and female. [5:2]

How long did Adam live?

Adam lived 930 years. [5:5]

How long did Seth live?

Seth lived 912 years. [5:8]

How long did Kenan live?

Kenan lived 910 years. [5:14]

How long did Jared live?

Jared lived 962 years. [5:20]

What was Enoch's relationship with God, and what happened to him?

Enoch walked with God, and God took him. [5:24]

What did Lamech say about his son Noah?

Lamech said that Noah would give mankind rest from the work and the toil caused by the ground that Yahweh had cursed. [5:29]

Who were the sons of Noah?

The sons of Noah were Shem, Ham, and Japheth. [5:32]

Genesis 6

When mankind multiplied on the earth, what did the sons of God do?

The sons of God took for themselves wives from the daughters of mankind. [6:2]

What did God now say about the length of life for mankind?

God said that mankind would live 120 years. [6:3]

Who were the mighty men of old, the men of renown?

The mighty men of old were giants born from the marriage of the sons of God with the daughters of men. [6:4]

What did Yahweh see in the hearts of mankind in those days?

Yahweh saw that the wickedness of mankind was great, and that their every thought was evil. [6:5]

What did Yahweh decide to do with mankind?

Yahweh decided to wipe away mankind from the earth. [6:7]

But who found favor with Yahweh?

Noah found favor with Yahweh. [6:8]

What kind of person was Noah?

Noah was a righteous man, blameless, and a man who walked with God. [6:9]

What did God tell Noah to do before God destroyed mankind?

God told Noah to build a boat. [6:14]

How did God say he was going to destroy all flesh that has the breath of life in it?

God said that he was going to bring the flood of waters upon the earth. [6:17]

But with whom did God establish his covenant?

God established his covenant with Noah. [6:18]

Who did God tell Noah to bring on the boat?

God told Noah to bring his wife, his three sons, and his sons' wives. [6:18]

What animals were to be brought on the boat to be kept alive?

Two of every kind of living creature, male and female, were to be brought on the boat. [6:19]

How did Noah respond to God's commands?

Noah did all that God commanded him. [6:22]

Genesis 7**Seven males and females of which kinds of animals were to go on the boat?**

Seven males and females of every clean animal and the birds were to go on the boat. [7:2]

How long did God say the rain would continue on the earth?

God said that the rain would continue for forty days and forty nights. [7:4]

How old was Noah when the flood came upon the earth?

Noah was six hundred years old when the flood came upon the earth. [7:6]

How did Noah bring the animals into the boat?

The animals came to Noah and went into the boat. [7:9]

From which two sources did the waters of the flood come?

The waters came from deep underground, and from the sky. [7:11]

Once all the people and animals were in the boat, who closed the door?

Yahweh shut the door after them. [7:16]

How high did the water on the earth get?

The water rose fifteen cubits above the tops of the mountains. [7:20]

Because of the flood, what died upon the earth?

All creatures that moved upon the earth, and all mankind, died. [7:21]

Who were the only persons left alive on the earth?

Only Noah and those with him in the ark were left alive. [7:23]

Genesis 8

How did God make the waters recede?

God made a wind blow, the fountains of the deep were closed, and the rain stopped. [8:1]

How did God make the waters recede?

God made a wind blow, the fountains of the deep were closed, and the rain stopped. [8:2]

Where did the ark come to rest on the ground?

The ark came to rest upon the mountains of Ararat. [8:4]

What happened the first time Noah sent out a dove from the ark?

The first time, the dove found no place to rest her foot, and she returned to Noah in the ark. [8:9]

What happened the second time Noah sent out a dove from the ark?

The second time, the dove returned with a freshly plucked olive leaf. [8:11]

What happened the third time Noah sent out a dove from the ark?

The third time, the dove did not return to Noah. [8:12]

What did Noah see when he removed the covering of the ark and looked out?

Noah saw that the surface of the ground was dry. [8:13]

What did God want all the creatures on the ark to go and do as they left the ark?

God wanted all the living creatures to be fruitful and multiply on the earth. [8:17]

What did Noah do when he left the ark?

Noah built an altar to Yahweh and offering burnt offerings on the altar. [8:20]

What two promises did God make to mankind at this time?

God promised to not again curse the ground, and to not again destroy every living thing. [8:21]

What did God say was man's inclination from childhood?

God said that man's inclination from childhood was evil. [8:21]

Genesis 9

What did God tell Noah and his sons to do after they left the ark?

God told Noah and his sons to be fruitful, multiply, and fill the earth. [9:1]

What did God give Noah and his sons now as food?

God gave Noah and his sons both the green plants and every moving thing that lived as food. [9:3]

How did God command that meat not be eaten?

God commanded that meat not be eaten with the blood in it. [9:4]

What did God say was in the blood?

God said that the life was in the blood. [9:4]

What did God declare was the penalty for shedding a man's blood?

God declared that the one who shed a man's blood must have his blood shed. [9:5]

What did God declare was the penalty for shedding a man's blood?

God declared that the one who shed a man's blood must have his blood shed. [9:6]

In whose image did God make man?

God made man in God's image. [9:6]

What covenant promise did God make with everything that lives on the earth?

God made a covenant promise that never again will all flesh be destroyed by a flood. [9:9]

What covenant promise did God make with everything that lives on the earth?

God made a covenant promise that never again will all flesh be destroyed by a flood. [9:10]

What covenant promise did God make with everything that lives on the earth?

God made a covenant promise that never again will all flesh be destroyed by a flood. [9:11]

What sign did God give of the covenant that he made with the earth?

God placed the rainbow in the clouds as the sign of the covenant he made with the earth. [9:13]

What covenant promise did God make with everything that lives on the earth?

God made a covenant promise that never again will all flesh be destroyed by a flood. [9:15]

What sign did God give of the covenant that he made with the earth?

God placed the rainbow in the clouds as the sign of the covenant he made with the earth. [9:16]

What sign did God give of the covenant that he made with the earth?

God placed the rainbow in the clouds as the sign of the covenant he made with the earth. [9:17]

What were the names of the three sons of Noah?

The names of the three sons of Noah were Shem, Ham, and Japheth. [9:18]

What happened to Noah after he planted a vineyard?

After he planted a vineyard, Noah drank some of the wine and became drunk. [9:20]

What happened to Noah after he planted a vineyard?

After he planted a vineyard, Noah drank some of the wine and became drunk. [9:21]

How did Shem and Japheth cover the nakedness of their father?

Shem and Japheth walked backwards with a garment, while turned the other way, in order to cover the nakedness of their father. [9:23]

What was the curse Noah put on Ham?

Noah cursed Ham and said, "Cursed be Canaan. May he be a servant to his brothers' servants." [9:25]

Who did Noah bless?

Noah blessed both Shem and Japheth. [9:26]

Who did Noah bless?

Noah blessed both Shem and Japheth. [9:27]

Genesis 10

After the flood, the descendants of Noah eventually spread out on the earth in clans, and when they spread out, each clan had its own what?

When the clans eventually spread out, each clan had its own language. [10:5]

For what was Nimrod, descendant of Ham, known?

Nimrod was known as a mighty hunter before Yahweh. [10:9]

What was the first of Nimrod's primary cities in the land of Shinar?

The first of Nimrod's primary cities was Babel. [10:10]

In addition to the land of Shinar, what other area did Nimrod develop with cities?

Nimrod also built cities in Assyria. [10:11]

Canaan was a descendant of which son of Noah?

Canaan was a descendant of Ham. [10:15]

After the flood, the descendants of Noah eventually spread out on the earth in clans, and when they spread out, each clan had its own what?

When the clans eventually spread out, each clan had its own language. [10:20]

What happened in the days of Peleg, descendant of Shem?

In the days of Peleg, the earth was divided. [10:25]

After the flood, the descendants of Noah eventually spread out on the earth in clans, and when they spread out, each clan had its own what?

When the clans eventually spread out, each clan had its own language. [10:31]

From where did the nations come that spread over the earth after the flood?

The nations came from the clans of the sons of Noah. [10:32]

Genesis 11

Immediately after the flood, how many languages were there on the whole earth?

Immediately after the flood, there was one language on the whole earth. [11:1]

Where did the people build their city and tower?

The people built their city and tower in the land of Shinar. [11:2]

What did the people decide to do instead of spreading across the whole earth as God had commanded?

Instead of spreading across the whole earth as God had commanded, the people decided to build a city and a tower. [11:4]

What did the people want to make for themselves?

The people wanted to make a name for themselves. [11:4]

What did Yahweh come down and do to the people?

Yahweh came down and confused the people's languages. [11:7]

Why did God do this?

God confused their languages so they would not understand each other. [11:7]

What did God cause the people then to do?

God caused the people to scatter across the face of all the earth, as he had commanded. [11:8]

What was the name of the city the people tried to build?

The name of the city was Babel. [11:9]

The descendants of which son of Noah are given in this chapter?

The descendants of Shem, son of Noah, are given in this chapter. [11:10]

Who was the father of Abram?

The father of Abram was Terah. [11:26]

Terah's son Haran had a son with what name?

Terah's son Haran had a son named Lot. [11:27]

Where did Terah live?

Terah lived in Ur of the Chaldeans. [11:28]

What was the name of Abram's wife?

Abram's wife's name was Sarai. [11:29]

What problem did Abram's wife have?

Abram's wife's Sarai was barren and had no children. [11:30]

To where did Terah move with Abram, Sarai, and Lot?

Terah moved to the land of Canaan with Abram, Sarai, and Lot. [11:31]

Genesis 12

While Abram was living in Haran, what did Yahweh tell Abram to do?

Yahweh told Abram to leave his father's household and go to the land that he would show Abram. [12:1]

What promise did Yahweh make to Abram?

Yahweh promised that he would bless Abram, make him a great nation, and bless all the families of the earth through him. [12:2]

What promise did Yahweh make to Abram?

Yahweh promised that he would bless Abram, make him a great nation, and bless all the families of the earth through him. [12:3]

Who traveled with Abram?

Abram traveled with Sarai, his wife, and Lot, his brother's son. [12:5]

To which land did Abram travel?

Abram traveled to the land of Canaan. [12:5]

When Yahweh appeared to Abram, what promise did he make to Abram?

Yahweh promised that Abram's descendant's would live in Canaan. [12:7]

How did Abram worship Yahweh?

Abram built an altar to Yahweh and called upon Yahweh's name. [12:8]

Leaving Canaan, to where did Abram travel?

Leaving Canaan, Abram traveled to Egypt. [12:10]

What was Abram concerned about as he entered Egypt?

Abram was concerned the Egyptians would kill him and take his wife Sarai because she was beautiful. [12:12]

What did Abram ask Sarai to tell the Egyptians about herself?

Abram asked Sarai to tell the Egyptians that she was Abram's sister. [12:13]

What happened to Sarai when they entered Egypt?

Pharaoh took Sarai into his household. [12:15]

What happened to Pharaoh at this time?

Yahweh afflicted Pharaoh and his house with great plagues. [12:17]

What question did Pharaoh ask Abram?

Pharaoh asked Abram why he had told him that Sarai was his sister instead of his wife. [12:18]

What question did Pharaoh ask Abram?

Pharaoh asked Abram why he had told him that Sarai was his sister instead of his wife. [12:19]

What did Pharaoh do with Abram and Sarai?

Pharaoh sent Abram and Sarai away. [12:20]

Genesis 13

To where did Abram travel after leaving Egypt?

Abram traveled to the Negev. [13:1]

What did Abram carry with him?

Abram carried with him many animals, and much silver and gold. [13:2]

Why was there a dispute between Abram's and Lot's herdsmen?

There was a dispute because the land could not support Abram and Lot living close together with all their possessions. [13:6]

Why was there a dispute between Abram's and Lot's herdsmen?

There was a dispute because the land could not support Abram and Lot living close together with all their possessions. [13:7]

What offer did Abram make to Lot?

Abram offered that Lot choose where to live, and then Abram would find his place to live separated from Lot. [13:9]

Where did Lot choose to live and why?

Lot chose to move east and to live in the plain of the Jordan because it was well watered. [13:10]

Where did Lot choose to live and why?

Lot chose to move east and to live in the plain of the Jordan because it was well watered. [13:11]

Where did Abram then live?

Abram lived in the land of Canaan. [13:12]

What kind of people lived in Sodom?

The people of Sodom were wicked sinners against Yahweh. [13:13]

At this time, what did Yahweh say he would give to Abram?

Yahweh promised that all the land Abram could see from where he was standing would be given to him. [13:14]

At this time, what did Yahweh say he would give to Abram?

Yahweh promised that all the land Abram could see from where he was standing would be given to him. [13:15]

How many descendants did Yahweh say Abram would have?

Yahweh told Abram he would have more descendants than he could count, “abundant as the dust of the earth.” [13:16]

Near what city did Abram then move?

Abram moved near the city of Hebron. [13:18]

Genesis 14

What happened at Sodom as a result of the battle of the kings in the valley of Siddim?

All the goods of Sodom were taken away, and Lot and all his possessions were also taken. [14:11]

What happened at Sodom as a result of the battle of the kings in the valley of Siddim?

All the goods of Sodom were taken away, and Lot and all his possessions were also taken. [14:12]

What did Abram do when he was told Lot had been taken away?

Abram gathered his 318 trained men to pursue them. [14:14]

Near what large city did Abram fight the kings, and what was the result of the battle?

Abram fought the kings north of Damascus, and he brought back the possessions, Lot, and the other people. [14:15]

Near what large city did Abram fight the kings, and what was the result of the battle?

Abram fought the kings north of Damascus, and he brought back the possessions, Lot, and the other people. [14:16]

Which two kings met Abram when he returned?

The king of Sodom and Melchizedek, the king of Salem, met Abram when he returned. [14:17]

Which two kings met Abram when he returned?

The king of Sodom and Melchizedek, the king of Salem, met Abram when he returned. [14:18]

What was Melchizedek's relationship to God?

Melchizedek was priest of God Most High. [14:18]

What did Melchizedek bring with him when he met Abram?

Melchizedek brought bread and wine with him when he met Abram. [14:18]

What did Melchizedek say to Abram?

Melchizedek blessed Abram, and blessed God Most High. [14:19]

What did Melchizedek say to Abram?

Melchizedek blessed Abram, and blessed God Most High. [14:20]

What did Abram do after Melchizedek spoke to him?

Abram gave Melchizedek a tenth of everything. [14:20]

What offer did the king of Sodom make to Abram?

The king of Sodom offered to let Abram keep all the goods, if Abram gave the people to the king. [14:21]

Why did Abram not want any of the possessions?

Abram had lifted up his hand to Yahweh, God Most High, and did not want the king of Sodom to be able to say that he had made Abram rich. [14:22]

How did Abram respond to the king of Sodom's offer?

Abram said that he did not want any of the possessions, except what the young men had eaten and the share for the men that went with him. [14:23]

Why did Abram not want any of the possessions?

Abram had lifted up his hand to Yahweh, God Most High, and did not want the king of Sodom to be able to say that he had made Abram rich. [14:23]

How did Abram respond to the king of Sodom's offer?

Abram said that he did not want any of the possessions, except what the young men had eaten and the share for the men that went with him. [14:24]

Genesis 15

When Yahweh appeared to Abram, what encouragement did Yahweh give Abram?

Yahweh told Abram not to fear, and that he was Abram's shield and very great reward. [15:1]

About what was Abram worried?

Abram was worried because he was still childless, and his steward was his heir. [15:2]

About what was Abram worried?

Abram was worried because he was still childless, and his steward was his heir. [15:3]

Who did Yahweh say would be Abram's heir?

Yahweh said that one coming from Abram's own body would be his heir. [15:4]

How many descendants did Yahweh say Abram would have?

Yahweh said that Abram would have descendants as numerous as the stars. [15:5]

How did Abram respond to Yahweh's promise, and what did Yahweh then do?

Abram believed Yahweh, and Yahweh counted it to Abram as righteousness. [15:6]

What question did Abram ask Yahweh about the land?

Abram asked Yahweh, "How will I know that I will inherit it?" [15:8]

What did Abram then do with the animals he was told to bring?

Abram cut the animals in two and placed each half opposite the other. [15:10]

What happened to Abram when the sun was going down?

When the sun was going down Abram fell sound asleep and a deep and terrifying darkness overwhelmed him. [15:12]

For how long did Yahweh say Abram's descendants would be enslaved and oppressed?

Yahweh told Abram his descendants would be enslaved and oppressed for four hundred years. [15:13]

What did Yahweh say would happen to the nation that enslaved Abram's descendants?

Yahweh said that he would judge that nation. [15:14]

How did Yahweh say Abram's life would end?

Yahweh said that Abram would die in peace at a good old age. [15:15]

What would reach its limit before Abram's descendants returned to the land promised them?

The sin of the Amorites would reach its limit before Abram's descendants returned. [15:16]

That night, what happened amongst the pieces of the animals Abram had prepared?

A smoking fire pot and flaming torch passed between the pieces of the animals. [15:17]

What covenant did Yahweh make with Abram that day?

Yahweh made a covenant with Abram that he would give this land to Abram's descendants. [15:18]

What covenant did Yahweh make with Abram that day?

Yahweh made a covenant with Abram that he would give this land to Abram's descendants. [15:19]

What covenant did Yahweh make with Abram that day?

Yahweh made a covenant with Abram that he would give this land to Abram's descendants. [15:20]

What covenant did Yahweh make with Abram that day?

Yahweh made a covenant with Abram that he would give this land to Abram's descendants. [15:21]

Genesis 16

What idea did Sarai have for giving Abram a descendant?

Sarai told Abram to sleep with her servant, Hagar, in order to have children by her. [16:1]

What idea did Sarai have for giving Abram a descendant?

Sarai told Abram to sleep with her servant, Hagar, in order to have children by her. [16:2]

What happened between Hagar and Sarai when Hagar conceived a child with Abram?

After Hagar conceived, Hagar looked with contempt on Sarai. [16:4]

What complaint did Sarai bring to Abram, and how did Abram respond?

Sarai complained that it was Abram's fault that Hagar despised her, and Abram told Sarai to do what she thought best with Hagar. [16:5]

What complaint did Sarai bring to Abram, and how did Abram respond?

Sarai complained that it was Abram's fault that Hagar despised her, and Abram told Sarai to do what she thought best with Hagar. [16:6]

How did Sarai treat Hagar after Hagar conceived, and what did Hagar do?

Sarai treated Hagar harshly, and Hagar fled. [16:6]

In the wilderness, what did the angel of Yahweh tell Hagar to do?

The angel of Yahweh told Hagar to return to Sarai and submit to her authority. [16:9]

What promise did the angel of Yahweh make to Hagar?

The angel of Yahweh promised Hagar that her descendants would be too numerous to count. [16:10]

Why was Hagar told to name her son Ishmael?

Hagar was told to name her son Ishmael because Yahweh had heard her affliction. [16:11]

How will Ishmael treat other people?

Ishmael will be hostile against every man, and will live apart from all his brothers. [16:12]

What name did Hagar give Yahweh?

Hagar gave Yahweh the name, “The God who sees me”. [16:13]

How old was Abram when Ishmael was born?

Abram was eighty-six years old when Ishmael was born. [16:16]

Genesis 17

How old was Abram when Yahweh appeared again to him to confirm his covenant with Abram?

Abram was ninety-nine years old when Yahweh again appeared to Abram. [17:1]

What command did Yahweh give Abram concerning Abram's way of life?

Yahweh commanded Abram to walk before him blamelessly. [17:1]

To what did Yahweh change Abram's name, and what does the name mean?

Yahweh changed Abram's name to Abraham, which means "father of a multitude of nations". [17:5]

What did Yahweh give to Abraham's descendants as part of the covenant?

Yahweh gave Abraham's descendants all the land of Canaan as part of the covenant. [17:8]

What did Yahweh say would be the relationship between Abraham's descendants and Yahweh?

Yahweh said that he would be God to Abraham's descendants. [17:8]

What did Yahweh command be done as a sign of the covenant between Abraham and Yahweh?

Yahweh commanded that every male be circumcised as a sign of the covenant between Abraham and Yahweh. [17:10]

What did Yahweh command be done as a sign of the covenant between Abraham and Yahweh?

Yahweh commanded that every male be circumcised as a sign of the covenant between Abraham and Yahweh. [17:11]

At what age was a baby to be circumcised?

A baby was to be circumcised after eight days. [17:12]

What was to be done with foreigners who joined a household that was in covenant with Yahweh?

Foreigners who joined a household in covenant with Yahweh were also to be circumcised. [17:12]

What was to be done with foreigners who joined a household that was in covenant with Yahweh?

Foreigners who joined a household in covenant with Yahweh were also to be circumcised. [17:13]

What happened to any male who was not circumcised?

Any male who was not circumcised was cut off from his people because he had broken the covenant. [17:14]

To what did Yahweh change Sarai's name?

Yahweh changed Sarai's name to Sarah. [17:15]

What did Yahweh promise would come by Sarah?

Yahweh promised that Abraham's son would come by Sarah. [17:16]

How did Abraham respond to Yahweh's promise concerning Sarah?

Abraham laughed and asked how a child could be born to a man and woman who were so old. [17:17]

What did God say Abraham must name the son that would come by Sarah?

God said that Abraham must name the son Isaac. [17:19]

What did God say he would establish with Isaac?

God said that he would establish his covenant with Isaac. [17:19]

What promise did God make concerning Ishmael?

God promised to bless Ishmael, to make him fruitful, and to make him a great nation. [17:20]

What did God say he would establish with Isaac?

God said that he would establish his covenant with Isaac. [17:21]

After God left Abraham, what did Abraham do on that same day?

On that same day, Abraham circumcised all the males of his household. [17:24]

After God left Abraham, what did Abraham do on that same day?

On that same day, Abraham circumcised all the males of his household. [17:25]

How old was Ishmael when he was circumcised?

Ishmael was thirteen years old when he was circumcised. [17:25]

After God left Abraham, what did Abraham do on that same day?

On that same day, Abraham circumcised all the males of his household. [17:26]

After God left Abraham, what did Abraham do on that same day?

On that same day, Abraham circumcised all the males of his household. [17:27]

Genesis 18

As Abraham was sitting at his tent door, what did he see when he looked up?

Abraham saw three men standing across from him. [18:2]

What did Abraham offer the men?

Abraham offered the men some water to wash, and some food. [18:4]

What did Abraham offer the men?

Abraham offered the men some water to wash, and some food. [18:5]

Where was Sarah when the visitor gave his prediction?

Sarah was in the tent. [18:9]

What prediction did the one visitor give concerning Sarah?

The one visitor said that when he returned, Sarah would have a son. [18:10]

How did Sarah respond to the visitor's prediction?

Sarah laughed to herself when she heard the visitor's prediction. [18:12]

What did Yahweh, the visitor, say about Sarah's response?

Yahweh asked why Sarah laughed, and said "Is anything too hard for Yahweh"? [18:14]

When the men left Abraham's home, toward where did they go?

The men left Abraham's home and went toward Sodom. [18:16]

What question did Yahweh ask as they walked?

Yahweh said, "Shall I hide from Abraham what I am about to do"? [18:17]

What did Yahweh say Abraham must do so that Yahweh might fulfill the promises given to Abraham?

Yahweh said that Abraham must instruct his children and his household to do righteousness and justice. [18:19]

Why were the men going toward Sodom?

The men were going toward Sodom because the cries against Sodom and Gomorrah were great, and they wanted to see if the cities were as wicked as the outcry suggested. [18:20]

Why were the men going toward Sodom?

The men were going toward Sodom because the cries against Sodom and Gomorrah were great, and they wanted to see if the cities were as wicked as the outcry suggested. [18:21]

As Abraham stood with Yahweh, what question did he ask Yahweh?

Abraham asked, "Will you sweep away the righteous with the wicked?" [18:23]

What did Yahweh say he would do if there were fifty righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:26]

What did Yahweh say he would do if there were forty-five righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:28]

What did Yahweh say he would do if there were forty righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:29]

What did Yahweh say he would do if there were thirty righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:30]

What did Yahweh say he would do if there were twenty righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:31]

What did Yahweh say he would do if there were ten righteous within the city?

Yahweh said he would spare the whole place for their sake. [18:32]

Genesis 19

When Lot saw the two angels coming into Sodom, what did he offer them?

Lot offered that they stay at his home for the night, and then leave in the morning. [19:2]

What was the angels' response to Lot?

The angels said that they would spend the night in the town square. [19:2]

At Lot's urging, where did the angels finally decide to spend the night?

Finally, the angels went with Lot to his home for the night. [19:3]

What did the men of the city who surrounded Lot's house want Lot to do?

The men wanted Lot to bring out the two men visiting him, so they could sleep with them. [19:5]

What did Lot offer the men of the city instead?

Lot offered the men of the city his two daughters instead of the two visitors. [19:8]

How did the men respond to Lot's offer?

The men told Lot to stand back and almost broke down the door. [19:9]

What did the angels then do?

The angels pulled Lot back into the house and struck the men outside with blindness. [19:11]

What did the angels say they had been sent to do by Yahweh?

The angels said they had been sent to destroy the city. [19:13]

How did Lot's sons-in-law respond when Lot told them to hurry and leave Sodom because it was about to be destroyed?

Lot's sons-in-law thought Lot was joking. [19:14]

When morning dawned, what did the angels tell Lot to do?

The angels told Lot to take his wife and daughters and get out of the city. [19:15]

Why, despite Lot's lingering, did the angels bring Lot and his family by their hands out of the city?

The angels set them outside the city because Yahweh was merciful to them. [19:16]

What instructions did the angels give Lot when they were outside the city?

The angels told Lot and his family to flee for their lives and to not look back. [19:17]

Where did the angel allow Lot and his family to flee?

Lot and his family were allowed to flee to a small city called Zoar. [19:22]

What did Yahweh do when Lot reached Zoar?

Yahweh rained down sulfur and fire from the sky on Sodom and Gomorrah. [19:24]

What did Lot's wife do and what happened to her?

Lot's wife looked back, and she became a pillar of salt. [19:26]

What did Abraham see early in the morning as he looked down at all the land of the plain?

Abraham saw smoke rising from the land like the smoke of a furnace. [19:28]

To where did Lot then move and why?

Lot then moved to the mountains because he was afraid to live in Zoar. [19:30]

What plan did Lot's daughters make involving their father?

Lot's daughters planned to make their father drunk, then lie with him so that they could have children. [19:31]

What plan did Lot's daughters make involving their father?

Lot's daughters planned to make their father drunk, then lie with him so that they could have children. [19:32]

Which two people groups came from the daughters of Lot?

The Moabite and Ammonite people groups came from the daughters of Lot. [19:37]

Which two people groups came from the daughters of Lot?

The Moabite and Ammonite people groups came from the daughters of Lot. [19:38]

Genesis 20

What did Abraham say about Sarah while he was living at Gerar?

Abraham said that Sarah was his sister. [20:1]

What did Abraham say about Sarah while he was living at Gerar?

Abraham said that Sarah was his sister. [20:2]

What did God say to Abimelech after he took Sarah?

God came to Abimelech in a dream and told him that he was a dead man because he had taken a man's wife. [20:3]

What did Abimelech say to God he had been told by Abraham and Sarah?

Abimelech said to God that Abraham had told him Sarah was his sister, and Sarah had told him Abraham was his brother. [20:5]

What did God tell Abimelech to do, and what did God say would happen if he did not do it?

God told Abimelech to return Sarah to Abraham; otherwise, he and all his people would die. [20:7]

How did Abimelech's men respond when they heard what God had told Abimelech?

Abimelech's men were very afraid when they heard what God had told him. [20:8]

Why did Abraham say he had told Abimelech that Sarah was his sister?

Abraham said that he was afraid Abimelech would kill him because of Sarah. [20:11]

In what way was Sarah actually Abraham's sister?

Sarah was the daughter of Abraham's father, but not of his mother. [20:12]

What animals and people did Abimelech give Abraham?

Abimelech gave Abraham sheep and oxen, male and female slaves. [20:16]

What reason did Abimelech give Sarah as to why he gave her brother a thousand pieces of silver?

Abimelech told Sarah he had given a thousand pieces of silver to her brother to cover any offense against Sarah in the eyes of all that were with Sarah, and before everyone. [20:16]

What happened when Abraham prayed to God for Abimelech and his people?

God healed Abimelech, his wife, and his female slaves so they were able to have children. [20:17]

Genesis 21**What did Yahweh do for Sarah?**

Yahweh visited Sarah and she bore a son to Abraham at the promised time. [21:2]

When Isaac was eight days old, what did Abraham do?

When Isaac was eight days old, Abraham circumcised him. [21:4]

What did Sarah say God had made her do?

Sarah said that God had made her laugh. [21:6]

On the day Isaac was weaned, what did Sarah see?

Sarah saw the son of Hagar mocking. [21:9]

What did Sarah tell Abraham to do with Hagar and her son, and why?

Sarah told Abraham to drive out Hagar and her son, because Hagar's son would not be heir with Isaac. [21:10]

What was Abraham's reaction to Sarah's demand?

Abraham was grieved by Sarah's demand. [21:11]

What did God tell Abraham to do?

God told Abraham to listen to Sarah. [21:12]

Where did Hagar and her son go after Abraham sent them out?

Hagar and her son went into the wilderness. [21:14]

What did God tell Hagar he would do for her son?

God said he would make the son of Hagar into a great nation. [21:18]

How did Hagar and her son survive?

God opened Hagar's eyes and she saw a well of water. [21:19]

What happened to Hagar's son as he grew up?

Hagar's son became an archer and his mother got a wife for him from Egypt. [21:20]

What happened to Hagar's son as he grew up?

Hagar's son became an archer and his mother got a wife for him from Egypt. [21:21]

What did Abimelech want Abraham to swear to do for him?

Abimelech wanted Abraham to swear that he would not deal falsely with Abimelech, or with his children, or with his descendants. Abimelech asked Abraham to show to him the same covenant faithfulness that Abimelech had shown to Abraham. [21:23]

What did Abraham complain about to Abimelech?

Abraham complained to Abimelech about a well of water that Abimelech's servants had seized from him. [21:25]

Why did Abraham send seven female lambs to Abimelech?

Abraham sent seven female lambs to Abimelech as a witness that he had dug the disputed well. [21:28]

Why did Abraham send seven female lambs to Abimelech?

Abraham sent seven female lambs to Abimelech as a witness that he had dug the disputed well. [21:29]

Why did Abraham send seven female lambs to Abimelech?

Abraham sent seven female lambs to Abimelech as a witness that he had dug the disputed well. [21:30]

Into what land did Abimelech return?

Abimelech returned into the land of the Philistines. [21:32]

What did Abraham do at the tamarisk tree in Beer-sheba?

Abraham worshiped Yahweh, the eternal God. [21:33]

Where did Abraham live for many days?

Abraham lived in the land of the Philistines for many days. [21:34]

Genesis 22

What test did God give Abraham?

God told Abraham to go the land of Moriah and offer Isaac as a burnt offering. [22:1]

What test did God give Abraham?

God told Abraham to go the land of Moriah and offer Isaac as a burnt offering. [22:2]

How did Abraham respond to God's command?

Abraham rose early in the morning and set out on his journey to the place God had told him about. [22:3]

What did Abraham tell his two young men that he and Isaac were going to do?

Abraham told his two young men that he and Isaac were going to worship and then would return. [22:5]

What question did Isaac ask Abraham as they were walking together?

Isaac asked Abraham, "Where is the lamb for the burnt offering?" [22:7]

How did Abraham answer Isaac's question?

Abraham said that God would himself provide the lamb for the burnt offering. [22:8]

When they reached the place, what did Abraham prepare as the burnt offering and how did he do it?

Abraham prepared Isaac as the burnt offering by binding him and laying him on the altar. [22:9]

When Abraham took the knife in his hand, what did the angel of Yahweh tell Abraham?

The angel of Yahweh told Abraham to not harm Isaac. [22:12]

What did the angel say he now knew about Abraham?

The angel said that he now knew that Abraham feared God. [22:12]

How did God then provide the burnt offering for Abraham?

There was a ram caught in the bushes behind Abraham, which Abraham used as the burnt offering. [22:13]

What did Abraham call the place of the burnt offering?

Abraham called the place, "Yahweh will provide". [22:14]

What reason did the angel of Yahweh give for blessing Abraham?

The angel of Yahweh said he would bless Abraham because Abraham had not withheld his only son. [22:16]

What reason did the angel of Yahweh give for blessing Abraham?

The angel of Yahweh said he would bless Abraham because Abraham had not withheld his only son. [22:17]

Through who and why were all nations of the earth to be blessed?

Through Abraham's offspring all the nations of the earth were to be blessed, because Abraham had obeyed the angel of Yahweh's voice. [22:18]

Genesis 23**What did Abraham first do when Sarah died?**

When Sarah died, Abraham first mourned for her and wept for her. [23:2]

What request did Abraham make to the sons of Heth?

Abraham asked for a property to use as a burying-place. [23:3]

What request did Abraham make to the sons of Heth?

Abraham asked for a property to use as a burying-place. [23:4]

How did the sons of Heth respond to Abraham's request?

The sons of Heth offered the choicest of their tombs to Abraham. [23:5]

How did the sons of Heth respond to Abraham's request?

The sons of Heth offered the choicest of their tombs to Abraham. [23:6]

When Abraham asked for Ephron the Hittite's cave as a tomb, how did Ephron respond?

Ephron offered to give Abraham the cave and the field next to it. [23:10]

When Abraham asked for Ephron the Hittite's cave as a tomb, how did Ephron respond?

Ephron offered to give Abraham the cave and the field next to it. [23:11]

How did Abraham respond to Ephron's offer?

Abraham offered to pay for the field and the cave. [23:12]

How did Abraham respond to Ephron's offer?

Abraham offered to pay for the field and the cave. [23:13]

How did Ephron respond to Abraham's offer?

Ephron asked for four hundred shekels of silver for the field and the cave. [23:14]

How did the conversation between Abraham and Ephron end?

Abraham paid four hundred shekels of silver to Ephron for the piece of land. [23:14]

How did Ephron respond to Abraham's offer?

Ephron asked for four hundred shekels of silver for the field and the cave. [23:15]

How did the conversation between Abraham and Ephron end?

Abraham paid four hundred shekels of silver to Ephron for the piece of land. [23:15]

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Abraham paid four hundred shekels of silver to Ephron for the piece of land. [23:16]

What was included in the purchase of the field of Ephron which was in Machpelah?

The field, the cave that was in it, and all the trees that were in the field and all around its border were included in Abraham's purchase of the field of Ephron. [23:17]

What was included in the purchase of the field of Ephron which was in Machpelah?

The field, the cave that was in it, and all the trees that were in the field and all around its border were included in Abraham's purchase of the field of Ephron. [23:18]

What did Abraham then do with the cave?

Abraham then buried Sarah in the cave. [23:19]

Genesis 24**What did Abraham make his oldest servant swear to do?**

Abraham made his oldest servant swear that he would get a wife for Isaac from Abraham's relatives. [24:2]

What did Abraham make his oldest servant swear to do?

Abraham made his oldest servant swear that he would get a wife for Isaac from Abraham's relatives. [24:3]

What did Abraham make his oldest servant swear to do?

Abraham made his oldest servant swear that he would get a wife for Isaac from Abraham's relatives. [24:4]

What did Abraham insist that the servant not do with Isaac?

Abraham insisted that the servant not take Isaac back to the land from which Abraham came. [24:5]

What did Abraham insist that the servant not do with Isaac?

Abraham insisted that the servant not take Isaac back to the land from which Abraham came. [24:6]

What did Abraham's servant ask God to do in order to show him which woman God had chosen for Isaac?

The servant asked that the woman whom he asked to lower her pitcher to get a drink would do so and offer to water his camels also. [24:12]

What did Abraham's servant ask God to do in order to show him which woman God had chosen for Isaac?

The servant asked that the woman whom he asked to lower her pitcher to get a drink would do so and offer to water his camels also. [24:13]

What did Abraham's servant ask God to do in order to show him which woman God had chosen for Isaac?

The servant asked that the woman whom he asked to lower her pitcher to get a drink would do so and offer to water his camels also. [24:14]

What relation was Rebekah to Abraham?

Rebekah was the granddaughter of Nahor, Abraham's brother. [24:15]

What did Rebekah do when Abraham's servant asked for a drink of water?

Rebekah gave the servant a drink. [24:17]

What did Rebekah do when Abraham's servant asked for a drink of water?

Rebekah gave the servant a drink. [24:18]

What did Rebekah say after she had finished giving the servant a drink?

After Rebekah finished giving the servant a drink she said, "I will draw water for your camels also, until they have finished drinking." [24:19]

What did the servant do when he heard that Rebekah was related to Abraham and that he could spend the night with her family?

The servant worshipped Yahweh and blessed him. [24:26]

What did the servant do when he heard that Rebekah was related to Abraham and that he could spend the night with her family?

The servant worshipped Yahweh and blessed him. [24:27]

Who was Rebekah's brother?

Laban was Rebekah's brother. [24:29]

What did Laban do when he met Abraham's servant?

Laban invited Abraham's servant to stay at his house. [24:31]

What did Abraham's servant insist on doing before he ate?

Abraham's servant insisted on saying why he had come before he ate. [24:33]

How had Abraham said that Yahweh would prosper the servant's way?

Abraham had said that Yahweh would send his angel with the servant to prosper his way. [24:40]

What had the servant given Rebekah when he heard she was related to Abraham?

Abraham's servant had given Rebekah a gold ring for her nose and bracelets for her arms. [24:47]

How did Laban and Bethuel answer Abraham's servant when he asked them what they wanted to do regarding Rebekah?

Laban and Bethuel answered that the servant should take Rebekah and go, so that Rebekah could be the wife of Abraham's son. [24:50]

How did Laban and Bethuel answer Abraham's servant when he asked them what they wanted to do regarding Rebekah?

Laban and Bethuel answered that the servant should take Rebekah and go, so that Rebekah could be the wife of Abraham's son. [24:51]

What did Abraham's servant do when he heard the answer from Laban and Bethuel?

The servant bowed down to Yahweh and gave gifts to Rebekah and to her brother and mother. [24:52]

What did Abraham's servant do when he heard the answer from Laban and Bethuel?

The servant bowed down to Yahweh and gave gifts to Rebekah and to her brother and mother. [24:53]

When they arose the next morning, what did Rebekah's brother and mother want the servant to do?

When they arose the next morning, they wanted Abraham's servant to stay with them for at least ten more days. [24:54]

When they arose the next morning, what did Rebekah's brother and mother want the servant to do?

When they arose the next morning, they wanted Abraham's servant to stay with them for at least ten more days. [24:55]

When Abraham's servant said that he wanted to go immediately, what did Rebekah say that she wanted to do?

Rebekah said that she wanted to go with the servant. [24:56]

When Abraham's servant said that he wanted to go immediately, what did Rebekah say that she wanted to do?

Rebekah said that she wanted to go with the servant. [24:57]

When Abraham's servant said that he wanted to go immediately, what did Rebekah say that she wanted to do?

Rebekah said that she wanted to go with the servant. [24:58]

What blessing did Rebekah's family give her as she left with Abraham's servant?

Rebekah's family blessed her that she might be the mother of thousands and ten thousands, and that her descendants might possess the gate of those who hate them. [24:60]

What was Isaac doing when Rebekah arrived at his home?

Isaac was out in the field meditating. [24:63]

What did Rebekah do when she saw Isaac?

When she saw Isaac, Rebekah jumped down from the camel and covered herself with her veil. [24:64]

What did Rebekah do when she saw Isaac?

When she saw Isaac, Rebekah jumped down from the camel and covered herself with her veil. [24:65]

What did Isaac do after Abraham's servant recounted all the things that he had done?

Isaac brought Rebekah into his mother Sarah's tent and took Rebekah as his wife. [24:67]

Genesis 25**What did Abraham do after his wife Sarah died?**

Abraham took another wife named Keturah. [25:1]

How did Abraham distribute his wealth?

Abraham gave gifts to the sons of his concubines, and gave all that he owned to Isaac. [25:5]

How did Abraham distribute his wealth?

Abraham gave gifts to the sons of his concubines, and gave all that he owned to Isaac. [25:6]

How many years did Abraham live?

Abraham lived one hundred seventy-five years. [25:7]

Who buried Abraham?

Both Isaac and Ishmael buried Abraham. [25:9]

How did the twelve sons of Ishmael live with each other?

The twelve sons of Ishmael lived with each other in hostility. [25:18]

What did Isaac do because Rebekah was childless?

Isaac prayed to Yahweh for his wife, and Yahweh answered his prayer, and Rebekah conceived. [25:21]

What did Yahweh say concerning the two children struggling within Rebekah's womb?

Yahweh said that there were two nations in her womb, one people stronger than the other, and that the older would serve the younger. [25:23]

Who was born first, and what did he look like?

Esau was born first, and he was red all over like a hairy garment. [25:25]

Who was born second, and what was he doing as he was born?

Jacob was born second, and he was grasping Esau's heel as he was born. [25:26]

What kind of man was Esau?

Esau was a skillful hunter and a man of the field. [25:27]

What kind of man was Jacob?

Jacob was a quiet man who spent his time in the tents. [25:27]

Who did Isaac love, and who did Rebekah love?

Isaac loved Esau, and Rebekah loved Jacob. [25:28]

What was another name for Esau?

Edom was another name for Esau. [25:30]

For what did Jacob ask in return for the red stew that Esau wanted to eat because he was starving?

Jacob asked for Esau's birthright in return for the red stew. [25:31]

What was Esau's response to Jacob's offer?

Esau swore an oath and sold his birthright to Jacob. [25:33]

How was Esau treating his birthright when he responded in this way to Jacob's offer?

Esau was despising his birthright when he responded to Jacob's offer in this way. [25:34]

Genesis 26

Why did Isaac move to the city of Gerar where Abimelech was the king of the Philistines?

Isaac moved to Gerar because there was a famine in the land. [26:1]

What had Yahweh told Isaac before Isaac moved to Gerar?

Yahweh had told Isaac not to move to Egypt, and to stay in the land about which he would tell Isaac. [26:2]

What did Yahweh tell Isaac about the oath Yahweh had sworn to his father Abraham?

Yahweh told Isaac that he would fulfill the oath which Yahweh had sworn to Abraham. [26:3]

Why did Yahweh say he was going to do this?

Yahweh said he was going to do this because Abraham had obeyed his voice and kept his instructions, commandments, statutes, and laws. [26:5]

What did Isaac say to the men of Gerar about Rebekah, his wife?

Isaac told the men of Gerar that Rebekah was his sister. [26:7]

According to Abimelech, what could have brought guilt upon the people because of Isaac's lie?

Because of Isaac's lie, someone could have had sexual relations with Rebekah and brought guilt upon the people. [26:9]

According to Abimelech, what could have brought guilt upon the people because of Isaac's lie?

Because of Isaac's lie, someone could have had sexual relations with Rebekah and brought guilt upon the people. [26:10]

What command did Abimelech give regarding Rebekah?

Abimelech commanded that anyone who touched Rebekah would be put to death. [26:11]

What reason did Abimelech give for asking Isaac to move away from the Philistines?

Abimelech asked Isaac to move away from the Philistines because he said, "...for you are mightier than we." [26:16]

Why did Isaac have to dig out the wells of water which they had dug in the days of Abraham?

Isaac had to dig out the wells of water which they had dug in the days of Abraham because the Philistines had stopped them up after Abraham's death. [26:18]

What did Isaac name the well over which the herdsmen of Gerar did not quarrel with him?

Isaac named the well, over which the herdsmen of Gerar did not quarrel with him, Rehoboth. [26:22]

What did Yahweh reaffirm to Isaac when he appeared to Isaac at Beersheba?

Yahweh reaffirmed that he would bless Isaac and multiply his descendants. [26:23]

What did Yahweh reaffirm to Isaac when he appeared to Isaac at Beersheba?

Yahweh reaffirmed that he would bless Isaac and multiply his descendants. [26:24]

What covenant did Abimelech want to make with Isaac, and why?

Abimelech wanted to make a covenant that neither side would harm the other, because he saw that Yahweh was with Isaac. [26:28]

What covenant did Abimelech want to make with Isaac, and why?

Abimelech wanted to make a covenant that neither side would harm the other, because he saw that Yahweh was with Isaac. [26:29]

How did Isaac respond to Abimelech's request for a covenant between them?

Isaac made a feast, and they swore an oath with each other. [26:30]

How did Isaac respond to Abimelech's request for a covenant between them?

Isaac made a feast, and they swore an oath with each other. [26:31]

From what people group were the two wives of Esau?

The two wives of Esau were from the Hittites. [26:34]

How was the relationship between Esau's wives and Isaac and Rebekah?

Esau's wives brought sorrow to Isaac and Rebekah. [26:35]

Genesis 27

As Isaac grew old, what was he no longer able to do?

As Isaac grew old, he was no longer able to see. [27:1]

What did Isaac ask Esau to do, and why?

Isaac asked Esau to go hunt and make the sort of food that he loved, so that he could eat it and bless Esau. [27:3]

What did Isaac ask Esau to do, and why?

Isaac asked Esau to go hunt and make the sort of food that he loved, so that he could eat it and bless Esau. [27:4]

What was Rebekah's plan for providing the food for Isaac, and why?

Rebekah told Jacob to go get two goats and she would make the food that Isaac loved, so that Jacob could take it to Isaac and receive the blessing. [27:8]

What was Rebekah's plan for providing the food for Isaac, and why?

Rebekah told Jacob to go get two goats and she would make the food that Isaac loved, so that Jacob could take it to Isaac and receive the blessing. [27:9]

What was Rebekah's plan for providing the food for Isaac, and why?

Rebekah told Jacob to go get two goats and she would make the food that Isaac loved, so that Jacob could take it to Isaac and receive the blessing. [27:10]

About what was Jacob concerned in bringing the food to Isaac?

Jacob was concerned that Esau was a hairy man and he was a smooth man, and that Isaac would touch him and find out that Jacob was a deceiver and curse him. [27:11]

About what was Jacob concerned in bringing the food to Isaac?

Jacob was concerned that Esau was a hairy man and he was a smooth man, and that Isaac would touch him and find out that Jacob was a deceiver and curse him. [27:12]

How did Rebekah solve the problem of Esau being a hairy man, and Jacob a smooth man?

Rebekah put Esau's clothes on Jacob and put goatskins upon his hands and neck. [27:15]

How did Rebekah solve the problem of Esau being a hairy man, and Jacob a smooth man?

Rebekah put Esau's clothes on Jacob and put goatskins upon his hands and neck. [27:16]

When Isaac asked, how did Jacob say he had found the game so quickly?

Jacob said that Yahweh, Isaac's God, had brought the game to him. [27:20]

Because he was not sure, how did Isaac try to determine who was giving him the food?

Isaac touched Jacob on the hands and felt the hairy goatskins. [27:22]

Because he was not sure, how did Isaac try to determine who was giving him the food?

Isaac touched Jacob on the hands and felt the hairy goatskins. [27:23]

What did Jacob say when Isaac asked, "Are you really my son Esau"?

Jacob said, "I am". [27:24]

What finally convinced Isaac that the person bringing the food was Esau?

When Jacob came near Isaac to kiss him, Isaac smelled Esau's clothes. [27:26]

What finally convinced Isaac that the person bringing the food was Esau?

When Jacob came near Isaac to kiss him, Isaac smelled Esau's clothes. [27:27]

Who did Isaac say would bow down to Jacob?

Isaac said nations would bow down to Jacob and that Jacob's mother's sons would bow down to him. [27:29]

What did Esau do soon after Jacob left Isaac's tent?

Esau came in from hunting, prepared the food, and brought it to Isaac. [27:30]

What did Esau do soon after Jacob left Isaac's tent?

Esau came in from hunting, prepared the food, and brought it to Isaac. [27:31]

What did Isaac say when Esau asked for Isaac's blessing?

Isaac said that Jacob had deceitfully taken away Esau's blessing. [27:34]

What did Isaac say when Esau asked for Isaac's blessing?

Isaac said that Jacob had deceitfully taken away Esau's blessing. [27:35]

In what two ways did Esau say Jacob had cheated him?

Esau said that Jacob had cheated him from his birthright and from his blessing. [27:36]

What was the "blessing" that Isaac gave Esau?

Isaac said that Esau would live away from the fatness of the earth, that he would serve his brother, but would eventually rebel against him and shake off Jacob's yoke. [27:39]

What was the "blessing" that Isaac gave Esau?

Isaac said that Esau would live away from the fatness of the earth, that he would serve his brother, but would eventually rebel against him and shake off Jacob's yoke. [27:40]

What did Esau decide to do after Isaac's death?

Esau decided to kill Jacob after Isaac's death. [27:41]

What did Rebekah do after hearing Esau's plans?

Rebekah sent Jacob to Laban, her brother, in Haran. [27:43]

Genesis 28**What command did Isaac give Jacob before he left?**

Isaac commanded Jacob not to take a Canaanite wife. [28:1]

Where did Isaac tell Jacob to get a wife?

Isaac told Jacob to get a wife from the daughters of Laban, Rebekah's brother. [28:2]

Whose blessing did Isaac ask God to give Jacob?

Isaac asked God to give Jacob the blessing of Abraham. [28:4]

From where did Esau get one of his wives when he saw that the women of Canaan did not please Isaac?

Esau took a wife from the daughters of Ishmael, Abraham's son. [28:8]

From where did Esau get one of his wives when he saw that the women of Canaan did not please Isaac?

Esau took a wife from the daughters of Ishmael, Abraham's son. [28:9]

What did Jacob see in his dream while on the way to Haran?

Jacob saw a ladder from earth to heaven with angels ascending and descending on it, and Yahweh standing above it. [28:12]

What did Jacob see in his dream while on the way to Haran?

Jacob saw a ladder from earth to heaven with angels ascending and descending on it, and Yahweh standing above it. [28:13]

What did Yahweh say about the land Jacob was lying on?

Yahweh said that the land Jacob was lying on would be given to him and his descendants. [28:13]

Whose blessing did Yahweh give to Jacob?

Yahweh gave Jacob the blessing of Abraham. [28:13]

What did Jacob say about the place where he had the dream?

Jacob said the place was the house of God and the gate of heaven. [28:17]

What name did Jacob give the place where he had the dream?

Jacob named the place Beth-el. [28:19]

What did Jacob say Yahweh must do in order for Yahweh to be his God?

Jacob said that Yahweh must be with him and protect him on his journey so that he returned safely to his father's house. [28:20]

What did Jacob say Yahweh must do in order for Yahweh to be his God?

Jacob said that Yahweh must be with him and protect him on his journey so that he returned safely to his father's house. [28:21]

What did Jacob promise to give Yahweh if Yahweh did these things for him?

Jacob promised to give back to Yahweh a tenth of everything Yahweh gave Jacob. [28:22]

Genesis 29**From where were the men that Jacob talked to?**

The men were from Haran. [29:4]

Who also came to the well with a flock of sheep?

Rachel, daughter of Laban, also came to the well with a flock of sheep. [29:6]

What did Jacob do for Laban's sheep?

Jacob rolled the stone from the well's mouth and watered the sheep. [29:10]

What did Jacob tell Rachel, and then what did she do?

Jacob told Rachel that he was her father's relative, and then Rachel ran and told her father. [29:12]

How did Laban react when he heard about Jacob's arrival?

Laban ran to meet Jacob, embraced him, kissed him, and brought him to his house. [29:13]

Describe the two daughters of Laban.

Leah was the older daughter and she had tender eyes, while Rachel was the younger and was beautiful in form and appearance. [29:16]

Describe the two daughters of Laban.

Leah was the older daughter and she had tender eyes, while Rachel was the younger and was beautiful in form and appearance. [29:17]

What arrangement did Laban and Jacob make concerning Jacob's labor?

They agreed that Jacob would serve Laban seven years in return for Rachel. [29:18]

Why did the seven years of labor only seem like a few days to Jacob?

The seven years of labor seemed only like a few days because of the love Jacob had for Rachel. [29:20]

How did Laban trick Jacob?

Laban gave Leah to Jacob, instead of Rachel, the night of the wedding. [29:23]

How did Laban trick Jacob?

Laban gave Leah to Jacob, instead of Rachel, the night of the wedding. [29:24]

Who did Laban give to Leah, to be her servant?

Laban gave his female servant Zilpah to his daughter Leah, to be her servant. [29:24]

How did Laban trick Jacob?

Laban gave Leah to Jacob, instead of Rachel, the night of the wedding. [29:25]

Why did Laban say he had tricked Jacob?

Laban said it was not their custom to give the younger daughter in marriage before the first-born. [29:26]

What arrangement did Laban and Jacob then make concerning Jacob's labor?

They agreed that Jacob would serve Laban seven more years in return for Rachel. [29:27]

Who did Laban give to Rachel, to be her servant?

Laban gave Bilhah to his daughter Rachel, to be her servant. [29:29]

What did Yahweh do when he saw that Jacob did not love Leah?

Yahweh caused Leah to become pregnant, but Rachel was childless. [29:31]

What did Leah hope would happen if she bore sons for Jacob?

Leah hoped that Jacob would love her if she bore sons for him. [29:32]

What was the name of Leah's first son?

The name of Leah's first son was Reuben. [29:32]

What did Leah say after she bore Judah?

After she bore Judah Leah said, “This time I will praise Yahweh.” [29:35]

Genesis 30**According to Jacob, why did Rachel have no children?**

According to Jacob, God had kept Rachel from having children. [30:2]

What did Rachel do in order to have children?

Rachel gave Jacob Bilhah her servant so she could have children on Rachel's behalf. [30:3]

Why did Rachel say that she had prevailed against her sister Leah?

Rachel said that she had prevailed because Bilhah her servant bore two sons for Jacob. [30:7]

Why did Rachel say that she had prevailed against her sister Leah?

Rachel said that she had prevailed because Bilhah her servant bore two sons for Jacob. [30:8]

What did Leah do when she saw that she had stopped bearing children?

Leah gave Jacob Zilpah her servant so she could have children on Leah's behalf. [30:9]

What caused Leah to say, "This is fortunate."?

Leah said, "This is fortunate." because Zilpah her servant bore Jacob a son. [30:10]

What caused Leah to say, "This is fortunate."?

Leah said, "This is fortunate." because Zilpah her servant bore Jacob a son. [30:11]

What did Rachel offer Leah in exchange for her son's mandrakes?

In exchange for Reuben's mandrakes, Rachel offered to let Leah sleep with Jacob that night [30:14]

What did Rachel offer Leah in exchange for her son's mandrakes?

In exchange for Reuben's mandrakes, Rachel offered to let Leah sleep with Jacob that night [30:15]

How many sons did Leah bear for Jacob?

Leah bore six sons for Jacob. [30:20]

What caused Rachel to say that her shame had been taken away?

When Rachel bore a son for Jacob, she said that her shame had been taken away. [30:23]

What request did Jacob make to Laban after Joseph was born?

Jacob requested that Laban let Jacob go with his family back to his own home and country. [30:25]

What request did Jacob make to Laban after Joseph was born?

Jacob requested that Laban let Jacob go with his family back to his own home and country. [30:26]

Why did Laban not want to let Jacob go away?

Laban had divined that Yahweh had blessed him for Jacob's sake. [30:27]

What wages did Jacob receive for his work for Laban?

Jacob took the speckled, spotted, and black sheep, and the speckled and spotted goats from Laban's flock that he tended. [30:32]

How did Laban cheat Jacob concerning Jacob's wages?

Laban first removed the animals that Jacob would have taken, before he gave the flock to Jacob to tend. [30:35]

How did Laban cheat Jacob concerning Jacob's wages?

Laban first removed the animals that Jacob would have taken, before he gave the flock to Jacob to tend. [30:36]

What kind of sticks did Jacob peel white streaks into?

Jacob peeled white streaks into branches of fresh poplar, almond, and plane trees. [30:37]

What did Jacob do with the peeled sticks?

Jacob put the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. [30:38]

What happened when the flocks bred in front of the sticks?

When the flocks bred in front of the sticks they produced striped, speckled, and spotted young. [30:39]

What was the result of Jacob's breeding of the animals?

The result was that Laban's flock was feebler, and Jacob's flock was stronger. [30:42]

Genesis 31

From where did Laban and his sons believe Jacob had gotten all his wealth?

Laban and his sons believed that Jacob had gotten all his wealth from Laban's possessions. [31:1]

From where did Laban and his sons believe Jacob had gotten all his wealth?

Laban and his sons believed that Jacob had gotten all his wealth from Laban's possessions. [31:2]

What instructions did Yahweh give Jacob?

Yahweh instructed Jacob to return to the land of his fathers and to his relatives. [31:3]

How had God taken away the cattle of Laban and given them to Jacob?

God had caused the animals to bear speckled, and striped young which were Jacob's wages. [31:8]

How had God taken away the cattle of Laban and given them to Jacob?

God had caused the animals to bear speckled, and striped young which were Jacob's wages. [31:9]

What attitude did Rachel and Leah have toward their father Laban?

Rachel and Leah said that Laban treated them as foreigners and had devoured their money. [31:14]

What attitude did Rachel and Leah have toward their father Laban?

Rachel and Leah said that Laban treated them as foreigners and had devoured their money. [31:15]

What did Rachel do before leaving with Jacob?

Rachel stole her father's household gods. [31:19]

How did Jacob deceive Laban at this time?

Jacob deceived Laban by not telling Laban that he was leaving. [31:20]

What did Laban do when he was told that Jacob had fled?

Laban took his relatives with him and pursued Jacob, overtaking him after seven days. [31:22]

What did Laban do when he was told that Jacob had fled?

Laban took his relatives with him and pursued Jacob, overtaking him after seven days. [31:23]

What did God tell Laban in a dream?

God told Laban to speak neither good or bad to Jacob. [31:24]

Why did Jacob say that he had fled from Laban secretly?

Jacob said that he fled secretly because he was afraid that Laban would take his daughters from him by force. [31:31]

What did Jacob say when Laban accused him of stealing his household gods?

Jacob said that whoever stole Laban's household gods would not continue to live. [31:32]

Why did Laban not find his household gods among Jacob's possessions?

Laban did not find his household gods because Rachel sat on them and then said that she could not stand up since she was having her period. [31:34]

Why did Laban not find his household gods among Jacob's possessions?

Laban did not find his household gods because Rachel sat on them and then said that she could not stand up since she was having her period. [31:35]

How long had Jacob worked for Laban, and how many times had Laban changed his wages?

Jacob had worked for Laban twenty years, and Laban had changed his wages ten times. [31:41]

How did Laban show that he still thought of Jacob's possessions as his own?

Laban said that all that he saw of Jacob's possessions was his. [31:43]

How did Jacob and Laban mark the place of their covenant?

Jacob and Laban marked the place of their covenant by making a pile of stones there. [31:46]

Who was declared as witness between Jacob and Laban to ensure the covenant would be kept?

God was declared as witness between Jacob and Laban to ensure the covenant would be kept. [31:49]

Who was declared as witness between Jacob and Laban to ensure the covenant would be kept?

God was declared as witness between Jacob and Laban to ensure the covenant would be kept. [31:50]

What were the pile and the pillar for?

The pile and pillar were both witnesses to the covenant which said neither Laban nor Jacob would pass the pile or pillar to do one another harm. [31:51]

What covenant did Jacob and Laban make?

Jacob and Laban each agreed to not pass beyond the pile of stones to do the other harm. [31:52]

What were the pile and the pillar for?

The pile and pillar were both witnesses to the covenant which said neither Laban nor Jacob would pass the pile or pillar to do one another harm. [31:52]

What did Jacob do to show that he agreed to the covenant?

To show that he agreed with Laban about the covenant Jacob swore by God, who his father Isaac feared. [31:53]

What did Laban do the next morning?

Laban rose, kissed his grandsons and daughters, blessed them, and returned home. [31:55]

Genesis 32

To whom did Jacob send a message on his way toward Canaan?

Jacob sent a message to his brother Esau on his way toward Canaan. [32:3]

For what purpose did Jacob send this message?

Jacob desired to find favor in Esau's sight. [32:5]

What was Jacob's reaction when he heard Esau was coming with four hundred men, and what did he do?

Jacob was afraid, so he divided his people into two groups so that if Esau attacked one group, the other could escape. [32:7]

What was Jacob's reaction when he heard Esau was coming with four hundred men, and what did he do?

Jacob was afraid, so he divided his people into two groups so that if Esau attacked one group, the other could escape. [32:8]

What was Jacob's request to Yahweh?

Jacob asked Yahweh to deliver him from the hand of Esau. [32:11]

Of what promise did Jacob remind Yahweh?

Jacob reminded Yahweh that he had promised to prosper Jacob, and to make his descendants like the sand of the sea. [32:12]

What did Jacob think he could accomplish by sending gifts to his brother Esau?

Jacob thought that perhaps he could appease Esau with the gifts that he sent to Esau so that later, when Jacob saw him, Esau would receive him. [32:20]

How did Jacob end up being alone that night?

He took his wives, servant women, and children across the ford of the Jabbok. [32:22]

What did Jacob do that night until daybreak?

Jacob wrestled with a man until daybreak. [32:24]

What did the man do when he could not defeat Jacob?

The man struck Jacob's hip and dislocated it. [32:25]

What did Jacob demand before he would let the man go?

Jacob demanded that the man bless him. [32:26]

What did the man say Jacob would there after be called?

The man said that Jacob's name would now be Israel. [32:28]

Who did Jacob say he had seen face to face that night?

Jacob said he had seen God face to face that night. [32:30]

What physical problem did Jacob continue to have after that night?

Jacob limped because of his hip after that night. [32:32]

Genesis 33

As Esau was coming to Jacob, in what order did Jacob put his wives behind him?

Jacob put his female servants first, then Leah, and then Rachel. [33:2]

As Esau was coming to Jacob, in what order did Jacob put his wives behind him?

Jacob put his female servants first, then Leah, and then Rachel. [33:3]

What did Jacob do as he came near his brother?

Jacob bowed toward the ground seven times as he came near his brother. [33:3]

What did Esau do when he came to his brother?

Esau ran to meet Jacob, embraced him, hugged his neck, and kissed him. [33:4]

What did Esau tell Jacob to do with the gifts he had sent ahead to Esau?

Esau told Jacob to keep them for himself, since he had enough. [33:9]

What two reasons did Jacob give Esau to accept his gifts?

Jacob said that because God had dealt graciously with him, and because he had enough, Esau should accept his gifts. [33:11]

Why did Jacob say he wanted Esau to go ahead, while he traveled more slowly?

Jacob said he wanted Esau to go ahead because the flocks would die if they were driven too fast. [33:12]

Why did Jacob say he wanted Esau to go ahead, while he traveled more slowly?

Jacob said he wanted Esau to go ahead because the flocks would die if they were driven too fast. [33:13]

Why did Jacob say he wanted Esau to go ahead, while he traveled more slowly?

Jacob said he wanted Esau to go ahead because the flocks would die if they were driven too fast. [33:14]

Where did Jacob say he was going to bring his family and his flocks?

Jacob said he was going to bring his family and flocks to Esau in Seir. [33:14]

To where did Jacob travel, where he built himself a house?

Jacob traveled to Succoth, where he built himself a house. [33:17]

To where did Jacob travel, where he bought a piece of ground?

Jacob traveled to Shechem, where he bought a piece of ground. [33:18]

To where did Jacob travel, where he bought a piece of ground?

Jacob traveled to Shechem, where he bought a piece of ground. [33:19]

Genesis 34

What did Shechem, the son of Hamor, do when he saw Dinah, Leah's daughter?

Shechem grabbed Dinah, assaulted her, and forced himself on her. [34:2]

What did Jacob do at first when he heard about what happened to Dinah?

Jacob held his peace until his sons came in from the field. [34:5]

What was the reaction of Jacob's sons when they heard what Shechem had done to Dinah?

Jacob's sons were very angry. [34:7]

What did Hamor, the father of Shechem, want Jacob to do?

Hamor wanted Jacob to give Dinah to Shechem as his wife, and to allow Jacob's family to intermarry with Hamor's family. [34:8]

What did Hamor, the father of Shechem, want Jacob to do?

Hamor wanted Jacob to give Dinah to Shechem as his wife, and to allow Jacob's family to intermarry with Hamor's family. [34:9]

What did Shechem say he was willing to do to have Dinah as his wife?

Shechem said he would pay as great a bride price as Jacob would name. [34:12]

In what way did the sons of Jacob answer Shechem, and why?

The sons of Jacob answered Shechem deceitfully, because Shechem had defiled Dinah. [34:13]

What requirement did the sons of Jacob make to Hamor before they would agree to intermarry with Hamor's family?

The sons of Jacob required that all the males in Hamor's family be circumcised. [34:15]

When speaking to the men of their city, what did Hamor and Shechem say would be theirs if they intermarried with Jacob's family?

They said that all of Jacob's livestock, property, and animals would be theirs if they intermarried with Jacob's family. [34:23]

How did the men of Hamor's city respond when asked if they were willing to be circumcised?

The men of Hamor's city listened to Hamor and Shechem and every male was circumcised. [34:24]

What did Simeon and Levi do on the third day after the males from Hamor's family had been circumcised?

Simeon and Levi killed all the males in Hamor's city. [34:25]

What then did all of the sons of Jacob do?

All of the sons of Jacob looted the city, took all the wealth, and captured the children and wives. [34:27]

What then did all of the sons of Jacob do?

All of the sons of Jacob looted the city, took all the wealth, and captured the children and wives. [34:28]

What then did all of the sons of Jacob do?

All of the sons of Jacob looted the city, took all the wealth, and captured the children and wives. [34:29]

How did Jacob respond when he learned about what Simeon and Levi had done?

Jacob said that Simeon and Levi had brought trouble on him because the inhabitants of the land might now destroy him and his household. [34:30]

Why did Simeon and Levi say they had done it?

Simeon and Levi said they had done it because Shechem had treated their sister Dinah like a prostitute. [34:31]

Genesis 35**What did God tell Jacob to go and do?**

God told Jacob to go to Bethel and to build an altar to God. [35:1]

What did Jacob then tell the people of his household to do?

Jacob told them to put away their foreign gods, to purify themselves, and to change their clothes. [35:2]

As they traveled, why did the people of the cities around Jacob and his household not pursue them?

The people of the cities around them did not pursue them because they were afraid of God. [35:5]

Why did Jacob call the place they came to “Elbethel”?

Jacob called it “Elbethel” because it was the place God had revealed himself to Jacob when Jacob was fleeing from Esau. [35:7]

What new name did God give Jacob?

God gave Jacob the new name Israel. [35:10]

What promise did God reaffirm to Jacob?

God reaffirmed the promise that Jacob would become a company of nations with kings among his descendants, and that the land God had promised to Abraham and Isaac would be given to him and his descendants. [35:12]

What happened to Rachel during her labor with Benjamin?

Rachel died during her labor with Benjamin. [35:18]

What happened to Rachel during her labor with Benjamin?

Rachel died during her labor with Benjamin. [35:19]

Israel heard about what thing that Reuben had done?

Israel heard that Reuben had slept with Bilhah, Israel's concubine. [35:22]

How many sons did Jacob have?

Jacob had twelve sons. [35:22]

Which sons of Jacob were born from Rachel?

Joseph and Benjamin were born from Rachel. [35:24]

How many years did Isaac live?

Isaac lived one hundred eighty years. [35:28]

Who buried Isaac?

Esau and Jacob buried Isaac. [35:29]

Genesis 36

By what other name are the descendants of Esau called?

The descendants of Esau are also called Edom. [36:1]

From where did Esau get his wives?

Esau took his wives from the Canaanites. [36:2]

Why did Esau move away from his brother Jacob?

Esau moved away from his brother Jacob because the land could not support both of them as their possessions were too many. [36:6]

Why did Esau move away from his brother Jacob?

Esau moved away from his brother Jacob because the land could not support both of them as their possessions were too many. [36:7]

Where did Esau settle?

Esau settled in the hill country of Seir. [36:8]

What was the name of the son born by Timna, a concubine of Esau's firstborn son Eliphaz?

The name of the son born by Timna was Amalek. [36:12]

What was the name of the son born by Timna, a concubine of Esau's firstborn son Eliphaz?

The name of the son born by Timna was Amalek. [36:15]

What was the name of the son born by Timna, a concubine of Esau's firstborn son Eliphaz?

The name of the son born by Timna was Amalek. [36:16]

Who was the father of the inhabitants of the land in which Edom lived?

Seir the Horite was the father of the inhabitants of the land in which Edom lived. [36:20]

What did the people of Edom have before Israel had them?

The people of Edom had kings before any king reigned over the Israelites. [36:31]

Who was the father of the Edomites?

Esau was the father of the Edomites. [36:43]

Genesis 37**Where did Jacob settle to live?**

Jacob lived in the land of Canaan. [37:1]

What did Joseph bring to his father Jacob while guarding the flock with his brothers?

Joseph brought to his father an unfavorable report about his brothers. [37:2]

How did Israel show that he loved Joseph more than his other sons?

Israel made Joseph a luxurious tunic. [37:3]

What did Joseph's brothers think about Joseph?

Joseph's brothers hated him and would not speak to him cordially. [37:4]

What did Joseph see in his first dream?

Joseph saw his sheaf stand upright while his brothers' sheaves bowed down to his sheaf. [37:7]

What did Joseph's brothers think about Joseph after he told them about his first dream?

Joseph's brothers hated him even more. [37:8]

What did Joseph see in his second dream?

Joseph saw the sun, moon, and eleven stars bow down to him. [37:9]

In Joseph's second dream, what did the sun, moon, and stars represent?

The sun, moon, and stars represented Joseph's father, mother, and brothers. [37:10]

What did Jacob send Joseph out of the valley of Hebron to do?

Jacob sent Joseph out of the valley of Hebron to see if it was well with his brothers, and to bring Jacob word. [37:14]

What did Joseph's brothers plan to do when they saw Joseph coming?

Joseph's brothers planned to kill Joseph and cast him into one of the pits. [37:20]

What suggestion did Reuben make to his brothers, and why?

Reuben suggested that the brothers only throw Joseph into a pit, so that he could rescue Joseph later. [37:22]

Who did Joseph's brothers sell Joseph to and for how much?

Joseph's brothers sold Joseph to the Ishmaelites for twenty pieces of silver. [37:28]

To where was Joseph taken?

Joseph was taken to Egypt. [37:28]

How did Joseph's brothers make it appear that Joseph was dead?

Joseph's brothers killed a goat and dipped Joseph's coat in the blood, then gave the coat to Jacob. [37:31]

How did Joseph's brothers make it appear that Joseph was dead?

Joseph's brothers killed a goat and dipped Joseph's coat in the blood, then gave the coat to Jacob. [37:32]

What did Jacob do after he concluded Joseph was dead?

Jacob tore his garments, wore sackcloth, and mourned his son for many days. [37:34]

To whom was Joseph sold in Egypt?

Joseph was sold to Potiphar, an officer of Pharaoh, in Egypt. [37:36]

Genesis 38**From whom did Judah take a wife?**

Judah took a wife from a Canaanite man. [38:2]

What did Yahweh do with Judah's first son Er, and why?

Yahweh killed Er because he was wicked. [38:7]

How did Judah's second son Onan not fulfill the duty of a brother-in-law to raise up a child for Er?

Onan would spill his semen on the ground when he made love to Tamar. [38:9]

What did Yahweh do with Judah's second son Onan, and why?

Yahweh killed Onan because what he did was evil. [38:10]

What promise did Judah then make to Tamar?

Judah promised Tamar his third son Shelah as a husband when Shelah grew up. [38:11]

After a long time, why did Judah need to be comforted?

Judah was comforted because his wife died. [38:12]

What did Tamar do when she heard that Judah was going to Timnah?

Tamar took off her clothing of widowhood, put on a veil and wrapped herself, and sat by the road to Timnah. [38:14]

Why did Tamar do this?

Tamar did this because Judah's third son Shelah had grown up, but she had not been given to him as a wife. [38:14]

What did Tamar obtain as a pledge for payment before Judah made love to her?

Judah gave Tamar his seal, cord, and staff as a pledge of payment. [38:18]

When Judah tried to retrieve his pledge by paying the prostitute with a young goat, what did he learn?

Judah learned that there was no temple prostitute in that area. [38:21]

What did Judah want to do when he learned that Tamar was pregnant?

Judah wanted to burn Tamar because she had become pregnant as a prostitute. [38:24]

What did Tamar do when she was brought out to Judah?

She said that she was pregnant by the man who owned the seal, cord, and staff she had. [38:25]

How did Judah respond when he saw his seal, cord, and staff?

Judah said that Tamar was more right than he was, because he had not given Tamar to Shelah as a wife. [38:26]

How many children did Tamar bear?

Tamar had twin sons. [38:27]

What did the midwife do when one of Tamar's twins put his hand out from Tamar's womb?

When one of Tamar's twins put his hand out from Tamar's womb The midwife took a scarlet thread and tied it on his hand and said, "This one came out first." [38:28]

What were the names of the two brothers that Tamar birthed?

The names of the two brothers that Tamar birthed were Perez and Zerah. [38:29]

What were the names of the two brothers that Tamar birthed?

The names of the two brothers that Tamar birthed were Perez and Zerah. [38:30]

Genesis 39**Who bought Joseph in Egypt?**

Potiphar, an official of Pharaoh, bought Joseph in Egypt. [39:1]

Why was Joseph prosperous in Egypt?

Joseph was prosperous because Yahweh was with him. [39:3]

Why was Joseph prosperous in Egypt?

Joseph was prosperous because Yahweh was with him. [39:4]

What did Potiphar put under Joseph's care?

Potiphar put everything he had under Joseph's care. [39:6]

What did Potiphar's wife ask Joseph to do?

Potiphar's wife asked Joseph to make love to her. [39:7]

How did Joseph respond to Potiphar's wife's request?

Joseph refused and said he could not commit this great wickedness and sin against God. [39:8]

How did Joseph respond to Potiphar's wife's request?

Joseph refused and said he could not commit this great wickedness and sin against God. [39:9]

What did Joseph do when Potiphar's wife caught him by his clothes?

Joseph left his clothing in her hand and fled outside. [39:12]

What accusation did Potiphar's wife make against Joseph?

She accused him of trying to make love to her against her will. [39:14]

What accusation did Potiphar's wife make against Joseph?

She accused him of trying to make love to her against her will. [39:15]

What did Potiphar do when he heard the accusation against Joseph?

Potiphar became very angry and put Joseph in prison. [39:19]

What did Potiphar do when he heard the accusation against Joseph?

Potiphar became very angry and put Joseph in prison. [39:20]

At this time, what did Yahweh show to Joseph?

Yahweh showed covenant faithfulness to Joseph at this time. [39:21]

What did the prison warden put under Joseph's care?

The prison warden put all the prisoners under Joseph's care. [39:22]

What was the result of everything Joseph did, and why?

Everything Joseph did, Yahweh prospered. [39:23]

Genesis 40

Why did the king of Egypt put his cupbearer and his baker in prison?

He put them in prison because they offended him. [40:1]

What happened to the cupbearer and the baker on the same night?

The cupbearer and the baker each dreamed a dream the same night. [40:5]

Why were the cupbearer and baker both sad the next morning?

They were both sad because no one could interpret their dreams. [40:7]

Why were the cupbearer and baker both sad the next morning?

They were both sad because no one could interpret their dreams. [40:8]

Who did Joseph say could give the interpretation of the dreams?

Joseph said that God could give the interpretation of the dreams. [40:8]

What did Joseph say was the interpretation of the cupbearer's dream?

Joseph said that the dream meant that within three days Pharaoh would restore the cupbearer to his office. [40:12]

What did Joseph say was the interpretation of the cupbearer's dream?

Joseph said that the dream meant that within three days Pharaoh would restore the cupbearer to his office. [40:13]

What request did Joseph make to the cupbearer after giving the interpretation of his dream?

Joseph requested that the cupbearer remember him, mention him to Pharaoh, and bring him out of the prison. [40:14]

What did Joseph say was the interpretation of the baker's dream?

Joseph said that the dream meant that within three days Pharaoh would hang the baker on a tree. [40:18]

What did Joseph say was the interpretation of the baker's dream?

Joseph said that the dream meant that within three days Pharaoh would hang the baker on a tree. [40:19]

What special event occurred three days later?

Pharaoh's birthday was three days later. [40:20]

What did Pharaoh do with the cupbearer and the baker on that day?

Pharaoh restored the cupbearer, but he hanged the baker, just as Joseph had interpreted to them. [40:21]

What did Pharaoh do with the cupbearer and the baker on that day?

Pharaoh restored the cupbearer, but he hanged the baker, just as Joseph had interpreted to them. [40:22]

Did the cupbearer remember Joseph's request to him?

No, the cupbearer did not remember to help Joseph, but forgot about him. [40:23]

Genesis 41

In Pharaoh's first dream, what did the seven thin cows do to the seven fat cows?

The seven thin cows ate the seven fat cows. [41:4]

In Pharaoh's second dream, what did the seven thin ears of grain do to the seven full ears?

The seven thin ears swallowed up the seven full ears. [41:7]

How did the magicians and wise men of Pharaoh interpret his dreams?

The magicians and wise men of Pharaoh could not interpret Pharaoh's dreams. [41:8]

What did the chief cupbearer tell Pharaoh about Joseph?

The chief cupbearer told Pharaoh that a young Hebrew man had correctly interpreted his dream and the dream of another fellow when they were in custody. [41:12]

What did the chief cupbearer tell Pharaoh about Joseph?

The chief cupbearer told Pharaoh that a young Hebrew man had correctly interpreted his dream and the dream of another fellow when they were in custody. [41:13]

Who did Joseph say would interpret Pharaoh's dream?

Joseph said that God would answer Pharaoh's dream with favor. [41:16]

What did Joseph say God was declaring to Pharaoh?

Joseph said that God was declaring to Pharaoh what God was about to do. [41:25]

What did the seven good cows and the seven good heads in the dreams represent?

The seven good cows and heads represented seven years of abundance. [41:26]

What did the seven thin cows and the seven thin heads in the dreams represent?

The seven thin cows and heads represented seven years of famine. [41:27]

According to Joseph, why was Pharaoh given two dreams?

Pharaoh was given two dreams because the matter had been established by God, and God would soon do it. [41:32]

What fraction of the crops of Egypt did Joseph advise Pharaoh to take in the seven abundant years

Joseph advised Pharaoh appoint a man to take a fifth of the crops in the seven abundant years. [41:34]

What did Pharaoh say was in Joseph?

Pharaoh said that the Spirit of God was in Joseph. [41:38]

What position of authority did Pharaoh give Joseph?

Pharaoh gave Joseph authority over Pharaoh's house and over all the land of Egypt, second only to Pharaoh. [41:40]

What position of authority did Pharaoh give Joseph?

Pharaoh gave Joseph authority over Pharaoh's house and over all the land of Egypt, second only to Pharaoh. [41:41]

How much grain did Joseph store up in the seven years of abundance?

Joseph stored up grain like the sand of the sea, an amount beyond counting. [41:48]

How much grain did Joseph store up in the seven years of abundance?

Joseph stored up grain like the sand of the sea, an amount beyond counting. [41:49]

What were the names of Joseph's two sons born before the famine?

Joseph's sons were named Manasseh and Ephraim. [41:50]

What were the names of Joseph's two sons born before the famine?

Joseph's sons were named Manasseh and Ephraim. [41:51]

What were the names of Joseph's two sons born before the famine?

Joseph's sons were named Manasseh and Ephraim. [41:52]

How widespread was the seven years of famine?

The seven years of famine was in all lands. [41:54]

What did Joseph do when the people of Egypt cried to Pharaoh for food?

Joseph opened all the storehouses and sold food to the Egyptians. [41:55]

What did Joseph do when the people of Egypt cried to Pharaoh for food?

Joseph opened all the storehouses and sold food to the Egyptians. [41:56]

Who came to Egypt to buy grain from Joseph?

All the earth came to Egypt to buy grain from Joseph. [41:57]

Genesis 42

Who did Jacob send down to Egypt to buy grain?

Joseph's ten brothers, without Benjamin, went down to Egypt to buy grain. [42:1]

Who did Jacob send down to Egypt to buy grain?

Joseph's ten brothers, without Benjamin, went down to Egypt to buy grain. [42:2]

Who did Jacob send down to Egypt to buy grain?

Joseph's ten brothers, without Benjamin, went down to Egypt to buy grain. [42:3]

Who did Jacob send down to Egypt to buy grain?

Joseph's ten brothers, without Benjamin, went down to Egypt to buy grain. [42:4]

What did Joseph's brothers do when they came to Joseph to buy grain?

Joseph's brothers bowed down to him with their faces to the ground. [42:6]

What did Joseph do when he recognized his brothers?

Joseph disguised himself and spoke harshly with his brothers. [42:7]

What accusation did Joseph make against his brothers?

Joseph accused his brothers of being spies. [42:9]

Where did Joseph's brothers say their youngest brother was?

Joseph's brothers said their youngest brother was with his father in the land of Canaan. [42:13]

Where did Joseph's brothers say their other missing brother was?

Joseph's brothers said their other missing brother was no longer alive. [42:13]

What test did Joseph give his brothers to demonstrate they were not spies?

Joseph said the brothers would not leave Egypt, unless their youngest brother came to Egypt. [42:15]

Where did Joseph put the brothers and for how long?

Joseph put the brothers in custody for three days. [42:17]

What did Joseph tell the brothers to do in order to live?

Joseph told them to let one of the brothers be confined in prison, while the others carried grain to Canaan and brought back the youngest brother. [42:18]

What did Joseph tell the brothers to do in order to live?

Joseph told them to let one of the brothers be confined in prison, while the others carried grain to Canaan and brought back the youngest brother. [42:19]

What did Joseph tell the brothers to do in order to live?

Joseph told them to let one of the brothers be confined in prison, while the others carried grain to Canaan and brought back the youngest brother. [42:20]

Why did Joseph's brothers believe this trouble had come upon them?

They believed that the blood of Joseph was being required of them for what they had done to Joseph. [42:21]

Why did Joseph's brothers believe this trouble had come upon them?

They believed that the blood of Joseph was being required of them for what they had done to Joseph. [42:22]

What did Joseph do when he heard his brothers talk about what they had done to him?

When Joseph heard his brothers talking about what they had done to him, Joseph turned from them and wept. [42:24]

What did Joseph have put back in each brother's sack?

Joseph had each brother's money put back in his sack. [42:25]

How did the brothers react when they learned that one brother's sack had his money in it?

Their hearts sank and they spoke trembling to one another. [42:28]

Who did the brothers blame for their current problems?

The brothers blamed God, asking why God had done this to them. [42:28]

What did the brothers and Jacob learn when they emptied all the sacks?

They learned that every man's money was in his sack. [42:35]

What was Jacob afraid would happen because of their situation?

Jacob was afraid that Simeon and Benjamin would be taken away from him. [42:36]

What oath did Reuben make to Jacob?

Reuben swore to bring Benjamin back to Jacob from Egypt; otherwise, Reuben's two sons could be killed. [42:37]

Did Jacob allow Reuben to take Benjamin to Egypt?

No, Jacob did not allow Reuben to take Benjamin to Egypt. [42:38]

What did Jacob say would happen to him if Benjamin died?

Jacob said he would go down with sorrow to Sheol if Benjamin died. [42:38]

Genesis 43**Why did Israel tell his sons to go again and buy some food in Egypt?**

The famine was severe and they had eaten the grain they had brought from Egypt on the first journey. [43:1]

Why did Israel tell his sons to go again and buy some food in Egypt?

The famine was severe and they had eaten the grain they had brought from Egypt on the first journey. [43:2]

What did Judah say they must have in order to go down to Egypt again?

Judah said they must have their brother Benjamin in order to go down to Egypt. [43:3]

What did Judah say they must have in order to go down to Egypt again?

Judah said they must have their brother Benjamin in order to go down to Egypt. [43:4]

What did Judah say they must have in order to go down to Egypt again?

Judah said they must have their brother Benjamin in order to go down to Egypt. [43:5]

What oath did Judah make to Israel his father?

Judah said that if he did not bring Benjamin back, he would bear the blame forever. [43:9]

What did Israel tell the brothers to take with them to Egypt?

Israel told the brothers to take some of the best products of the land, and to take double the money. [43:11]

What did Israel tell the brothers to take with them to Egypt?

Israel told the brothers to take some of the best products of the land, and to take double the money. [43:12]

For what did Israel ask God regarding the journey?

Israel asked God to give the brothers mercy in Egypt, so that all the brothers would be released. [43:14]

How did the brothers respond when they were brought to Joseph's house, and why?

The brothers were afraid they would be arrested and taken as slaves because of the money left in their bags on the first journey. [43:18]

What did the brothers tell the steward of Joseph's house?

The brothers told the steward they had brought back the money left in their sacks, and money to buy food. [43:21]

What did the brothers tell the steward of Joseph's house?

The brothers told the steward they had brought back the money left in their sacks, and money to buy food. [43:22]

From where did the steward say the money left in their sacks had come?

The steward said the money left in their sacks had come from their God. [43:23]

What did the brothers do when Joseph came home?

The brothers brought the gifts into the house, and bowed down before Joseph to the ground. [43:26]

About whom did Joseph ask the brothers?

Joseph asked the brothers about the welfare of their father. [43:27]

Why did Joseph hurry to go out of the room, and what did he do after he left?

Joseph hurried out of the room because he was deeply moved about Benjamin, and he went to his room and wept. [43:30]

Why did the Egyptians and the Hebrews eat separately?

It was detestable to the Egyptians to eat with the Hebrews. [43:32]

How were the brothers arranged at the table?

The brothers were arranged at the table according to their birthright and age. [43:33]

What was unusual about the portions of food the brothers received?

Benjamin's portion was five times as much as any of his brothers. [43:34]

Genesis 44**What did Joseph tell his steward to do with the brothers' sacks before they left?**

Joseph told his steward to fill the brothers' sacks with food, to put their money in the sacks, and to put his silver cup in the youngest's sack. [44:1]

What did Joseph tell his steward to do with the brothers' sacks before they left?

Joseph told his steward to fill the brothers' sacks with food, to put their money in the sacks, and to put his silver cup in the youngest's sack. [44:2]

Basically what did Joseph tell the steward say to the brothers when he overtook them outside the city?

Joseph told the steward to ask them why they had returned evil for good and accused them of stealing Joseph's cup. [44:4]

Basically what did Joseph tell the steward say to the brothers when he overtook them outside the city?

Joseph told the steward to ask them why they had returned evil for good and accused them of stealing Joseph's cup. [44:5]

What did the brothers swear they would do if any one of them had stolen Joseph's cup?

The brothers said the one found with the cup would die, and the others would become slaves. [44:9]

What punishment did the steward say he would require if the cup was stolen?

The steward said that the one with whom the cup was found would be his slave, and the others would be innocent. [44:10]

What did the steward find, and how did the brothers react?

The steward found the cup in Benjamin's sack, and the brothers tore their clothes. [44:12]

What did the steward find, and how did the brothers react?

The steward found the cup in Benjamin's sack, and the brothers tore their clothes. [44:13]

What did the brothers do when they came back to Joseph in his house?

The brothers bowed before Joseph to the ground. [44:14]

Who did Judah say had found out the iniquity of the brothers?

Judah said that God had found out their iniquity. [44:16]

What did Judah say all the brothers would now become?

Judah said all the brothers would now become Joseph's slaves. [44:16]

What punishment did Joseph say he would require of the brothers?

Joseph said that the man in whose hand the cup was found would be his slave, and the rest could go in peace. [44:17]

What reasons did Judah give for why his father loved the youngest brother?

Judah said that the youngest brother was the child of his father's old age, and the only child left of his mother. [44:20]

What did the brothers worry would happen to their father if the youngest left him?

The brothers worried their father would die if the youngest left him. [44:22]

Why did Judah say the brothers were forced to bring Benjamin with them to Egypt?

Judah said they were forced to bring Benjamin because Joseph had said that unless the youngest brother comes, they would not see Joseph's face. [44:23]

Why did Judah say the brothers were forced to bring Benjamin with them to Egypt?

Judah said they were forced to bring Benjamin because Joseph had said that unless the youngest brother comes, they would not see Joseph's face. [44:26]

What did Israel think had happened to Joseph?

Israel thought that surely Joseph had been torn in pieces. [44:28]

What did Israel say would happen to him if Benjamin were taken from him?

Israel said that the brothers would bring his gray hair with sorrow to Sheol. [44:29]

What did Judah say would happen to his father if they returned without Benjamin?

Judah said that his father would die. [44:31]

What guarantee for Benjamin did Judah say he had become?

Judah said that if he did not return Benjamin to his father, he would bear the guilt forever. [44:32]

What did Judah ask Joseph to do so that Benjamin could return to his father?

Judah asked Joseph to make him Joseph's slave, so that Benjamin could return to his father. [44:33]

Genesis 45

What did Joseph do as he made himself known to his brothers, which the Egyptians heard?

Joseph wept loudly as he made himself known to his brothers. [45:1]

What did Joseph do as he made himself known to his brothers, which the Egyptians heard?

Joseph wept loudly as he made himself known to his brothers. [45:2]

How did the brothers react when Joseph revealed himself to them?

The brothers could not answer Joseph for they were shocked. [45:3]

According to Joseph, why did God sent Joseph to Egypt?

God sent Joseph to Egypt to preserve life, and to preserve his family as a remnant in the earth. [45:7]

What had God made Joseph in the land of Egypt?

God had made Joseph father to Pharaoh, lord of all Pharaoh's house, and ruler over all the land of Egypt. [45:8]

How did Joseph plan to take care of his family?

Joseph told his family to come and live in the land of Goshen where he would provide for them. [45:9]

How did Joseph plan to take care of his family?

Joseph told his family to come and live in the land of Goshen where he would provide for them. [45:10]

How did Joseph plan to take care of his family?

Joseph told his family to come and live in the land of Goshen where he would provide for them. [45:11]

What did Joseph tell his brothers to hurry and do?

Joseph told his brothers to hurry and bring his father to Egypt. [45:13]

How did Pharaoh react when he heard that Joseph's brothers had come to Egypt?

Pharaoh was very pleased, and he told Joseph to tell his brothers to bring their father and their households to live in the good of the land of Egypt. [45:16]

How did Pharaoh react when he heard that Joseph's brothers had come to Egypt?

Pharaoh was very pleased, and he told Joseph to tell his brothers to bring their father and their households to live in the good of the land of Egypt. [45:17]

How did Pharaoh react when he heard that Joseph's brothers had come to Egypt?

Pharaoh was very pleased, and he told Joseph to tell his brothers to bring their father and their households to live in the good of the land of Egypt. [45:18]

Who received extra gifts and provisions for the trip?

Benjamin received three hundred pieces of silver and five changes of clothing, and Israel received twenty loaded donkeys. [45:21]

Who received extra gifts and provisions for the trip?

Benjamin received three hundred pieces of silver and five changes of clothing, and Israel received twenty loaded donkeys. [45:22]

Who received extra gifts and provisions for the trip?

Benjamin received three hundred pieces of silver and five changes of clothing, and Israel received twenty loaded donkeys. [45:23]

How did Israel react when he heard that Joseph was alive and ruler over all the land of Egypt?

Israel's heart was astonished, for he did not believe the brothers when they told him. [45:26]

What did Israel say he wanted to do before he died?

Israel said he wanted to see Joseph before he died. [45:28]

Genesis 46**What did Israel do in Beersheba?**

Israel offered sacrifices to the God of his father Isaac. [46:1]

What promises did God make to Israel in Beersheba?

God promised to make Israel a great nation, to go with Israel to Egypt, to bring Israel up again from Egypt, and to have Joseph close his eyes. [46:3]

What promises did God make to Israel in Beersheba?

God promised to make Israel a great nation, to go with Israel to Egypt, to bring Israel up again from Egypt, and to have Joseph close his eyes. [46:4]

Who went to Egypt with Israel?

Israel and all his descendants with him went to Egypt. [46:5]

Who went to Egypt with Israel?

Israel and all his descendants with him went to Egypt. [46:6]

Who went to Egypt with Israel?

Israel and all his descendants with him went to Egypt. [46:7]

Which two sons of Judah died in the land of Canaan?

Er and Onan died in the land of Canaan. [46:12]

How many persons of the house of Jacob came to Egypt?

Seventy persons of the house of Jacob came to Egypt. [46:27]

What did Joseph do to meet his father?

Joseph went up with his chariot and met his father Israel in Goshen. [46:29]

What did Joseph do when he saw his father?

Joseph hugged his father's neck and wept a long time. [46:29]

What did Joseph tell the brothers to say to Pharaoh concerning their occupation?

The brothers were to tell Pharaoh that they were keepers of cattle from their youth. [46:34]

Genesis 47

What did the five brothers of Joseph tell Pharaoh their occupation was?

The five brothers told Pharaoh their occupation was shepherding. [47:3]

What kind of residents did the brothers say they were in the land of Egypt?

The brothers said they were temporary residents in the land of Egypt. [47:4]

What did Pharaoh tell Joseph to do with Joseph's family?

Pharaoh told Joseph to settle Joseph's family in the best region, the land of Goshen. [47:6]

What did Jacob do for Pharaoh when he met him and when he went out from his presence?

Jacob blessed Pharaoh when he met him and when he went out from his presence. [47:7]

How long had Jacob lived when he met Pharaoh?

Jacob had lived one hundred and thirty years. [47:9]

How long did Jacob say his life was compared to his ancestors?

Jacob said his life was not as long as his ancestors' lives. [47:9]

What did Jacob do for Pharaoh when he met him and when he went out from his presence?

Jacob blessed Pharaoh when he met him and when he went out from his presence. [47:10]

What was Joseph able to do by selling grain?

Joseph was able to gather up all the money in the land of Egypt and in the land of Canaan. [47:14]

What was Joseph then able to do by exchanging food with the Egyptians?

Joseph was able to exchange food for all the livestock of the Egyptians. [47:16]

What was Joseph then able to do by exchanging food with the Egyptians?

Joseph was able to exchange food for all the livestock of the Egyptians. [47:17]

After the money and livestock were all given to Pharaoh in exchange for food what did the people of Egypt offer Pharaoh in exchange for more food?

The people of Egypt offered their land and themselves as servants of Pharaoh in exchange for more food. [47:18]

After the money and livestock were all given to Pharaoh in exchange for food what did the people of Egypt offer Pharaoh in exchange for more food?

The people of Egypt offered their land and themselves as servants of Pharaoh in exchange for more food. [47:19]

What part of the whole harvest did Joseph require to be given to Pharaoh?

Joseph required one fifth of the harvest to be given to Pharaoh. [47:24]

In what ways did the people of Israel prosper in the land of Egypt?

The people of Israel gained possessions in the land of Egypt, and they were fruitful and multiplied rapidly. [47:27]

At what age did Jacob die?

Jacob died at the age of one hundred forty-seven. [47:28]

What did Israel ask Joseph to swear he would do?

Israel asked Joseph to swear he would bury Israel in his forefathers' burial place. [47:30]

Genesis 48

What message did Joseph hear about his father, and what did he then do?

Joseph heard that his father was sick, so he took with him his two sons. [48:1]

What promises from God did Jacob recall to Joseph?

Jacob recalled that God promised him he would be fruitful and multiply, he would be made an assembly of nations, and the land of Canaan would be an everlasting possession of his descendants. [48:4]

How did Jacob say he would consider the two sons of Joseph in the inheritance?

Jacob said he would consider the two sons of Joseph as his own. [48:5]

How did Jacob say he would consider the two sons of Joseph in the inheritance?

Jacob said he would consider the two sons of Joseph as his own. [48:6]

Why did Israel not recognize Joseph's two sons?

Israel did not recognize Joseph's two sons because his eyes were failing because of his age. [48:8]

Why did Israel not recognize Joseph's two sons?

Israel did not recognize Joseph's two sons because his eyes were failing because of his age. [48:9]

Why did Israel not recognize Joseph's two sons?

Israel did not recognize Joseph's two sons because his eyes were failing because of his age. [48:10]

Who was the first-born of Joseph's sons?

Manasseh was the first-born of Joseph's sons. [48:14]

Upon whom did Israel put his right hand, and upon whom his left hand?

Israel put his right hand on Ephraim, and his left hand on Manasseh. [48:14]

Why did Joseph try to exchange the position of Israel's hands?

Joseph expected Israel's right hand to be on Manasseh because he was the first-born. [48:17]

Why did Joseph try to exchange the position of Israel's hands?

Joseph expected Israel's right hand to be on Manasseh because he was the first-born. [48:18]

Why did Israel refuse to exchange the position of his hands on the two sons of Joseph?

Israel refused because the younger brother would be greater than the first-born. [48:19]

What blessing did Israel say the people of Israel would pronounce?

Israel said the people of Israel would pronounce the blessing, "May God make you like Ephraim and like Manasseh". [48:20]

What did Israel say would happen to Joseph?

Israel said that Joseph would be brought back to the land of his fathers. [48:21]

Genesis 49**For what reason did Jacob gather his sons together?**

Jacob gathered his sons together to tell them what would happen to them and their descendants in the future. [49:1]

What positive attributes did Reuben have?

Reuben was outstanding in dignity and power. [49:3]

Why would Reuben not have the pre-eminence even though he was the firstborn?

Reuben would not have the pre-eminence because he defiled his father's bed. [49:4]

What did Jacob curse about Simeon and Levi?

Jacob cursed the fierce and cruel anger of Simeon and Levi. [49:7]

What did Jacob say his other sons would do before Judah?

Jacob said his other sons would bow down before Judah. [49:8]

What promises about the future were made to Judah?

Judah was promised that the sceptre would not depart from him until Shiloh came, and that the nations would obey him. [49:10]

Where did Jacob say the descendants of Zebulun would live?

Jacob said the descendants of Zebulun would live by the shore of the sea. [49:13]

What animal did Jacob say Dan would be like?

Jacob said Dan would be like a poisonous snake. [49:17]

For what did Jacob say Asher would be known?

Jacob said Asher would be known for providing royal delicacies. [49:20]

What kind of plant did Jacob say Joseph would be like?

Jacob said Joseph would be like a fruitful bough whose branches climb over a wall. [49:22]

Who did Jacob say would keep Joseph's bow steady and his hands skillful?

Jacob said the hands of the mighty one of Jacob, the Rock of Israel would keep Joseph's bow steady and his hands skillful. [49:24]

Who was already buried in the place where Jacob wished to be buried?

Abraham, Sarah, Isaac, Rebekah, and Leah were already buried there. [49:31]

What did Jacob do after he gave his blessings and instructions to his sons?

Jacob breathed his last and went to his people. [49:33]

Genesis 50**What did Joseph do with Israel's body after Israel died?**

Joseph had Israel's body embalmed. [50:2]

What did Joseph do with Israel's body after Israel died?

Joseph had Israel's body embalmed. [50:3]

What request did Joseph make to Pharaoh about the burial of his father, and why did he make this request?

Joseph requested to be able to go to the land of Canaan to bury his father, as his father had made him swear. [50:4]

What request did Joseph make to Pharaoh about the burial of his father, and why did he make this request?

Joseph requested to be able to go to the land of Canaan to bury his father, as his father had made him swear. [50:5]

What request did Joseph make to Pharaoh about the burial of his father, and why did he make this request?

Joseph requested to be able to go to the land of Canaan to bury his father, as his father had made him swear. [50:6]

Who went with Joseph to bury Israel?

All the officials of Pharaoh, the courtiers of his household, the senior officials of Egypt, Joseph's household, Joseph's brothers, his father's household, and chariots and horsemen all went with Joseph. [50:7]

Who went with Joseph to bury Israel?

All the officials of Pharaoh, the courtiers of his household, the senior officials of Egypt, Joseph's household, Joseph's brothers, his father's household, and chariots and horsemen all went with Joseph. [50:8]

Who went with Joseph to bury Israel?

All the officials of Pharaoh, the courtiers of his household, the senior officials of Egypt, Joseph's household, Joseph's brothers, his father's household, and chariots and horsemen all went with Joseph. [50:9]

What did the Canaanites say when they saw Joseph and those with him?

The Canaanites said that this was a very sad occasion for the Egyptians. [50:11]

Where did Joseph and his brothers go after burying their father?

Joseph and his brothers returned into Egypt. [50:14]

About what were Joseph's brothers worried after Israel died?

Joseph's brothers were worried that Joseph would repay them for all the evil the brothers had done to Joseph. [50:15]

What did the brothers ask Joseph to do regarding the wrongs they had committed against Joseph?

The brothers asked Joseph to forgive them for the wrongs they had committed against Joseph. [50:17]

What did Joseph's brothers do when they came to Joseph?

When they came to Joseph, Joseph's brothers fell down before him. [50:18]

What good did Joseph say God had worked through the evil deeds of his brothers?

Joseph said God had worked the good of preserving the lives of many people. [50:20]

How long did Joseph live?

Joseph lived one hundred and ten years. [50:22]

What did Joseph say was about to happen to him?

Joseph said that he was about to die. [50:24]

What promise did Joseph say God would fulfill for Israel's descendants?

Joseph said God would come to the people and lead them up to the land God promised to Abraham, Isaac, and Jacob. [50:24]

What did Joseph make the people of Israel swear they would do?

Joseph made them swear they would carry Joseph's bones from Egypt when they left Egypt. [50:25]

What happened to Joseph's body after he died?

Joseph's body was embalmed and put in a coffin in Egypt. [50:26]

translationWords

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the **priest** 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

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [sacrifice](#), [shepherd](#))

Bible References:

- [Genesis 04:1-2](#)
- [Genesis 04:8-9](#)
- [Hebrews 12:22-24](#)
- [Luke 11:49-51](#)
- [Matthew 23:34-36](#)

Word Data:

- Strong's: H01893, G6

Uses:

- [Genesis 4:1-2](#)
- [Genesis 4:3-5](#)
- [Genesis 4:8-9](#)
- [Genesis 4:25-26](#)

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: [Zadok](#), [Saul \(OT\)](#), [David](#), [Solomon](#), [Adonijah](#))

Bible References:

- [1 Chronicles 27:32-34](#)
- [1 Kings 01:7-8](#)
- [1 Kings 02:22-23](#)
- [2 Samuel 17:15-16](#)
- [Mark 02:25-26](#)

Word Data:

- Strong's: H54, G8

Abimelech

Facts:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham, and later Isaac, for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. Some translations may use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech.

(Translation suggestions: [How to Translate Names](#))

(See also: [Beersheba](#), [Gerar](#), [Gideon](#), [Jotham](#), [Philistines](#))

Bible References:

- [2 Samuel 11:21](#)
- [Genesis 20:1-3](#)
- [Genesis 20:4-5](#)
- [Genesis 21:22-24](#)
- [Genesis 26:9-11](#)
- [Judges 09:52-54](#)

Word Data:

- Strong's: H40

Uses:

- [Genesis 20:1-3](#)
- [Genesis 20:4-5](#)
- [Genesis 20:8-9](#)
- [Genesis 20:10-12](#)
- [Genesis 20:13-14](#)
- [Genesis 20:15-16](#)
- [Genesis 20:17-18](#)
- [Genesis 21:22-24](#)

- Genesis 21:25-27
- Genesis 21:28-30
- Genesis 21:31-32
- Genesis 26:1
- Genesis 26:6-8
- Genesis 26:9-11
- Genesis 26:26-27

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), [desecrate](#), [desolate](#), [idol](#), [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:

- [Genesis 46:33-34](#)

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to “Abraham.”

- The name “Abram” means “exalted father.”
- “Abraham” means “father of many.”
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Chaldea](#), [Sarah](#), [Isaac](#))

Bible References:

- [Galatians 03:6-9](#)
- [Genesis 11:29-30](#)
- [Genesis 21:1-4](#)
- [Genesis 22:1-3](#)
- [James 02:21-24](#)
- [Matthew 01:1-3](#)

Examples from the Bible stories:

- **04:06** When **Abram** arrived in Canaan, God said, “Look all around you. I will give to you and your descendants all the land that you can see as an inheritance.”
- **05:04** Then God changed **Abram**’s name to **Abraham**, which means “father of many.”
- **05:05** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s son.
- **05:06** When Isaac was a young man, God tested **Abraham**’s faith by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **06:01** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **06:04** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:02** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H87, H85, G11

Uses:

- Genesis 11:24-26
- Genesis 11:27-28
- Genesis 11:29-30
- Genesis 11:31-32
- Genesis 12:1-3
- Genesis 12:4-5
- Genesis 12:6-7
- Genesis 12:8-9
- Genesis 12:10-13
- Genesis 12:14-16
- Genesis 13:5-7
- Genesis 13:8-9
- Genesis 13:12-13
- Genesis 13:14-15
- Genesis 14:10-12
- Genesis 14:13
- Genesis 14:15-16
- Genesis 14:17-18
- Genesis 14:19-20
- Genesis 14:21-24
- Genesis 15:1-3
- Genesis 15:9-11
- Genesis 15:12-13
- Genesis 15:17-21
- Genesis 16:1-4
- Genesis 16:5-6
- Genesis 16:15-16
- Genesis 17:1-2
- Genesis 17:17-18
- Genesis 17:22-23
- Genesis 17:24-27
- Genesis 18:6-8
- Genesis 18:11-12
- Genesis 18:13-15
- Genesis 18:16-19
- Genesis 18:22-23
- Genesis 18:27-28

- Genesis 18:32-33
- Genesis 19:26-28
- Genesis 19:29
- Genesis 20:1-3
- Genesis 20:8-9
- Genesis 20:10-12
- Genesis 20:13-14
- Genesis 20:17-18
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:8-9
- Genesis 21:10-11
- Genesis 21:12-13
- Genesis 21:14-16
- Genesis 21:22-24
- Genesis 21:25-27
- Genesis 21:28-30
- Genesis 22:1-3
- Genesis 22:4-6
- Genesis 22:7-8
- Genesis 22:9-10
- Genesis 22:11-12
- Genesis 22:13-14
- Genesis 22:15-17
- Genesis 22:18-19
- Genesis 22:20-22
- Genesis 23:1-2
- Genesis 23:3-4
- Genesis 23:5-6
- Genesis 23:7-9
- Genesis 23:10-11
- Genesis 23:12-13
- Genesis 23:14-16
- Genesis 23:17-18
- Genesis 23:19-20
- Genesis 24:1-4
- Genesis 24:8-9
- Genesis 24:12-14
- Genesis 24:15-16
- Genesis 24:26-27
- Genesis 24:33-35
- Genesis 24:42-44
- Genesis 24:52-53

- Genesis 24:59-60
- Genesis 25:1-4
- Genesis 25:5-6
- Genesis 25:7-8
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:4-5
- Genesis 26:18
- Genesis 26:23-25
- Genesis 28:3-4
- Genesis 28:12-13
- Genesis 31:41-42
- Genesis 31:51-53
- Genesis 32:9-10
- Genesis 35:11-13
- Genesis 35:26-27
- Genesis 48:14-16
- Genesis 49:28-30
- Genesis 49:31-33
- Genesis 50:12-14
- Genesis 50:24-26

Absalom

Facts:

Absalom was the third son of King David. He was known for his handsome appearance and fiery temperament.

- When Absalom's sister Tamar was raped by their half-brother, Amnon, Absalom made a plan to have Amnon killed.
- After the murder of Amnon, Absalom fled to the region of Geshur (where his mother Maacah was from) and stayed there three years. Then King David sent for him to come back to Jerusalem, but did not allow Absalom to come into his presence for two years.
- Absalom turned some of the people against King David and led a revolt against him.
- David's army fought against Absalom and killed him. David was very grieved when this happened.

(Translation suggestions: [How to Translate Names](#))

(See also: [Geshur](#), [Amnon](#))

Bible References:

- [1 Chronicles 03:1-3](#)
- [1 Kings 01:5-6](#)
- [2 Samuel 15:1-2](#)
- [2 Samuel 17:1-4](#)
- [2 Samuel 18:18](#)
- [Psalm 003:1-2](#)

Word Data:

- Strong's: H53

abyss

Definition:

The term “abyss” refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, “the abyss” is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word “abyss” could also be translated as “bottomless pit” or “deep chasm.”
- This term should be translated differently from “hades,” “sheol,” or “hell.”

(See Also: [Hades](#), [hell](#), [punish](#))

Bible References:

- [Luke 08:30-31](#)
- [Romans 10:6-7](#)

Word Data:

- Strong's: G12, G5421

accuse, accusation, accuser

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

- Acts 19:38-41
- Hosea 04:4-5
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33-34

Word Data:

- Strong's: H3198, H8799, G1458, G2147, G2596, G2724

acknowledge

Facts:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: [obey](#), [glory](#), [salvation](#))

Bible References:

- [Daniel 11:38-39](#)
- [Jeremiah 09:4-6](#)
- [Job 34:26-28](#)
- [Leviticus 22:31-33](#)
- [Psalm 029:1-2](#)

Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3670

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: [How to Translate Names](#))

(See also: [death](#), [descendant](#), [Eve](#), [image of God](#), [life](#))

Bible References:

- [1 Timothy 02:13-15](#)
- [Genesis 03:17-19](#)
- [Genesis 05:1-2](#)
- [Genesis 11:5-7](#)
- [Luke 03:36-38](#)
- [Romans 05:14-15](#)

Examples from the Bible stories:

- **01:09** Then God said, "Let us make human beings in our image to be like us."
- **01:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **01:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **02:11** And God clothed **Adam** and Eve with animal skins.
- **02:12** So God sent **Adam** and Eve away from the beautiful garden.
- **49:08** When **Adam** and Eve sinned, it affected all of their descendants.
- **50:16** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it. *

Word Data:

- Strong's: H120, G76

Uses:

- Genesis 3:17-19
- Genesis 3:20-21
- Genesis 4:25-26
- Genesis 5:1-2
- Genesis 5:3-5
- Genesis 11:5-7

admonish

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- [Nehemiah 09:32-34](#)

Word Data:

- Strong's: H2094, H5749, G3560, G3867, G5537

Adonijah

Definition:

Adonijah was the fourth son of King David.

- Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
- God, however, had promised that David's son Solomon would be king., so Adonijah's plot was overthrown and Solomon was made king.
- When Adonijah tried a second time to make himself king, Solomon put him to death.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Solomon](#))

Bible References:

Word Data:

- Strong's: G138

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term “adulterous” is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))
- When “adulterous” is used in a figurative sense, it is best to translate it literally in order to communicate God’s view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of “adulterous” could be translated as “unfaithful” or “immoral” or “like an unfaithful spouse.”

(See also: [commit](#), [covenant](#), [sexual immorality](#), [sleep with](#), [unfaithful](#))

Bible References:

- [Exodus 20:12-14](#)
- [Hosea 04:1-2](#)
- [Luke 16:18](#)
- [Matthew 05:27-28](#)
- [Matthew 12:38-40](#)
- [Revelation 02:22-23](#)

Examples from the Bible stories:

- [13:06](#) “Do not commit **adultery**.”

- **28:02** Do not commit **adultery**.
- **34:07** "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.'"

Word Data:

- Strong's: H5003, H5004, H5005, G3428, G3429, G3430, G3431, G3432

adversary, enemy

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: [Satan](#))

Bible References:

- [1 Timothy 05:14-16](#)
- [Isaiah 09:11-12](#)
- [Job 06:21-23](#)
- [Lamentations 04:12-13](#)
- [Luke 12:57-59](#)
- [Matthew 13:24-26](#)

Word Data:

- Strong's: H341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G476, G480, G2189, G2190, G4567, G5227

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: [leprosy](#), [plague](#), [suffer](#))

Bible References:

- [2 Thessalonians 01:6-8](#)
- [Amos 05:12-13](#)
- [Colossians 01:24-27](#)
- [Exodus 22:22-24](#)
- [Genesis 12:17-20](#)
- [Genesis 15:12-13](#)
- [Genesis 29:31-32](#)

Word Data:

- Strong's: H205, H1790, H3013, H3905, H3906, H4157, H4523, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, H7667, G2346, G2347, G2552, G2553, G2561, G3804,

G4777, G4778, G5003

Uses:

- Genesis 12:17-20
- Genesis 16:11-12
- Genesis 29:31-32
- Genesis 41:50-52

Ahab

Facts:

Ahab was a very evil king who reigned over the northern kingdom of Israel from 875 to 854 BC.

- King Ahab influenced the people of Israel to worship false gods.
- The prophet Elijah confronted Ahab and told him there would be a severe drought for three and a half years as punishment for the sins that Ahab caused Israel to commit.
- Ahab and his wife Jezebel did many other evil things, including using their power to kill innocent people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Jezebel](#), [kingdom of Israel](#), [Yahweh](#))

Bible References:

- [1 Kings 18:1-2](#)
- [1 Kings 20:1-3](#)
- [2 Chronicles 21:6-7](#)
- [2 Kings 09:7-8](#)

Examples from the Bible stories:

- **19:02** Elijah was a prophet when **Ahab** was king over the kingdom of Israel. **Ahab** was an evil man who encouraged people to worship a false god named Baal.
- **19:03** **Ahab** and his army looked for Elijah, but they could not find him.
- **19:05** After three and a half years, God told Elijah to return to the kingdom of Israel and speak with **Ahab** because he was going to send rain again.

Word Data:

- Strong's: H256

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

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshipping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#))

Bible References:

- [1 Chronicles 08:35-37](#)
- [2 Chronicles 28:1-2](#)
- [2 Kings 16:19-20](#)
- [Hosea 01:1-2](#)
- [Isaiah 01:1](#)
- [Isaiah 07:3-4](#)
- [Matthew 01:9-11](#)

Word Data:

- Strong's: H271

Ahaziah

Facts:

Ahaziah was the name of two kings: one ruled over the kingdom of Israel, and the other ruled over the kingdom of Judah.

- Judah's King Ahaziah was the son of King Jehoram. He reigned for one year (841 B.C.) and then was killed by Jehu. Ahaziah's young son Joash eventually took his place as king.
- Israel's King Ahaziah was the son of King Ahab. He reigned for two years (850-49 B.C.). He died from injuries suffered in a fall at his palace, and his brother Joram became king.

(Translation suggestions: [Translate Names](#))

(See also: [Jehu](#), [Ahab](#), [Jeroboam](#), [Joash](#))

Bible References:

- [1 Kings 22:39-40](#)
- [2 Chronicles 22:1-3](#)
- [2 Chronicles 25:23-24](#)
- [2 Kings 11:1-3](#)

Word Data:

- Strong's: H274

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:

- [Genesis 12:8-9](#)
- [Genesis 13:3-4](#)

Almighty

Facts:

The term “Almighty” literally means “all-powerful”; in the Bible, it always refers to God.

- The titles “the Almighty” or “the Almighty One” refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles “Almighty God” and “God Almighty” and “Lord Almighty” and “Lord God Almighty.”

Translation Suggestions:

- This term could also be translated as “All-powerful” or “Completely Powerful One” or “God, who is completely powerful.”
- Ways to translate the phrase “Lord God Almighty” could include “God, the Powerful Ruler” or “Powerful Sovereign God” or “Mighty God who is Master over everything.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [power](#))

Bible References:

- [Exodus 06:2-5](#)
- [Genesis 17:1-2](#)
- [Genesis 35:11-13](#)
- [Job 08:1-3](#)
- [Numbers 24:15-16](#)
- [Revelation 01:7-8](#)
- [Ruth 01:19-21](#)

Word Data:

- Strong's: H7706, G3841

Uses:

- [Genesis 17:1-2](#)
- [Genesis 28:3-4](#)
- [Genesis 35:11-13](#)
- [Genesis 43:13-15](#)
- [Genesis 48:3-4](#)

altar of incense

Facts:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.
- Every morning and evening a priest would burn incense on it.
- This can also be translated as “altar for burning incense” or “golden altar” or “incense burner” or “incense table.”

(Translation suggestions: [How to Translate Names](#))

(See also: [incense](#))

Bible References:

- [Luke 01:11-13](#)

Word Data:

- Strong's: H4196, H7004, G2368, G2379

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

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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](#)

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Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Genesis 8:20-22](#)
- [Genesis 12:6-7](#)
- [Genesis 12:8-9](#)

- Genesis 13:3-4
- Genesis 13:16-18
- Genesis 22:9-10
- Genesis 26:23-25
- Genesis 33:18-20
- Genesis 35:1-3
- Genesis 35:6-8

Ammon, Ammonites, Ammonitess

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow 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:

- [Genesis 19:36-38](#)

Amnon

Facts:

Amnon was the oldest son of King David. His mother was King David's wife Ahinoam.

- Amnon raped his half-sister Tamar, who was also Absalom's sister.
- Because of this, Absalom plotted against Amnon and had him killed.

(See also: [David](#), [Absalom](#))

Bible References:

- [1 Chronicles 03:1-3](#)
- [2 Samuel 13:1-2](#)
- [2 Samuel 13:7-9](#)

Word Data:

- Strong's: H550

Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- 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:

- [Genesis 10:15-18](#)
- [Genesis 14:13](#)
- [Genesis 15:14-16](#)
- [Genesis 48:21-22](#)

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the 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:

- Genesis 5:6-8
- Genesis 5:9-11
- Genesis 5:12-14
- Genesis 5:15-17
- Genesis 5:18-20
- Genesis 5:21-24
- Genesis 5:25-27
- Genesis 5:28-29
- Genesis 5:30-31
- Genesis 5:32
- Genesis 9:18-19
- Genesis 11:12-13
- Genesis 15:14-16
- Genesis 17:3-6
- Genesis 19:36-38
- Genesis 26:15-17
- Genesis 27:18-19
- Genesis 27:32-33
- Genesis 28:8-9
- Genesis 28:12-13
- Genesis 31:1-3
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:51-53
- Genesis 32:9-10
- Genesis 35:28-29
- Genesis 36:23-24
- Genesis 36:40

- Genesis 37:1-2
- Genesis 41:50-52
- Genesis 42:35-36
- Genesis 43:6-7
- Genesis 43:26-27
- Genesis 45:7-8
- Genesis 46:31-32
- Genesis 46:33-34
- Genesis 47:1
- Genesis 47:3-4
- Genesis 47:29-31
- Genesis 48:14-16
- Genesis 48:21-22
- Genesis 49:25
- Genesis 49:28-30

angel, angels, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: 1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

- [2 Samuel 24:15-16](#)
- [Acts 10:3-6](#)
- [Acts 12:22-23](#)

- Colossians 02:18-19
- Genesis 48:14-16
- Luke 02:13-14
- Mark 08:38
- Matthew 13:49-50
- Revelation 01:19-20
- Zechariah 01:7-9

Examples from the Bible stories:

- **02:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:03** The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- **23:06** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, "Do not be afraid, because I have some good news for you."
- **23:07** Suddenly, the skies were filled with **angels** praising God!
- **25:08** Then **angels** came and took care of Jesus.
- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** "I could ask the Father for an army of **angels** to defend me."

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, G2465

Uses:

- Genesis 16:7-8
- Genesis 16:9-10
- Genesis 16:11-12
- Genesis 18 General Notes
- Genesis 19:1-3
- Genesis 19:14-15
- Genesis 21:17-18
- Genesis 22:11-12
- Genesis 22:15-17
- Genesis 24:5-7
- Genesis 24:39-41
- Genesis 28:12-13
- Genesis 31:10-11
- Genesis 32:1-2
- Genesis 48:14-16

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, 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:

- [Genesis 31:34-35](#)
- [Genesis 31:36-37](#)
- [Genesis 41:9-11](#)
- [Genesis 44:18-19](#)
- [Genesis 49:5-6](#)
- [Genesis 49:7](#)

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(Translation suggestions: [How to Translate Names](#))

(See also: [high priest](#), [priest](#))

Bible References:

- [Acts 04:5-7](#)
- [John 18:22-24](#)
- [Luke 03:1-2](#)

Word Data:

- Strong's: G452

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

- [1 John 02:20-21](#)
- [1 John 02:27-29](#)
- [1 Samuel 16:2-3](#)
- [Acts 04:27-28](#)
- [Amos 06:5-6](#)
- [Exodus 29:5-7](#)
- [James 05:13-15](#)

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G2025, G3462, G5545, G5548

Uses:

- [Genesis 31:12-13](#)

Antioch

Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called “Christians.” The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn’t have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Barnabas](#), [Colossae](#), [John Mark](#), [Paul](#), [province](#), [Rome](#), [Syria](#))

Bible References:

- [2 Timothy 03:10-13](#)
- [Acts 06:5-6](#)
- [Acts 11:19-21](#)
- [Acts 11:25-26](#)
- [Galatians 02:11-12](#)

Word Data:

- Strong’s: G491

Apollos

Facts:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aquila](#), [Ephesus](#), [Priscilla](#), [word of God](#))

Bible References:

- [1 Corinthians 01:12-13](#)
- [1 Corinthians 16:10-12](#)
- [Acts 18:24-26](#)
- [Titus 03:12-13](#)

Word Data:

- Strong's: G625

apostle, apostles, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See [How to Translate Unknowns](#))

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), [Paul](#), [the twelve](#))

Bible References:

- [Jude 01:17-19](#)
- [Luke 09:12-14](#)

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:01** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:02** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- **46:08** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

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:

- [Genesis 24:12-14](#)
- [Genesis 41:33-34](#)

Aquila

Facts:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(Translation suggestions: [How to Translate Names](#))

(See also: [Apollos](#), [Corinth](#), [Rome](#))

Bible References:

- [1 Corinthians 16:19-20](#)
- [2 Timothy 04:19-22](#)
- [Acts 18:1-3](#)
- [Acts 18:24-26](#)

Word Data:

- Strong's: G207

Arabah

Facts:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: [Translate Names](#))

(See also: [desert](#), [Sea of Reeds](#), [Jordan River](#), [Canaan](#), [Salt Sea](#), [Egypt](#))

Bible References:

- [1 Samuel 23:24-25](#)
- [2 Kings 25:4-5](#)
- [2 Samuel 02:28-29](#)
- [Jeremiah 02:4-6](#)
- [Job 24:5-7](#)
- [Zechariah 14:9-11](#)

Word Data:

- Strong's: H1026, H6160

Arabia, Arabian

Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term “Arabian” is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham’s son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Esau](#), [Galatia](#), [Ishmael](#), [Shem](#), [Sinai](#))

Bible References:

- [1 Kings 10:14-15](#)
- [Acts 02:8-11](#)
- [Galatians 01:15-17](#)
- [Galatians 04:24-25](#)
- [Jeremiah 25:24-26](#)
- [Nehemiah 02:19-20](#)

Word Data:

- Strong’s: H6152, H6153, H6163, G688, G690

Aram, Aramean, Aramaic

Definition:

“Aram” was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as “Arameans” and spoke “Aramaic.” Jesus and other Jews of his time also spoke Aramaic.
- One of Shem’s sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name “Syria.”
- The term “Paddan Aram” means “plain of Aram” and this plain was located in the northern part of Aram.
- Some of Abraham’s relatives lived in the city of Haran, which was located in “Paddan Aram.”
- In the Old Testament, sometimes the terms “Aram” and “Paddan Aram” refer to the same region.
- The term “Aram Naharaim” may mean “Aram of Two Rivers.” This region was located in the northern part of Mesopotamia and was to the east of “Paddan Aram.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Mesopotamia](#), [Paddan Aram](#), [Rebekah](#), [Shem](#), [Syria](#))

Bible References:

- [1 Chronicles 01:17-19](#)
- [2 Samuel 08:5-6](#)
- [Amos 01:5](#)
- [Ezekiel 27:16-18](#)
- [Genesis 31:19-21](#)
- [Hosea 12:11-12](#)
- [Psalm 060:1](#)

Word Data:

- Strong’s: H758, H763, G689

Uses:

- [Genesis 25:19-20](#)
- [Genesis 28:5](#)
- [Genesis 31:19-21](#)
- [Genesis 31:24-25](#)

Ararat

Facts:

In the Bible, “Ararat” is the name given to a land, a kingdom, and a mountain range.

- The “land of Ararat” was probably located in what is now the northeastern part of the country of Turkey.
- Ararat is best known as the name of the mountain that Noah’s ark came to rest on after the waters of the great flood began to recede.
- In modern times, a mountain called “Mount Ararat” is often thought to be the location of the “mountains of Ararat” in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark](#), [Noah](#))

Bible References:

- [2 Kings 19:35-37](#)
- [Genesis 08:4-5](#)
- [Isaiah 37:38](#)
- [Jeremiah 51:27-28](#)

Word Data:

- Strong’s: H780

Uses:

- [Genesis 8:4-5](#)

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as “bow-man.”

(See also: [Assyria](#))

Bible References:

- [1 Samuel 31:1-3](#)
- [2 Chronicles 35:23-24](#)
- [Genesis 21:19-21](#)
- [Isaiah 21:16-17](#)
- [Job 16:13-14](#)
- [Proverbs 26:9-10](#)

Word Data:

- Strong's: H1167, H1869, H2671, H2686, H3384, H7198, H7199, H7228

Uses:

- [Genesis 21:19-21](#)
- [Genesis 49:22-23](#)

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: [ark of the covenant](#), [basket](#))

Bible References:

- [1 Peter 03:18-20](#)
- [Exodus 16:33-36](#)
- [Exodus 30:5-6](#)
- [Genesis 08:4-5](#)
- [Luke 17:25-27](#)
- [Matthew 24:37-39](#)

Word Data:

- Strong's: H727, H8392, G2787

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(See also: [ark of the covenant](#), [basket](#))

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- [1 Peter 03:18-20](#)
- [Exodus 16:33-36](#)
- [Exodus 30:5-6](#)
- [Genesis 08:4-5](#)
- [Luke 17:25-27](#)
- [Matthew 24:37-39](#)

Word Data:

- Strong's: H727, H8392, G2787

Uses:

- [Genesis 6:13-15](#)
- [Genesis 7:1-3](#)
- [Genesis 7:17-18](#)
- [Genesis 8:4-5](#)
- [Genesis 8:8-9](#)
- [Genesis 8:18-19](#)
- [Genesis 9:8-10](#)

ark of the covenant, ark of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: [ark](#), [covenant](#), [atonement](#), [holy place](#), [testimony](#), [witness](#))

Bible References:

- [1 Samuel 06:14-15](#)
- [Exodus 25:10-11](#)
- [Hebrews 09:3-5](#)
- [Judges 20:27-28](#)
- [Numbers 07:89](#)
- [Revelation 11:19](#)

Word Data:

- Strong's: H727, H1285, H3068

armor

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: [faith](#), [Holy Spirit](#), [peace](#), [salvation](#), [spirit](#))

Bible References:

- [1 Samuel 31:9-10](#)
- [2 Samuel 20:8](#)
- [Ephesians 06:10-11](#)
- [Jeremiah 51:3-4](#)
- [Luke 11:21-23](#)
- [Nehemiah 04:15-16](#)

Word Data:

- Strong’s: H2185, H2290, H2488, H3627, H4055, H5402, G3696, G3833

arrogant**Definition:**

The term “arrogant” means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- Being arrogant usually includes thinking that other people are not as important or talented as oneself.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.

(See also: [acknowledge](#), [boast](#), [proud](#))

Bible References:

- [1 Corinthians 04:17-18](#)
- [2 Peter 02:17-19](#)
- [Ezekiel 16:49-50](#)
- [Proverbs 16:5-6](#)
- [Psalm 056:1-2](#)

Word Data:

- Strong's: H1346, H1347, H6277

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

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

(Translation suggestions: [Translate Names](#))

Bible References:

- [1 Chronicles 09:14-16](#)
- [1 Kings 15:7-8](#)
- [2 Chronicles 14:1-4](#)
- [Jeremiah 41:8-9](#)
- [Matthew 01:7-8](#)

Word Data:

- Strong's: H609

ash, ashes, dust

Facts:

The term “ash” or “ashes” refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word “dust” is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An “ash heap” is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- Striving for something worthless, is said to be like “feeding on ashes.”
- When translating “ashes,” use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an “ash tree” is a completely different term.

(See also: [fire](#), [sackcloth](#))

Bible References:

- [1 Kings 20:9-10](#)
- [Jeremiah 06:25-26](#)
- [Psalms 102:9-10](#)
- [Psalms 113:7-8](#)

Word Data:

- Strong's: H80, H665, H666, H766, H1854, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip](#), [Philistines](#))

Bible References:

- [1 Samuel 05:1-3](#)
- [Acts 08:39-40](#)
- [Amos 01:8](#)
- [Joshua 15:45-47](#)
- [Zechariah 09:5-7](#)

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Word Data:

- Strong's: H795, G108

Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called “Asher.”

- Asher’s mother was Zilpah, the servant of Leah.
- His name means “happy” or “blessed.”
- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 02:1-2](#)
- [1 Kings 04:15-17](#)
- [Ezekiel 48:1-3](#)
- [Genesis 30:12-13](#)
- [Luke 02:36-38](#)

Word Data:

- Strong’s: H836

Uses:

- [Genesis 30:12-13](#)
- [Genesis 35:26-27](#)
- [Genesis 46:16-18](#)
- [Genesis 49:19-21](#)

Asherah, Asherah poles, Ashtoreth

Definition:

Asherah was the name of a goddess that was worshiped by Canaanite people groups during Old Testament times. “Ashtoreth” may be another name for “Asherah,” or it could be the name of a different goddess that was very similar.

- The term “Asherah poles” refers to carved wooden images or carved trees that were made to represent this goddess.
- Asherah poles were often set up near altars of the false god Baal, who was thought of as Asherah’s husband. Some people groups worshiped Baal as the sun god and Asherah or Ashtoreth as the moon goddess.
- God commanded the Israelites to destroy all the carved images of Asherah.
- Some Israelite leaders such as Gideon, King Asa, and King Josiah obeyed God and led the people in destroying these idols.
- But other Israelite leaders such as King Solomon, King Manasseh, and King Ahab did not get rid of the Asherah poles and influenced the people to worship these idols.

(See also: [idol](#), [Baal](#), [Gideon](#), [image](#), [Solomon](#))

Bible References:

- [2 Kings 18:4-5](#)
- [2 Kings 21:1-3](#)
- [Isaiah 27:9](#)
- [Judges 03:7-8](#)
- [Micah 05:12-15](#)

Word Data:

- Strong’s: H842, H6252, H6253

Ashkelon

Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Canaan](#), [Ekron](#), [Gath](#), [Gaza](#), [Philistines](#), [Mediterranean](#))

Bible References:

- [1 Samuel 06:17-18](#)
- [Amos 01:8](#)
- [Jeremiah 25:19-21](#)
- [Joshua 13:2-3](#)
- [Judges 01:18-19](#)
- [Zechariah 09:5-7](#)

Word Data:

- Strong's: H831

Asia

Facts:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Rome](#), [Paul](#), [Ephesus](#))

Bible References:

- [1 Corinthians 16:19-20](#)
- [1 Peter 01:1-2](#)
- [2 Timothy 01:15-18](#)
- [Acts 06:8-9](#)
- [Acts 16:6-8](#)
- [Acts 27:1-2](#)
- [Revelation 01:4-6](#)
- [Romans 16:3-5](#)

Word Data:

- Strong's: G773

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” 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

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- 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:

- [Genesis 48:3-4](#)
- [Genesis 49:1-2](#)

Assyria, Assyrian, Assyrian Empire

Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: [Samaria](#))

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:

- [Genesis 10:11-14](#)
- [Genesis 25:17-18](#)

Athaliah

Facts:

Athaliah was the evil wife of Jehoram king of Judah. She was the granddaughter of the evil King Omri of Israel.

- Athaliah's son Ahaziah became king after Jehoram died.
- When her son Ahaziah died, Athaliah made a plan to kill all the rest of the king's family.
- But Athaliah's young grandson Joash was hidden by his aunt and saved from being killed. After Athaliah had ruled the land for six years, she was killed and Joash became king.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaziah](#), [Jehoram](#), [Joash](#), [Omri](#))

Bible References:

- [2 Chronicles 22:1-3](#)
- [2 Chronicles 24:6-7](#)
- [2 Kings 11:1-3](#)

Word Data:

- Strong's: H6721

atonement lid

Definition:

The “atonement lid” was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an “atonement cover.”

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a “mercy seat” because it communicates God’s mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include “ark covering where God promises to redeem” or “place where God atones” or “lid of ark where God forgives and restores.”
- Can also mean “place of propitiation.”
- Compare this term with how you translated “atonement,” “propitiation,” and “redemption.”

(See also: [ark of the covenant](#), [atonement](#), [cherubim](#), [propitiation](#), [redeem](#))

Bible References:

- [Exodus 25:15-18](#)
- [Exodus 30:5-6](#)
- [Exodus 40:17-20](#)
- [Leviticus 16:1-2](#)
- [Numbers 07:89](#)

Word Data:

- Strong’s: H3727, G2435

atonement, atone, atones, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: [atonement lid](#), [forgive](#), [propitiation](#), [reconcile](#), [redeem](#))

Bible References:

- [Ezekiel 43:25-27](#)
- [Ezekiel 45:18-20](#)
- [Leviticus 04:20-21](#)
- [Numbers 05:8-10](#)
- [Numbers 28:19-22](#)

Word Data:

- Strong’s: H3722, H3725, G2643

authority, authorities

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: [citizen](#), [command](#), [obey](#), [power](#), [ruler](#))

Bible References:

- [Colossians 02:10-12](#)
- [Esther 09:29](#)
- [Genesis 41:35-36](#)
- [Jonah 03:6-7](#)
- [Luke 12:4-5](#)
- [Luke 20:1-2](#)
- [Mark 01:21-22](#)
- [Matthew 08:8-10](#)
- [Matthew 28:18-19](#)
- [Titus 03:1-2](#)

Word Data:

- Strong's: H8633, G831, G1413, G1849, G1850, G2003, G2715, G5247

Uses:

- [Genesis 16:9-10](#)
- [Genesis 41:35-36](#)
- [Genesis 41:44-45](#)
- [Genesis 42:37-38](#)

avenge, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression “to avenge” could also be translated as “to right a wrong” or “to get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

Bible References:

- [1 Samuel 24:12-13](#)
- [Ezekiel 25:15-17](#)
- [Isaiah 47:3-5](#)
- [Leviticus 19:17-18](#)
- [Psalms 018:46-47](#)
- [Romans 12:19-21](#)

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H6544, H6546, H8199, G1349, G1556, G1557, G1558, G2917, G3709

Uses:

- [Genesis 04 General Notes](#)

awe, awesome**Definition:**

The term “awe” refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term “awesome” describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were “awesome” or “awe-inspiring.”
- Typical human responses showing awe of God’s presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: [fear](#), [glory](#))

Bible References:

- [1 Chronicles 17:19-21](#)
- [Genesis 28:16-17](#)
- [Hebrews 12:27-29](#)
- [Psalm 022:22-23](#)
- [Psalms 147:4-5](#)

Word Data:

- Strong’s: H366, H1481, H3372, H6206, H7227, G2124

Azariah

Facts:

Azariah was the name of several men in the Old Testament.

- One Azariah is best known by his Babylonian name, Abednego. He was one of many Israelites from Judah who were captured by Nebuchadnezzar's army and taken to live in Babylon. Azariah and his fellow Israelites Hananiah and Mishael refused to worship the Babylonian king, so he had them thrown into a blazing furnace as punishment. But God protected them and they were not harmed at all.
- Uzziah king of Judah was also known as "Azariah."
- Another Azariah was an Old Testament high priest.
- In the time of the prophet Jeremiah, a man named Azariah wrongly urged the Israelites to disobey God by leaving their homeland.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Daniel](#), [Hananiah](#), [Mishael](#), [Jeremiah](#), [Uzziah](#))

Bible References:

- [1 Chronicles 02:36-38](#)
- [1 Kings 04:1-4](#)
- [2 Chronicles 15:1-2](#)
- [Daniel 01:6-7](#)
- [Jeremiah 43:1-3](#)

Word Data:

- Strong's: H5838

Baal

Facts:

“Baal” means “lord” or “master” and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had “Baal” as part of their names, such as “Baal of Peor.” Sometimes all these gods together are referred to as “the Baals.”
- Some people had names that included the word “Baal” in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God’s prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Asherah](#), [Elijah](#), [false god](#), [prostitute](#), [Yahweh](#))

Bible References:

- [1 Kings 16:31-33](#)
- [1 Samuel 07:3-4](#)
- [Jeremiah 02:7-8](#)
- [Judges 02:11-13](#)
- [Numbers 22:41](#)

Examples from the Bible stories:

- **19:02** Ahab was an evil man who encouraged people to worship a false god named **Baal**.
- **19:06** All the people of the entire kingdom of Israel, including the 450 prophets of **Baal**, came to Mount Carmel. Elijah said to the people, “How long will you keep changing your mind? If Yahweh is God, serve him! If **Baal** is God, serve him!”
- **19:07** Then Elijah said to the prophets of **Baal**, “Kill a bull and prepare it as a sacrifice, but do not light the fire.
- **19:08** Then the prophets of **Baal** prayed to **Baal**, “Hear us, O **Baal**!”
- **19:12** So the people captured the prophets of **Baal**. Then Elijah took them away from there and killed them.

Word Data:

- Strong’s: H1120, G896

Babel

Facts:

Babel was a chief city in a region called Shinar in the southern part of Mesopotamia. Shinar was later called Babylonia.

- The city of Babel was founded by Ham's great-grandson, Nimrod, who ruled the region of Shinar.
- The people of Shinar became proud and decided to build a tower high enough to reach heaven. This later became known as the "Tower of Babel."
- Because the people building the tower refused to spread out as God had commanded, he confused their languages so that they could not understand one another. This forced them to move away to live in many different places across the earth.
- The root meaning of the word for "Babel" is "confusion," named for when God confused the people's language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Ham](#), [Mesopotamia](#))

Bible References:

- [Genesis 10:8-10](#)
- [Genesis 11:8-9](#)

Word Data:

- Strong's: H894

Uses:

- [Genesis 10:8-10](#)
- [Genesis 11:8-9](#)

Babylon, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word “Babylon” refers to the entire Babylonian Empire. For example, the “king of Babylon” ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called “Chaldea” and the people living there were the “Chaldeans.” As a result, the term “Chaldea” was often used to refer to Babylonia. (See: [synecdoche](#))
- In the New Testament, the term “Babylon” is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase “Babylon the Great” or “great city of Babylon” refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [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

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being “baptized with the Holy Spirit” and “baptized with fire.”
- The term “baptism” is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash,” or “spiritually cleanse.” For example, “baptize you with water” could be translated as, “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing,” or “a spiritual washing.”
- When it refers to suffering, “baptism” could also be translated as “a time of terrible suffering” or “a cleansing through severe suffering.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- [Acts 02:37-39](#)
- [Acts 08:36-38](#)
- [Acts 09:17-19](#)
- [Acts 10:46-48](#)
- [Luke 03:15-16](#)
- [Matthew 03:13-15](#)
- [Matthew 28:18-19](#)

Examples from the Bible stories:

- **24:03** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.

- **24:06** The next day, Jesus came to be **baptized** by John.
- **24:07** John said to Jesus, "I am not worthy to **baptize** you. You should **baptize** me instead."
- **42:10** So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **43:11** 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."
- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- **45:11** As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- **46:05** Saul immediately was able to see again, and Ananias **baptized** him.
- **49:14** Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong's: G907

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: [How to Translate Unknowns](#))

(See also: [grain](#), [thresh](#), [wheat](#))

Bible References:

- [1 Chronicles 11:12-14](#)
- [Job 31:38-40](#)
- [Judges 07:13-14](#)
- [Numbers 05:15](#)
- [Revelation 06:5-6](#)

Word Data:

- Strong's: H8184, G2915, G2916

Barnabas

Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called “Barnabas,” which means “son of encouragement.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christian](#), [Cyprus](#), [good news](#), [Levite](#), [Paul](#))

Bible References:

- [Acts 04:36-37](#)
- [Acts 11:25-26](#)
- [Acts 13:1-3](#)
- [Acts 15:33-35](#)
- [Colossians 04:10-11](#)
- [Galatians 02:9-10](#)
- [Galatians 02:13-14](#)

Examples from the Bible stories:

***46:08** Then a believer named **Barnabas** took Saul to the apostles and told them how Saul had preached boldly in Damascus. ***46:09 Barnabas** and Saul went there to teach these new believers more about Jesus and to strengthen the church. I ***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.” So the church in Antioch prayed for **Barnabas** and Saul and placed their hands on them.

Word Data:

- Strong’s: G921

barren**Definition:**

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- [1 Samuel 02:5](#)
- [Galatians 04:26-27](#)
- [Genesis 11:29-30](#)
- [Job 03:6-7](#)

Word Data:

- Strong's: H4420, H6115, H6135, H6723, H7909, H7921, G692, G4723

Uses:

- [Genesis 11:29-30](#)

basket

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: [ark](#), [Moses](#), [Nile River](#), [Noah](#))

Bible References:

- [2 Corinthians 11:32-33](#)
- [Acts 09:23-25](#)
- [Amos 08:1-3](#)
- [John 06:13-15](#)
- [Judges 06:19-20](#)
- [Matthew 14:19-21](#)

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H7991, G2894, G3426, G4553, G4711

Bathsheba

Facts:

Bathsheba was the wife of Uriah, a soldier in King David's army. After Uriah's death, she became the wife of David, and the mother of Solomon.

- David committed adultery with Bathsheba while she was married to Uriah.
- When Bathsheba became pregnant with David's child, David caused Uriah to be killed in battle.
- David then married Bathsheba and she gave birth to their child.
- God punished David for his sin by causing the child to die several days after he was born.
- Later, Bathsheba gave birth to another son, Solomon, who grew up to become king after David.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Solomon](#). [Uriah](#))

Bible References:

- [1 Chronicles 03:4-5](#)
- [1 Kings 01:11-12](#)
- [2 Samuel 11:2-3](#)
- [Psalm 051:1-2](#)

Examples from the Bible stories:

***17:10** One day, when all of David's soldiers were away from home fighting battles, he got up from an afternoon nap and saw a beautiful woman bathing. Her name was **Bathsheba**. ***17:11** A short time later **Bathsheba** sent a message to David saying that she was pregnant. ***17:12** **Bathsheba's** husband, a man named Uriah, was one of David's best soldiers. ***17:13** After Uriah was killed, David married **Bathsheba**. ***17:14** Later, David and **Bathsheba** had another son, and they named him Solomon.

Word Data:

- Strong's: H1339

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: [authority](#), [Daniel](#), [livestock](#), [nation](#), [power](#), [reveal](#), [Beelzebul](#))

Bible References:

- [1 Corinthians 15:31-32](#)
- [1 Samuel 17:44-45](#)
- [2 Chronicles 25:18-19](#)
- [Jeremiah 16:1-4](#)
- [Leviticus 07:21](#)
- [Psalms 049:12-13](#)

Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G2226, G2341, G2342, G2934, G4968, G5074

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means, “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [Ekron](#), [Satan](#))

Bible References:

- [Luke 11:14-15](#)
- [Mark 03:20-22](#)
- [Matthew 10:24-25](#)
- [Matthew 12:24-25](#)

Word Data:

- Strong's: G954

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abimelech](#), [Abraham](#), [Hagar](#), [Ishmael](#), [Jerusalem](#), [oath](#))

===== Bible References:=====

- [1 Samuel 03:19-21](#)
- [2 Samuel 17:11-12](#)
- [Genesis 21:14-16](#)
- [Genesis 21:31-32](#)
- [Genesis 46:1-4](#)
- [Nehemiah 11:28-30](#)

Word Data:

- Strong’s: H884

Uses:

- [Genesis 21:14-16](#)
- [Genesis 21:31-32](#)
- [Genesis 21:33-34](#)
- [Genesis 22:18-19](#)
- [Genesis 26:23-25](#)
- [Genesis 26:32-33](#)
- [Genesis 28:10-11](#)
- [Genesis 46:1-4](#)
- [Genesis 46:5-7](#)

believe, believes, believed, belief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”

(See also: [faith](#), [believer](#))

Bible References:

- [1 John 03:23-24](#)
- [Acts 09:40-43](#)
- [Acts 28:23-24](#)
- [Genesis 15:6-8](#)
- [Genesis 45:24-26](#)
- [Habakkuk 01:5-7](#)
- [Job 09:16-18](#)
- [John 01:12-13](#)
- [Mark 01:14-15](#)

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?"

Word Data:

- Strong's: H539, H540, G544, G569, G571, G3982, G4100, G4102, G4103, G4135

Uses:

- **Genesis 15:6-8**
- **Genesis 45:24-26**

believer

Definition:

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.

Translation Suggestions:

- 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.

(See also: [apostle](#), [believe](#), [Christian](#), [disciple](#))

Bible References:

- [1 Corinthians 09:3-6](#)
- [Acts 06:5-6](#)

Examples from the Bible stories:

- **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: G4100, G4103

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

- [1 Corinthians 04:14-16](#)
- [1 John 03:1-3](#)
- [1 John 04:7-8](#)
- [Mark 01:9-11](#)
- [Mark 12:6-7](#)
- [Revelation 20:9-10](#)
- [Romans 16:6-8](#)
- [Song of Solomon 01:12-14](#)

Word Data:

- Strong’s: H157, H1730, H2532, H3033, H3039, H4261, G25, G27, G5207

Benjamin

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, “son of my right hand.”

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [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:

- [Genesis 35:16-20](#)
- [Genesis 35:23-25](#)
- [Genesis 42:1-4](#)
- [Genesis 42:35-36](#)
- [Genesis 42:37-38](#)
- [Genesis 43:13-15](#)
- [Genesis 43:16-17](#)
- [Genesis 43:28-29](#)
- [Genesis 44:11-13](#)
- [Genesis 45:12-13](#)
- [Genesis 45:21-23](#)

- [Genesis 46:19-22](#)
- [Genesis 49:27](#)

Berea

Facts:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

- Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
- When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(Translation suggestions: [How to Translate Names](#))

(See also: [Macedonia](#), [Paul](#), [Silas](#), [Thessalonica](#))

Bible References:

- [Acts 17:10-12](#)
- [Acts 17:13-15](#)
- [Acts 20:4-6](#)

Word Data:

- Strong's: G960

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:

- [Genesis 12:8-9](#)
- [Genesis 13:3-4](#)
- [Genesis 28:18-19](#)
- [Genesis 31:12-13](#)
- [Genesis 35:1-3](#)
- [Genesis 35:6-8](#)
- [Genesis 35:14-15](#)
- [Genesis 35:16-20](#)

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:

- [Genesis 35:16-20](#)
- [Genesis 48:5-7](#)

Bethuel

Facts:

Bethuel was the son of Abraham's brother Nahor.

- Bethuel was the father of Rebekah and Laban.
- There was also a town called Bethuel, which may have been located in southern Judah, not far from the town of Beersheba.

(Translation suggestions: [How to Translate Names](#))

(See also: [Beersheba](#), [Laban](#), [Nahor](#), [Rebekah](#))

Bible References:

- [1 Chronicles 04:29-31](#)
- [Genesis 28:1-2](#)

Word Data:

- Strong's: H1328

Uses:

- [Genesis 28:1-2](#)

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), [Jewish leaders](#), [apostle](#))

Bible References:

- [Acts 07:51-53](#)
- [John 06:64-65](#)
- [John 13:21-22](#)
- [Matthew 10:2-4](#)
- [Matthew 26:20-22](#)

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:02** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:03** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:06** Then Jesus said to the disciples, “One of you will **betray** me.” | Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **39:08** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G3860, G4273

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as “to restrain” or “to prevent” or “to keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- [Leviticus 08:6-7](#)

Word Data:

- Strong's: H247, H481, H519, H615, H631, H632, H632, H640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G254, G331, G332, G1195, G1196, G1198, G1199, G1210, G1210, G1397, G1398, G1401, G1402, G2611, G2615, G3734, G3784, G3814, G4019, G4029, G4385, G4886, G4887, G5265

Uses:

- [Genesis 22:9-10](#)
- [Genesis 42:23-25](#)
- [Genesis 44:30-32](#)
- [Genesis 49:11-12](#)

birthright

Definition:

The term “birthright” in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father’s inheritance.
- A king’s firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son’s line.

Translation Suggestions:

- Possible ways to translate “birthright” could include, “rights and wealth of the firstborn son” or “family honor” or “privilege and inheritance of the firstborn.”

(See also: [firstborn](#), [inherit](#), [descendant](#))

Bible References:

- [1 Chronicles 05:1-3](#)
- [Genesis 25:31-34](#)
- [Genesis 43:32-34](#)
- [Hebrews 12:14-17](#)

Word Data:

- Strong’s: H1062, G4415

Uses:

- [Genesis 25 General Notes](#)
- [Genesis 25:31-34](#)
- [Genesis 27 General Notes](#)
- [Genesis 27:36-37](#)
- [Genesis 43:32-34](#)

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- [1 Thessalonians 02:10-12](#)
- [1 Thessalonians 03:11-13](#)
- [2 Peter 03:14-16](#)
- [Colossians 01:21-23](#)
- [Genesis 17:1-2](#)
- [Philippians 02:14-16](#)
- [Philippians 03:6-7](#)

Word Data:

- Strong's: H5352, H5355, G273, G274, G298, G338, G410, G423

Uses:

- [Genesis 6:9-10](#)
- [Genesis 17:1-2](#)

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as “to provide abundantly for” or “to be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

- [1 Corinthians 10:14-17](#)
- [Acts 13:32-34](#)
- [Ephesians 01:3-4](#)
- [Genesis 14:19-20](#)
- [Isaiah 44:3-4](#)
- [James 01:22-25](#)
- [Luke 06:20-21](#)
- [Matthew 26:26](#)
- [Nehemiah 09:5-6](#)
- [Romans 04:9-10](#)

Examples from the Bible stories:

- **01:07** God saw that it was good and he **blessed** them.
- **01:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **01:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **04:04** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **04:07** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- **07:03** Isaac wanted to give his **blessing** to Esau.
- **08:05** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- Introduction to Genesis
- Genesis 1:22-23
- Genesis 1:28-29
- Genesis 2:1-3
- Genesis 5:1-2
- Genesis 9:1-2
- Genesis 9:26-27
- Genesis 12:1-3
- Genesis 14:19-20
- Genesis 17:15-16
- Genesis 18:16-19
- Genesis 21 General Notes
- Genesis 22:15-17
- Genesis 22:18-19
- Genesis 24:1-4
- Genesis 24:26-27
- Genesis 24:31-32
- Genesis 24:47-48
- Genesis 24:59-60
- Genesis 25:9-11
- Genesis 26:2-3
- Genesis 26:4-5

- Genesis 26:12-14
- Genesis 26:23-25
- Genesis 26:28-29
- Genesis 27 General Notes
- Genesis 27:3-4
- Genesis 27:8-10
- Genesis 27:11-12
- Genesis 27:18-19
- Genesis 27:22-23
- Genesis 27:24-25
- Genesis 27:26-27
- Genesis 27:29
- Genesis 27:30-31
- Genesis 27:32-33
- Genesis 27:34-35
- Genesis 27:36-37
- Genesis 27:38
- Genesis 27:41-42
- Genesis 28 General Notes
- Genesis 28:1-2
- Genesis 28:14-15
- Genesis 30:27-28
- Genesis 30:29-30
- Genesis 31 General Notes
- Genesis 31:54-55
- Genesis 32 General Notes
- Genesis 32:24-26
- Genesis 32:29-30
- Genesis 34 General Notes
- Genesis 35:9-10
- Genesis 36 General Notes
- Genesis 37 General Notes
- Genesis 39 General Notes
- Genesis 39:5-6
- Genesis 40 General Notes
- Genesis 41 General Notes
- Genesis 45 General Notes
- Genesis 46 General Notes
- Genesis 47 General Notes
- Genesis 47:7-10
- Genesis 48 General Notes
- Genesis 48:3-4
- Genesis 48:8-10

- Genesis 48:14-16
- Genesis 48:19-20
- Genesis 49:25
- Genesis 49:26
- Genesis 49:28-30

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: [flesh](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Samuel 14:31-32](#)
- [Acts 02:20-21](#)
- [Acts 05:26-28](#)
- [Colossians 01:18-20](#)
- [Galatians 01:15-17](#)
- [Genesis 04:10-12](#)
- [Psalms 016:4](#)
- [Psalms 105:28-30](#)

Examples from the Bible stories:

- **08:03** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:03** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.

- **11:05** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb's **blood**.
- **13:09** The **blood** of the animal that was sacrificed covered the person's sin and made that person clean in God's sight.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person's sin, and God's punishment passes over him.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- [Genesis 4:10-12](#)
- [Genesis 09 General Notes](#)
- [Genesis 9:3-4](#)
- [Genesis 9:5-7](#)
- [Genesis 37:21-22](#)
- [Genesis 37:25-26](#)
- [Genesis 37:31-33](#)
- [Genesis 42:21-22](#)

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as, “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: [blood slaughter](#))

Bible References:

- [1 Chronicles 22:6-8](#)
- [Genesis 09:5-7](#)
- [Hebrews 09:21-22](#)
- [Isaiah 26:20-21](#)
- [Matthew 23:29-31](#)

Word Data:

- Strong’s: H1818, G2210

Uses:

- [Genesis 9:5-7](#)

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as “removed from” or “erased.”

Bible References:

- [Deuteronomy 29:20-21](#)
- [Exodus 32:30-32](#)
- [Genesis 07:23-24](#)
- [Psalm 051:1-2](#)

Word Data:

- Strong’s: H3971, H4229, G631, G1591, G1813

Uses:

- [Genesis 7:23-24](#)

boast, boasts, boastful**Definition:**

The term “boast” means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is “boastful” talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead “boast” or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”
- In the context of boasting in or about knowing God, this could be translated as “take pride in” or “exalt in” or “be very glad about” or “give thanks to God about.”
- Some languages have two words for “pride”: one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one’s work, family, or country.

Translation Suggestions:

(See also: [proud](#))

Bible References:

- [1 Kings 20:11-12](#)
- [2 Timothy 03:1-4](#)
- [James 03:13-14](#)
- [James 04:15-17](#)
- [Psalms 044:7-8](#)

Word Data:

- Strong’s: H1984, H3235, H6286, G212, G213, G2620, G2744, G2745, G2746, G3166

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz “redeemed” Naomi’s widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Moab](#), [redeem](#), [Ruth](#))

Bible References:

- [1 Chronicles 02:9-12](#)
- [2 Chronicles 03:15-17](#)
- [Luke 03:30-32](#)
- [Matthew 01:4-6](#)
- [Ruth 02:3-4](#)

Word Data:

- Strong’s: H1162

bold, boldly, boldness

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A “bold” person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as “courageous” or “fearless.”
- In the New Testament, the disciples continued to “boldly” preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as “confidently” or “with strong courage” or “courageously.”
- The “boldness” of these early disciples in speaking the good news of Christ’s redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. “Boldness” could also be translated as “confident courage.”

(See also: [confidence](#), [good news](#), [redeem](#))

Bible References:

- [1 John 02:27-29](#)
- [1 Thessalonians 02:1-2](#)
- [2 Corinthians 03:12-13](#)
- [Acts 04:13-14](#)

Word Data:

- Strong’s: H982, H983, H4834, H5797, G662, G2292, G3618, G3954, G3955, G5111, G5112

bow and arrow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- [Genesis 21:14-16](#)
- [Habakkuk 03:9-10](#)
- [Job 29:20-22](#)
- [Lamentations 02:3-4](#)
- [Psalms 058:6-8](#)

Word Data:

- Strong's: H2671, H7198, G5115

Uses:

- [Genesis 21:14-16](#)
- [Genesis 27:3-4](#)
- [Genesis 48:21-22](#)
- [Genesis 49:24](#)

bow, bow down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- [2 Kings 05:17-19](#)
- [Exodus 20:4-6](#)
- [Genesis 24:26-27](#)
- [Genesis 44:14-15](#)
- [Isaiah 44:19](#)
- [Luke 24:4-5](#)
- [Matthew 02:11-12](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong's: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

Uses:

- Genesis 17:3-6
- Genesis 17:17-18
- Genesis 18:1-2
- Genesis 19:1-3
- Genesis 23:7-9
- Genesis 23:12-13
- Genesis 24:26-27
- Genesis 24:47-48
- Genesis 24:52-53
- Genesis 27:29
- Genesis 33:1-3
- Genesis 33:6-8
- Genesis 37:7-8
- Genesis 37:9-11
- Genesis 42:5-6
- Genesis 43:26-27
- Genesis 43:28-29
- Genesis 44:14-15
- Genesis 47:29-31
- Genesis 48:11-13
- Genesis 49:8

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- [Exodus 20:4-6](#)
- [Genesis 24:26-27](#)
- [Genesis 44:14-15](#)
- [Isaiah 44:19](#)
- [Luke 24:4-5](#)
- [Matthew 02:11-12](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong's: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#))
- The term “bread of the presence” referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The figurative term “bread from heaven” referred to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the “bread that came down from heaven” and the “bread of life.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- [Acts 02:46-47](#)
- [Acts 27:33-35](#)
- [Exodus 16:13-15](#)
- [Luke 09:12-14](#)
- [Mark 06:37-38](#)
- [Matthew 04:1-4](#)
- [Matthew 11:18-19](#)

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- [Genesis 3:17-19](#)

- Genesis 14:17-18
- Genesis 21:14-16
- Genesis 25:31-34
- Genesis 27:15-17
- Genesis 28:20-22
- Genesis 37:25-26
- Genesis 40:16-17
- Genesis 43:32-34
- Genesis 45:21-23
- Genesis 47:15-17

breathe, breath

Definition:

In the Bible, the terms “breathe” and “breath” are often used figuratively to refer to giving life or having life.

- The Bible teaches that God “breathed into” Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to “receive the Spirit,” he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms “breathing” and “breathing out” are used to refer to speaking.
- The figurative expression “breath of God” or “breath of Yahweh” often refers to God’s wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression “breathed his last” is a figurative way of saying “he died.” It could also be translated as “he took his last breath” or “he stopped breathing and died” or “he breathed in air one last time.”
- Describing the Scriptures as “God-breathed” means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate “God-breathed” somewhat literally since it is difficult to communicate the exact meaning of this.
- If a literal translation of “God-breathed” is not acceptable, other ways to translate this could include “inspired by God” or “authored by God” or “spoken by God.” It could also be said that “God breathed out the words of Scripture.”
- The expressions “put breath in” or “breathe life into” or “gives breath to” could be translated as “cause to breathe” or “make alive again” or “enable them to live and breathe” or “give life to.”
- If possible, it is best to translate “breath of God” with the literal word that is used for “breath” in the language. If God cannot be said to have “breath,” this could be translated as “God’s power” or “God’s speech.”
- The expression “catch my breath” or “get my breath” could be translated as “relax in order to breathe more slowly” or “stop running in order to breathe normally.”
- The expression “is only a breath” means “lasts a very short time.”
- Similarly the expression “man is a single breath” means “people live a very short time” or “the lives of human beings are very short, like a single breath” or “compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air.”

(See also: [Adam](#), [Paul](#), [word of God](#), [life](#))

Bible References:

- [1 Kings 17:17-18](#)
- [Ecclesiastes 08:8-9](#)
- [Job 04:7-9](#)
- [Revelation 11:10-12](#)
- [Revelation 13:15-17](#)

Word Data:

- Strong's: H3307, H5301, H5396, H5397, H7307, H7309, G1709, G1720, G4157

Uses:

- [Genesis 7:21-22](#)

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: [How to Translate Unknowns](#))

(See also: [armor](#), [tabernacle](#), [temple](#))

Bible References:

- [1 Kings 07:15-17](#)
- [1 Samuel 17:37-38](#)
- [Daniel 02:44-45](#)
- [Exodus 25:3-7](#)
- [Revelation 01:14-16](#)

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Uses:

- [Genesis 4:20-22](#)

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:

- Genesis 9:5-7
- Genesis 9:24-25
- Genesis 16:11-12
- Genesis 19:6-8
- Genesis 29:4-6
- Genesis 33:9-11
- Genesis 42:26-28
- Genesis 43:6-7
- Genesis 43:13-15
- Genesis 47:1

burden

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

- [2 Thessalonians 03:6-9](#)
- [Galatians 06:1-2](#)
- [Galatians 06:3-5](#)
- [Genesis 49:14-15](#)
- [Matthew 11:28-30](#)
- [Matthew 23:4-5](#)

Word Data:

- Strong’s: H92, H3053, H4614, H4853, H4858, H4864, H4942, H5445, H5447, H5448, H5449, H5450, H6006, G4, G916, G922, G1117, G2347, G2599, G2655, G5413

Uses:

- [Genesis 49:14-15](#)

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), [atonement](#), [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:

- [Genesis 8:20-22](#)
- [Genesis 22:1-3](#)
- [Genesis 22:4-6](#)
- [Genesis 22:7-8](#)
- [Genesis 22:13-14](#)

bury, buried, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

- [2 Kings 09:9-10](#)
- [Genesis 35:4-5](#)
- [Jeremiah 25:32-33](#)
- [Luke 16:22-23](#)
- [Matthew 27:6-8](#)
- [Psalm 079:1-3](#)

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Uses:

- [Genesis 25:9-11](#)
- [Genesis 35:4-5](#)
- [Genesis 35:6-8](#)
- [Genesis 35:16-20](#)
- [Genesis 35:28-29](#)

- Genesis 47:29-31
- Genesis 48:5-7
- Genesis 49:28-30
- Genesis 49:31-33
- Genesis 50:4-6
- Genesis 50:12-14

Caesar

Facts:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), [Paul](#), [Rome](#))

Bible References:

- [Acts 25:6-8](#)
- [Luke 02:1-3](#)
- [Luke 20:23-24](#)
- [Luke 23:1-2](#)
- [Mark 12:13-15](#)
- [Matthew 22:15-17](#)
- [Philippians 04:21-23](#)

Word Data:

- Strong's: G2541

Caesarea, Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesar](#), [Gentile](#), [the sea](#), [Carmel](#), [Mount Hermon](#), [Rome](#), [Tarsus](#))

Bible References:

- [Acts 09:28-30](#)
- [Acts 10:1-2](#)
- [Acts 25:1-3](#)
- [Acts 25:13-16](#)
- [Mark 08:27-28](#)
- [Matthew 16:13-16](#)

Word Data:

- Strong's: G2542, G5376

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Annas](#), [high priest](#))

Bible References:

- [Acts 04:5-7](#)
- [John 18:12-14](#)
- [Luke 03:1-2](#)
- [Matthew 26:3-5](#)
- [Matthew 26:57-58](#)

Word Data:

- Strong's: G2533

Cain

Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(Translation suggestions: [How to Translate Names](#))

(See also: [Adam](#), [sacrifice](#))

Bible References:

- [1 John 03:11-12](#)
- [Genesis 04:1-2](#)
- [Genesis 04:8-9](#)
- [Genesis 04:13-15](#)
- [Hebrews 11:4](#)
- [Jude 01:9-11](#)

Word Data:

- Strong's: H7014, G2535

Uses:

- [Genesis 4:1-2](#)
- [Genesis 4:3-5](#)
- [Genesis 4:6-7](#)
- [Genesis 4:8-9](#)
- [Genesis 4:13-15](#)
- [Genesis 4:16-17](#)
- [Genesis 4:23-24](#)
- [Genesis 4:25-26](#)

Caleb

Facts:

Caleb was one of the twelve Israelite spies whom Moses sent to explore the land of Canaan.

- He and Joshua told the people to trust God to help them defeat the Canaanites.
- Joshua and Caleb were the only men of their generation who were allowed to enter the Promised Land of Canaan.
- Caleb requested that the land of Hebron be given to him and his family. He knew that God would help him defeat the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See also: [Hebron](#), [Joshua](#))

Bible References:

- [1 Chronicles 04:13-16](#)
- [Joshua 14:6-7](#)
- [Judges 01:11-13](#)
- [Numbers 32:10-12](#)

Examples from the Bible stories:

***14:04** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like. ***14:06** Immediately **Caleb** and Joshua, the other two spies, said, “It is true that the people of Canaan are tall and strong, but we can certainly defeat them! God will fight for us!” ***14:08** “Except for Joshua and **Caleb**, everyone who is twenty years old or older will die there and never enter the Promised Land.”

so that they could live at peace in that land.

Word Data:

- Strong's: H3612, H3614

call, calls, calling, called

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See also: [pray](#))

Bible References:

- [1 Kings 18:22-24](#)
- [1 Thessalonians 04:7-8](#)
- [2 Timothy 01:8-11](#)
- [Ephesians 04:1-3](#)
- [Galatians 01:15-17](#)
- [Matthew 02:13-15](#)
- [Philippians 03:12-14](#)

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- [Genesis 4:25-26](#)
- [Genesis 41:7-8](#)

camel

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](#), [unclean](#))

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:

- [Genesis 12:14-16](#)
- [Genesis 24:10-11](#)
- [Genesis 24:12-14](#)
- [Genesis 24:19-20](#)
- [Genesis 24:21-23](#)
- [Genesis 24:28-30](#)
- [Genesis 24:61-62](#)
- [Genesis 30:43](#)
- [Genesis 31:17-18](#)
- [Genesis 31:34-35](#)
- [Genesis 32:6-8](#)
- [Genesis 32:13-16](#)
- [Genesis 37:25-26](#)

Cana

Definition:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

- Cana was the hometown of Nathanael, one of the Twelve.
- Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.
- Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: [Capernaum](#), [Galilee](#), [the twelve](#))

Bible References:

- [John 02:1-2](#)
- [John 04:46-47](#)

Word Data:

- Strong's: G2580

Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ham](#), [Promised Land](#))

Bible References:

- [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:

- Genesis 9:18-19
- Genesis 9:22-23
- Genesis 9:24-25
- Genesis 9:26-27
- Genesis 10:6-7
- Genesis 10:15-18
- Genesis 10:19-20
- Genesis 11:31-32
- Genesis 12:4-5
- Genesis 12:6-7
- Genesis 13:5-7
- Genesis 13:12-13
- Genesis 16:1-4
- Genesis 17:7-8
- Genesis 23:1-2
- Genesis 23:19-20
- Genesis 24:1-4
- Genesis 24:36-38
- Genesis 28:1-2
- Genesis 28:6-7
- Genesis 28:8-9
- Genesis 31:17-18
- Genesis 33:18-20
- Genesis 34:30-31
- Genesis 35:6-8
- Genesis 36:1-3
- Genesis 36:4-5
- Genesis 36:6-8
- Genesis 37:1-2
- Genesis 38:1-2
- Genesis 42:5-6
- Genesis 42:7-8
- Genesis 42:12-13
- Genesis 42:29-32
- Genesis 44:8-10
- Genesis 45:16-18
- Genesis 45:24-26
- Genesis 46:5-7
- Genesis 46:8-11
- Genesis 46:31-32
- Genesis 47:1

- Genesis 47:13-14
- Genesis 47:15-17
- Genesis 48:3-4
- Genesis 48:5-7
- Genesis 49:28-30
- Genesis 50:4-6
- Genesis 50:10-11
- Genesis 50:12-14

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

- [John 02:12](#)
- [Luke 04:31-32](#)
- [Luke 07:1](#)
- [Mark 01:21-22](#)
- [Mark 02:1-2](#)
- [Matthew 04:12-13](#)
- [Matthew 17:24-25](#)

Word Data:

- Strong's: G2584

captive, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: [Babylon](#), [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, H7870, G161, G162, G163, G164, G2221

Carmel, Mount Carmel

Facts:

“Mount Carmel” refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called “Carmel” located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal’s sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn’t just a single mountain, “Mount Carmel” could be translated as, “mountain on the Carmel mountain range” or “Carmel mountain range.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Elijah](#), [Judah](#), [Salt Sea](#))

Bible References:

- [1 Kings 18:18-19](#)
- [1 Samuel 15:12-13](#)
- [Jeremiah 46:18-19](#)
- [Micah 07:14-15](#)

Word Data:

- Strong’s: H3760, H3761, H3762

cast out, drive out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- [Acts 07:17-19](#)
- [Mark 03:13-16](#)
- [Mark 09:28-29](#)
- [Matthew 07:21-23](#)
- [Matthew 09:32-34](#)
- [Matthew 12:24-25](#)
- [Matthew 17:19-21](#)

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H7971, H7993, G1544

Uses:

- [Genesis 21:10-11](#)

cedar

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: [fir](#), [pure](#), [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

census

Definition:

The term “census” refers to a formal counting of the number of people in a nation or empire.

- The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
- Often the purpose of a census was in order to know how many people should be paying taxes.
- For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
- When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

Translation Suggestions

- Possible ways to translate this term could include, “name counting” or “list of names” or “enrollment.”
- The phrase “take a census” could be translated as “register people’s names” or “enroll people” or “write down people’s names.”

(See also: [nation](#), [Rome](#))

Bible References:

- [Acts 05:35-37](#)
- [Exodus 30:11-14](#)
- [Exodus 38:24-26](#)
- [Luke 02:1-3](#)
- [Numbers 04:1-4](#)

Word Data:

- Strong’s: H3789, H5674, H5921, H6485, H7218, G582, G583

centurion, centurions

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: [Rome](#))

Bible References:

- [Acts 10:1-2](#)
- [Acts 27:1-2](#)
- [Acts 27:42-44](#)
- [Luke 07:2-5](#)
- [Luke 23:46-47](#)
- [Mark 15:39-41](#)
- [Matthew 08:5-7](#)
- [Matthew 27:54-56](#)

Word Data:

- Strong’s: G1543, G2760

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called “winnowing.”
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: [grain](#), [wheat](#), [winnow](#))

Bible References:

- [Daniel 02:34-35](#)
- [Job 21:16-18](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Chaldea, Chaldean

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as “Ur of the Chaldeans.”
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term “Chaldean” came to mean “Babylonian.”
- In the book of Daniel, the term “Chaldean” also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Babylon](#), [Shinar](#), [Ur](#))

Bible References:

- [Acts 07:4-5](#)
- [Ezekiel 01:1-3](#)
- [Genesis 11:27-28](#)
- [Genesis 11:31-32](#)
- [Genesis 15:6-8](#)
- [Isaiah 13:19-20](#)

Word Data:

- Strong's: H3679, H3778, H3779, G5466

Uses:

- [Genesis 11:27-28](#)
- [Genesis 11:31-32](#)
- [Genesis 15:6-8](#)

chariot

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: [How to Translate Unknowns](#))

(See also: [Egypt](#), [Rome](#))

Bible References:

- [1 Kings 09:22](#)
- [2 Chronicles 18:28-30](#)
- [Acts 08:29-31](#)
- [Acts 08:36-38](#)
- [Daniel 11:40-41](#)
- [Exodus 14:23-25](#)
- [Genesis 41:42-43](#)

Examples from the Bible stories:

***12:10** So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H668, H2021, H4817, H4818, H5699, H7393, H7395, H7396, H7398, G716, G4480

Uses:

- [Genesis 41:42-43](#)
- [Genesis 46:28-30](#)
- [Genesis 50:7-9](#)

cherubim, cherub

Definition:

The term “cherub,” and its plural form “cherubim,” refer to a special type of heavenly being that God created. The Bible describes cherubim as having wings and flames.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- In some passages, these creatures are also described as having four faces: of a man, a lion, an ox, and an eagle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term “cherubim” could be translated as “creatures with wings” or “guardians with wings” or “winged spiritual guardians” or “holy, winged guardians.”
- A “cherub” should be translated as the singular of cherubim, as in, “creature with wings” or “winged spiritual guardian,” for example.
- Make sure that the translation of this term is different from the translation of “angel.”
- Also consider how this term is translated or written in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [angel](#))

Bible References:

- [1 Chronicles 13:5-6](#)
- [1 Kings 06:23-26](#)
- [Exodus 25:15-18](#)
- [Ezekiel 09:3-4](#)
- [Genesis 03:22-24](#)

Word Data:

- Strong's: H3742, G5502

Uses:

- [Genesis 3:22-24](#)

chief

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: [chief priests](#), [priest](#), [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

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: [chief](#), [high priest](#), [Jewish leaders](#), [priest](#))

Bible References:

- [Acts 09:13-16](#)
- [Acts 22:30](#)
- [Acts 26:12-14](#)
- [Luke 20:1-2](#)
- [Mark 08:31-32](#)
- [Matthew 16:21-23](#)
- [Matthew 26:3-5](#)
- [Matthew 26:59-61](#)
- [Matthew 27:41-42](#)

Word Data:

- Strong's: H3548, H7218, G749

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](#), [believer](#), [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:

- [Genesis 45:9-11](#)
- [Genesis 46:8-11](#)

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [How to Translate Names](#))

(See also: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

- [1 John 05:1-3](#)
- [Acts 02:34-36](#)
- [Acts 05:40-42](#)
- [John 01:40-42](#)
- [John 03:27-28](#)
- [John 04:25-26](#)
- [Luke 02:10-12](#)
- [Matthew 01:15-17](#)

Examples from the Bible stories:

- **17:07** The **Messiah** was God's Chosen One who would save the people of the world from sin.
- **17:08** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:01** From the very beginning, God planned to send the **Messiah**.
- **21:04** God promised King David that the **Messiah** would be one of David's own descendants.
- **21:05** The **Messiah** would start the New Covenant.
- **21:06** God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- **21:09** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:07** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:09** "But know for certain that God has caused Jesus to become both Lord and **Messiah!**"
- **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."
- **46:06** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G3323, G5547

Christian

Definition:

Some time after Jesus went back to heaven, people made up the name “Christian” which means, “follower of Christ.”

- It was in the city of Antioch where Jesus’ followers were first called “Christians.”
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term “Christian” is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of “Christian” in the Bible.
- Because the term “Christian” in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a “believer.”

Translation Suggestions:

- This term could be translated as “Christ-follower” or “follower of Christ” or perhaps something like, “Christ-person.”
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [Antioch](#), [Christ](#), [church](#), [disciple](#), [believer](#), [Jesus](#), [Son of God](#))

Bible References:

- [1 Corinthians 06:7-8](#)
- [1 Peter 04:15-16](#)
- [Acts 11:25-26](#)
- [Acts 26:27-29](#)

Examples from the Bible stories:

- **46:09** It was at Antioch that believers in Jesus were first called “**Christians**.”
- **47:14**] Paul and other **Christian** leaders traveled to many cities, preaching and teaching people the good news about Jesus.
- **49:15** If you believe in Jesus and what he has done for you, you are a **Christian!**
- **49:16** If you are a **Christian**, God has forgiven your sins because of what Jesus did.

- **49:17** Even though you are a **Christian**, you will still be tempted to sin.
- **50:03** Before he returned to heaven, Jesus told **Christians** to proclaim the good news to people who have never heard it.
- **50:11** When Jesus returns, every **Christian** who has died will rise from the dead and meet him in the sky.

Word Data:

- Strong's: G5546

church, churches, Church

Definition:

In the New Testament, the term “church” refers to a local group of believers in Jesus who regularly met together to pray and hear God’s word preached. The term “the Church” often refers to all Christians.

- This term literally refers to a “called out” assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter (“Church”) to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone’s home. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: [How to Translate Unknowns](#).)

(See also: [assembly](#), [believer](#), [Christian](#))

Bible References:

- [1 Corinthians 05:11-13](#)
- [1 Thessalonians 02:14-16](#)
- [1 Timothy 03:4-5](#)
- [Acts 09:31-32](#)
- [Acts 14:23-26](#)
- [Acts 15:39-41](#)
- [Colossians 04:15-17](#)
- [Ephesians 05:22-24](#)
- [Matthew 16:17-18](#)
- [Philippians 04:14-17](#)

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:09** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:01** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G1577

Cilicia

Facts:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(Translation suggestions: [How to Translate Names](#))

(See also: [Paul](#), [Stephen](#), [Tarsus](#))

Bible References:

- [Acts 06:8-9](#)
- [Acts 15:39-41](#)
- [Acts 27:3-6](#)
- [Galatians 01:21-24](#)

Word Data:

- Strong's: G2791

circumcise, circumcised, circumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: [How to Translate Unknowns](#))

(See also: [uncircumcised](#), [covenant](#))

Bible References:

- [Acts 10:44-45](#)
- [Acts 11:1-3](#)
- [Acts 15:1-2](#)
- [Colossians 02:10-12](#)
- [Exodus 12:47-48](#)
- [Galatians 05:3-4](#)
- [Genesis 17:9-11](#)
- [Genesis 17:12-14](#)

- Joshua 05:2-3
- Philippians 03:1-3

Examples from the Bible stories:

- **05:03** "You must **circumcise** every male in your family."
- **05:05** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, G203, G1986, G4059, G4061

Uses:

- Genesis 17 General Notes
- Genesis 17:9-11
- Genesis 17:12-14
- Genesis 17:22-23
- Genesis 17:24-27
- Genesis 21:1-4
- Genesis 34 General Notes
- Genesis 34:14-17
- Genesis 34:22-23
- Genesis 34:24-26

citizen

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), [Paul](#), [province](#), [Rome](#))

Bible References:

- [Acts 21:39-40](#)
- [Isaiah 03:1-3](#)
- [Luke 15:15-16](#)
- [Luke 19:13-15](#)

Word Data:

- Strong’s: H6440, G4175, G4177, G4847

clan

Definition:

The term “clan” refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses’ father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as “family group” or “extended family” or “relatives.”

(See also: [family](#), [Jethro](#), [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:

- [Genesis 10:2-5](#)
- [Genesis 36:15-16](#)
- [Genesis 36:17-19](#)
- [Genesis 36:29](#)
- [Genesis 36:40](#)

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.

(See also: [holy](#), [unclean](#), [sacrifice](#))

Bible References:

- [Deuteronomy 12:15-16](#)
- [Ezekiel 24:13](#)
- [Genesis 07:1-3](#)
- [Genesis 07:8-10](#)
- [James 04:8-10](#)
- [Luke 05:12-13](#)
- [Proverbs 20:29-30](#)
- [Psalms 051:7-9](#)

translationWordsclean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H3001, H3722, H5352, H5355, H5356, H6565, H6663, H8552, H8562, G2511, G2512, G2513, G3689

Uses:

- [Genesis 07 General Notes](#)
- [Genesis 7:1-3](#)
- [Genesis 7:8-10](#)
- [Genesis 8:20-22](#)

Colossae, Colossians

Facts:

In New Testament times, Colossae was a city located in the Roman province of Phrygia, an area of land that is now southwestern Turkey. The Colossians were the people who lived in Colossae.

- Located about 100 miles inland from the Mediterranean Sea, Colossae was on an important trade route between the city of Ephesus and the Euphrates River.
- While in prison in Rome, Paul wrote a letter to the “Colossians” to correct false teachings among the believers at Colossae.
- When he wrote this letter, Paul had not visited the church at Colossae, but had heard about the believers there from his coworker, Epaphras.
- Epaphras was probably the Christian worker who started the church at Colossae.
- The book of Philemon was a letter by Paul addressed to a slave owner in Colossae.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ephesus](#), [Paul](#))

Bible References:

- [Colossians 01:1-3](#)

Word Data:

- Strong's: G2857, G2858

comfort, comforter

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as, “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as, “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as, “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [Holy Spirit](#))

Bible References:

- [1 Thessalonians 05:8-11](#)
- [2 Corinthians 01:3-4](#)
- [2 Samuel 10:1-3](#)
- [Acts 20:11-12](#)

Word Data:

- Strong’s: H2505, H5150, H5162, H5165, H5564, H8575, G302, G2174, G3870, G3874, G3875, G3888, G3890, G3931

Uses:

- [Genesis 50:18-21](#)

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

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(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:

- Genesis 6:20-22
- Genesis 7:4-5
- Genesis 7:8-10
- Genesis 21:1-4
- Genesis 26:4-5
- Genesis 27:8-10
- Genesis 28:1-2
- Genesis 28:6-7
- Genesis 32:3-5
- Genesis 42:23-25
- Genesis 44:1-2
- Genesis 45:19-20
- Genesis 45:21-23
- Genesis 47:11-12
- Genesis 50:1-3

commander

Definition:

The term “commander” refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate “commander” could include, “leader” or “captain” or “officer.”
- The term “to command” an army could be translated as “to lead” or “to be in charge of.”

(See also: [command](#), [ruler](#), [centurion](#))

Bible References:

- [1 Chronicles 11:4-6](#)
- [2 Chronicles 11:11-12](#)
- [Daniel 02:14-16](#)
- [Mark 06:21-22](#)
- [Proverbs 06:6-8](#)

Word Data:

- Strong's: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G5506

commit, committed, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: [adultery](#), [faithful](#), [promise](#), [sin](#))

Bible References:

- [1 Chronicles 28:6-7](#)
- [1 Peter 02:21-23](#)
- [Jeremiah 02:12-13](#)
- [Matthew 13:40-43](#)
- [Psalm 058:1-2](#)

Word Data:

- Strong’s: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H5003, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4160, G4203

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

- [Daniel 01:8-10](#)
- [Hosea 13:14](#)
- [James 05:9-11](#)
- [Jonah 04:1-3](#)
- [Mark 01:40-42](#)
- [Romans 09:14-16](#)

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

conceive, conception

Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as, “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as, “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: [create](#), [womb](#))

Bible References:

- [Genesis 21:1-4](#)
- [Hosea 02:4-5](#)
- [Job 15:34-35](#)
- [Luke 01:24-25](#)
- [Luke 02:21](#)

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G1722, G2602, G2845, G4815

Uses:

- [Genesis 21:1-4](#)
- [Genesis 29:31-32](#)
- [Genesis 29:33-34](#)
- [Genesis 30:5-6](#)
- [Genesis 30:16-18](#)
- [Genesis 30:37-38](#)
- [Genesis 30:41-42](#)

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.
- The New Testament teaches that the practice of having a concubine is against God's will.

Bible References:

- [2 Samuel 03:6-7](#)
- [Genesis 22:23-24](#)
- [Genesis 25:5-6](#)
- [Genesis 35:21-22](#)
- [Genesis 36:9-12](#)
- [Judges 19:1-2](#)

Word Data:

- Strong's: H3904, H6370

Uses:

- [Genesis 22:23-24](#)
- [Genesis 25:5-6](#)
- [Genesis 35:21-22](#)
- [Genesis 36:9-12](#)

confidence, confident

Definition:

The term “confidence” refers to being sure that something is true or certain to happen.

- In the Bible, the term “hope” often means to wait expectantly for something that is sure to happen. The ULB often translates this as “confidence” or “confidence for the future” or “future confidence” especially when it means to be assured of receiving what God has promised to believers in Jesus.
- Often the term “confidence” refers especially to the certainty that believers in Jesus have that they will someday be with God forever in heaven.
- The phrase, “have confidence in God” means to fully expect to receive and experience what God has promised.
- Being “confident” means believing in God’s promises and acting with the assurance that God will do what he has said. This term can also have the meaning of acting boldly and courageously.

Translation Suggestions:

- The term “confident” could be translated as “assured” or “very sure.”
- The phrase “be confident” could also be translated as “trust completely” or “be completely sure about” or “know for certain.”
- The term “confidently” could also be translated as “boldly” or “with certainty.”
- Depending on the context, ways to translate “confidence” could include, “complete assurance” or “sure expectation” or “certainty.”

(See also: [believe](#), [believer](#), [bold](#), [faithful](#), [hope](#), [trust](#))

Bible References:

{{topic>confidence&nocomments}}

Word Data:

- Strong’s: H982, H983, H985, H986, H3689, H3690, H4009, G1340, G2292, G3954, G3982, G4006, G5287

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

consume

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as, “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as, “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: [devour](#), [wrath](#))

Bible References:

- [1 Kings 18:38-40](#)
- [Deuteronomy 07:16](#)
- [Jeremiah 03:23-25](#)
- [Job 07:8-10](#)
- [Numbers 11:1-3](#)

Word Data:

- Strong’s: H398, H402, H1086, H1104, H1197, H1497, H1846, H2000, H2628, H3615, H3617, H3631, H3857, H4127, H4529, H4743, H5486, H5487, H5595, H6244, H6789, H7332, H7646, H7829, H8046, H8552, G355, G1159, G2618, G2654, G2719, G5315, G5723

Uses:

- [Genesis 31:38-40](#)

Corinth, Corinthians

Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(Translation suggestions: [How to Translate Names](#))

(See also: [Apollos](#), [Timothy](#), [Titus](#))

Bible References:

- [1 Corinthians 01:1-3](#)
- [2 Corinthians 01:23-24](#)
- [2 Timothy 04:19-22](#)
- [Acts 18:1-3](#)

Word Data:

- Strong's: G2881, G2882

cornerstone, cornerstones

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- [Acts 04:11-12](#)
- [Ephesians 02:19-22](#)
- [Matthew 21:42](#)
- [Psalms 118:22-23](#)

Word Data:

- Strong’s: H68, H6438, H7218, G204, G1137, G2776, G3037

corrupt, corruption

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term “to corrupt” could be translated as “to influence to do evil” or “to cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: [evil](#))

Bible References:

- [Ezekiel 20:42-44](#)
- [Galatians 06:6-8](#)
- [Genesis 06:11-12](#)
- [Matthew 12:33-35](#)
- [Psalm 014:1](#)

Word Data:

- Strong's: H1097, H1605, H2254, H2610, H4167, H4743, H4889, H4893, H7843, H7844, H7845, G853, G862, G1311, G1312, G2585, G2704, G4550, G4595, G5349, G5351, G5356

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Word Data:

- Strong's: H1097, H1605, H2254, H2610, H4167, H4743, H4889, H4893, H7843, H7844, H7845, G853, G862, G1311, G1312, G2585, G2704, G4550, G4595, G5349, G5351, G5356

Uses:

- [Genesis 6:11-12](#)

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means, “wise advice.”

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- [Acts 07:57-58](#)
- [Acts 24:20-21](#)
- [John 03:1-2](#)
- [Luke 22:66-68](#)
- [Mark 13:9-10](#)
- [Matthew 05:21-22](#)
- [Matthew 26:59-61](#)

Word Data:

- Strong's: H4186, H5475, H7277, G1010, G4824, G4892

Uses:

- [Genesis 49:5-6](#)

counsel, counselor, advice, advisor**Definition:**

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, “to counsel” could be translated as “to advise” or “to make suggestions” or “to exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: [exhort](#), [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

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

- [2 Kings 20:4-5](#)
- [Exodus 27:9-10](#)
- [Jeremiah 19:14-15](#)
- [Luke 22:54-55](#)
- [Matthew 26:69-70](#)
- [Numbers 03:24-26](#)
- [Psalms 065:4](#)

Word Data:

- Strong’s: H1004, H1508, G2681, H2691, H5835, H6503, H7339, G833, G933, G4259

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:

- [Genesis 21:22-24](#)
- [Genesis 24:12-14](#)
- [Genesis 24:26-27](#)
- [Genesis 32 General Notes](#)
- [Genesis 32:9-10](#)
- [Genesis 39 General Notes](#)
- [Genesis 39:21-23](#)
- [Genesis 46 General Notes](#)

covenant, covenants

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: [new covenant](#), [promise](#))

Bible References:

- [2 Kings 18:11-12](#)
- [2 Samuel 23:5](#)
- [Acts 07:6-8](#)
- [Exodus 34:10-11](#)
- [Galatians 03:17-18](#)
- [Genesis 09:11-13](#)
- [Genesis 17:7-8](#)
- [Genesis 31:43-44](#)
- [Joshua 24:24-26](#)
- [Luke 01:72-75](#)
- [Mark 14:22-25](#)

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.

Word Data:

- Strong's: H1285, H3772, G802, G1242, G4934

Uses:

- [Genesis 6:18-19](#)
- [Genesis 09 General Notes](#)
- [Genesis 9:8-10](#)
- [Genesis 9:11-13](#)
- [Genesis 9:14-15](#)
- [Genesis 9:16-17](#)
- [Genesis 12 General Notes](#)
- [Genesis 13 General Notes](#)
- [Genesis 15 General Notes](#)
- [Genesis 15:17-21](#)
- [Genesis 17 General Notes](#)
- [Genesis 17:1-2](#)
- [Genesis 17:3-6](#)
- [Genesis 17:7-8](#)
- [Genesis 17:9-11](#)
- [Genesis 17:12-14](#)
- [Genesis 17:19-21](#)
- [Genesis 21 General Notes](#)
- [Genesis 21:25-27](#)
- [Genesis 21:31-32](#)
- [Genesis 22 General Notes](#)

- [Genesis 26 General Notes](#)
- [Genesis 26:28-29](#)
- [Genesis 27 General Notes](#)
- [Genesis 28 General Notes](#)
- [Genesis 31:43-44](#)
- [Genesis 34 General Notes](#)
- [Genesis 35 General Notes](#)
- [Genesis 47 General Notes](#)

cow, calf, bull, cattle

Definition:

The term “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See also: [How to Translate Unknowns](#))

(See also: [heifer](#), [ox](#), [yoke](#))

Bible References:

- [1 Kings 01:9-10](#)
- [1 Samuel 01:24-25](#)
- [2 Chronicles 11:13-15](#)
- [Luke 13:15-16](#)
- [Matthew 22:4](#)

Word Data:

- Strong's: H47, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7716, H7794, H7921, H8377, H8450, G2353, G2934, G3447, G3448, G4165, G5022

Uses:

- [Genesis 26:12-14](#)
- [Genesis 32:13-16](#)
- [Genesis 41:1-3](#)
- [Genesis 41:4-6](#)
- [Genesis 41:17-18](#)
- [Genesis 41:19-21](#)
- [Genesis 41:25-26](#)
- [Genesis 41:27-29](#)

create, creation, Creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means, “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as, “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news “to all creation” means to preach the good news “to all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: [God](#), [good news](#), [world](#))

Bible References:

se, “since the creation of the world” means, “since the time when God created the world was created.

- [1 Corinthians 11:9-10](#)
- [1 Peter 04:17-19](#)
- [Colossians 01:15-17](#)

- Galatians 06:14-16
- Genesis 01:1-2
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G2041, G2602, G2675, G2936, G2937, G2939, G4160, G5480

Uses:

- Genesis 1:1-2
- Genesis 2:1-3
- Genesis 14:19-20
- Genesis 14:21-24

creature

Definition:

The term “creature” refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing “living creatures” in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term “creation” has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term “creature” only includes living things.

Translation Suggestions

- Depending on the context, “creature” could be translated as, “being” or “living being” or “created being.”
- The plural, “creatures” could be translated as “all living things” or “people and animals” or “animals” or “human beings.”

(See also: [create](#))

Bible References:

- [Daniel 04:10-12](#)
- [Ezekiel 01:7-9](#)
- [Joshua 10:28](#)
- [Leviticus 11:46-47](#)
- [Revelation 19:3-4](#)

Word Data:

- Strong's: H255, H1320, H1321, H1870, H2119, H2416, H4639, H5315, H5971, H7430, H8318, G2226, G2937, G2938

Uses:

- [Genesis 6:18-19](#)

Crete, Cretan

Facts:

Crete is an island that is located off the southern coast of Greece. A “Cretan” is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

(Translation suggestions: [How to Translate Names](#))

Bible References:

- [Acts 02:8-11](#)
- [Acts 27:7-8](#)
- [Amos 09:7-8](#)
- [Titus 01:12-13](#)

Word Data:

- Strong's: G2912, G2914

crime, criminal

Definition:

The term “crime” usually refers to a sin that involves breaking the law of a country or state. The term “criminal” refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone’s property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [thief](#))

Bible References:

- [2 Timothy 02:8-10](#)
- [Hosea 06:8-9](#)
- [Job 31:26-28](#)
- [Luke 23:32](#)
- [Matthew 27:23-24](#)

Word Data:

- Strong’s: H2154, H2400, H4639, H5771, H7563, H7564, G156, G1462, G2556, G2557, G4467

CROSS**Definition:**

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), [Rome](#))

Bible References:

- [1 Corinthians 01:17](#)
- [Colossians 02:13-15](#)
- [Galatians 06:11-13](#)
- [John 19:17-18](#)
- [Luke 09:23-25](#)
- [Luke 23:26](#)
- [Matthew 10:37-39](#)
- [Philippians 02:5-8](#)

Examples from the Bible stories:

- **40:01** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:02** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.

- **40:05** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, "If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you."
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G4716

crown, to crown

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [king](#), [olive](#))

Bible References:

- [John 19:1-3](#)
- [Lamentations 05:15-16](#)
- [Matthew 27:27-29](#)
- [Philippians 04:1-3](#)
- [Psalms 021:3-4](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong’s: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- [Genesis 49:26](#)

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as, “kill on a cross” or “execute by nailing to a cross.”

(See also: [cross](#), [Rome](#))

Bible References:

- [Acts 02:22-24](#)
- [Galatians 02:20-21](#)
- [Luke 23:20-22](#)
- [Luke 23:33-34](#)
- [Matthew 20:17-19](#)
- [Matthew 27:23-24](#)

Examples from the Bible stories:

***39:11** But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!” ***39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ. ***40:01** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die. ***40:04** Jesus was **crucified** between two robbers. ***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. But you **crucified** him!” ***43:09** ”You **crucified** this man, Jesus.” ***44:08** Peter answered them, ”This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong's: G388, G4362, G4717, G4957

cupbearer

Definition:

In Old Testament times, a “cupbearer” was a king’s servant who was given the task of bringing the king his cup of wine, usually tasting the wine first to make sure it had not been poisoned.

- The literal meaning of this term is “cup bringer” or “someone who brings the cup.”
- A cupbearer was known for being very trustworthy and loyal to his king.
- Because of his trusted position, a cupbearer would often have influence in the decisions the ruler made.
- Nehemiah was the cupbearer for King Artaxerxes of Persia during the time when some of the Israelites were in captivity in Babylon.

(See also: [Artaxerxes](#), [Babylon](#), [captive](#), [Persia](#), [Pharaoh](#))

Bible References:

- [1 Kings 10:3-5](#)
- [Nehemiah 01:10-11](#)

Word Data:

- Strong’s: H8248

curse, cursed, curses, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- [1 Samuel 14:24-26](#)
- [2 Peter 02:12-14](#)
- [Galatians 03:10-12](#)
- [Galatians 03:13-14](#)
- [Genesis 03:14-15](#)
- [Genesis 03:17-19](#)
- [James 03:9-10](#)
- [Numbers 22:5-6](#)
- [Psalms 109:28-29](#)

Examples from the Bible stories:

- **02:09** God said to the snake, "You are **cursed!**"
- **02:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **04:04** "I will bless those who bless you and **curse** those who **curse** you."
- **39:07** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- **Genesis 03 General Notes**
- **Genesis 3:14-15**
- **Genesis 3:17-19**
- **Genesis 4:10-12**
- **Genesis 5:28-29**
- **Genesis 8:20-22**
- **Genesis 9:24-25**
- **Genesis 12:1-3**
- **Genesis 27:11-12**
- **Genesis 27:13-14**
- **Genesis 27:29**
- **Genesis 49:7**

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: [holy place](#), [tabernacle](#), [temple](#))

Bible References:

- [Hebrews 10:19-22](#)
- [Leviticus 04:16-17](#)
- [Luke 23:44-45](#)
- [Matthew 27:51-53](#)
- [Numbers 04:5-6](#)

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Cush

Facts:

Cush was the oldest son of Noah's son Ham. He was also the ancestor of Nimrod. Two of his brothers were named Egypt and Canaan.

- In Old Testament times, "Cush" was the name of a large region of land south of Israel. It is probable that the land was named after Ham's son Cush.
- The ancient region of Cush covered an area of land that may have, at different times, included parts of the modern-day countries of Sudan, Egypt, Ethiopia, and possibly, Saudi Arabia.
- Another man named Cush is mentioned in the Psalms. He was a Benjamite.

(Translation suggestions: [How to Translate Names](#))

(See also: [Arabia](#), [Canaan](#), [Egypt](#), [Ethiopia](#))

Bible References:

- [1 Chronicles 01:8-10](#)
- [Ezekiel 29:8-10](#)
- [Genesis 02:13-14](#)
- [Genesis 10:6-7](#)
- [Jeremiah 13:22-24](#)

Word Data:

- Strong's: H3568, H3569, H3570

Uses:

- [Genesis 2:13-14](#)
- [Genesis 10:6-7](#)

cut off

Definition:

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

- [Genesis 17:12-14](#)
- [Judges 21:6-7](#)
- [Proverbs 23:17-18](#)

Word Data:

- Strong’s: G609, G851, G1581, G2407, G5257, H1214, H1219, H1438, H1468, H1494, H1504, H1629, H1820, H1824, H1826, H2498, H2686, H3582, H3772, H5243, H5352, H6202, H6789, H6990, H7082, H7088, H7096, H7112, H7113

Uses:

- [Genesis 17:12-14](#)

cypress

Definition:

The term “cypress” refers to a kind of fir tree that was plentiful in the regions where people lived in Bible times, especially countries bordering the Mediterranean Sea.

- Cyprus and Lebanon are two places that are specifically mentioned in the Bible as having many cypress trees.
- The wood that Noah used to build the ark may have been cypress.
- Because cypress wood is sturdy and long-lasting, it was used by ancient peoples for building boats and other structures.

(See also: [ark](#), [Cyprus](#), [fir](#), [Lebanon](#))

Bible References:

- [Acts 11:19-21](#)
- [Genesis 06:13-15](#)
- [Hosea 14:7-8](#)
- [Isaiah 44:14](#)
- [Isaiah 60:12-13](#)
- [Zechariah 11:1-3](#)

Word Data:

- Strong's: H8645

Uses:

- [Genesis 6:13-15](#)

Cyprus

Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(Translation suggestions: [How to Translate Names](#))

(See also: [Barnabas](#), [John Mark](#), [the sea](#))

Bible References:

- [Acts 04:36-37](#)
- [Acts 13:4-5](#)
- [Acts 15:39-41](#)
- [Acts 27:3-6](#)
- [Ezekiel 27:6-7](#)
- [Isaiah 23:10-12](#)

Word Data:

- Strong's: G2953, G2954

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

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Assyria](#), [believer](#), [Syria](#))

Bible References:

- [2 Chronicles 24:23-24](#)
- [Acts 09:1-2](#)
- [Acts 09:3-4](#)
- [Acts 26:12-14](#)
- [Galatians 01:15-17](#)
- [Genesis 14:15-16](#)

Word Data:

- Strong's: H1833, H1834, G1154

Uses:

- [Genesis 14:15-16](#)
- [Genesis 15:1-3](#)

Dan

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term “Danites” refers to the descendants of Dan, who were also members of his clan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Jerusalem](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 12:34-35](#)
- [1 Kings 04:24-25](#)
- [Exodus 01:1-5](#)
- [Genesis 14:13-14](#)
- [Genesis 30:5-6](#)

Word Data:

- Strong's: H1835, H1839, H2051

Uses:

- [Genesis 14:13](#)
- [Genesis 30:5-6](#)
- [Genesis 35:23-25](#)
- [Genesis 46:23-25](#)
- [Genesis 49:16-18](#)

Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Nebuchadnezzar](#))

Bible References:

- [Daniel 01:6-7](#)
- [Daniel 05:29-31](#)
- [Daniel 07:27-28](#)
- [Ezekiel 14:12-14](#)
- [Matthew 24:15-18](#)

Word Data:

- Strong's: H1840, H1841, G1158

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

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: [corrupt](#), [dominion](#), [kingdom](#), [light](#), [redeem](#), [righteous](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [1 Thessalonians 05:4-7](#)
- [2 Samuel 22:10-12](#)
- [Colossians 01:13-14](#)
- [Isaiah 05:29-30](#)
- [Jeremiah 13:15-17](#)
- [Joshua 24:7](#)
- [Matthew 08:11-13](#)

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

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

day

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: [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:

- [Genesis 8:4-5](#)
- [Genesis 8:13-14](#)
- [Genesis 21:1-4](#)
- [Genesis 21:33-34](#)
- [Genesis 22:4-6](#)
- [Genesis 24:54-55](#)
- [Genesis 25:7-8](#)
- [Genesis 27:43-45](#)
- [Genesis 29:19-20](#)
- [Genesis 30:14-15](#)
- [Genesis 30:35-36](#)

- Genesis 31:22-23
- Genesis 42:14-17
- Genesis 50:10-11

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: [day](#), [judgment day](#), [Lord](#), [resurrection](#), [Yahweh](#))

Bible References:

- [1 Corinthians 05:3-5](#)
- [1 Thessalonians 05:1-3](#)
- [2 Peter 03:10](#)
- [2 Thessalonians 02:1-2](#)
- [Acts 02:20-21](#)
- [Philippians 01:9-11](#)

Word Data:

- Strong’s: H3068, H3117, G2250, G2962

deacon, deacons

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word “deacon” is taken directly from a Greek word meaning “servant” or “minister.”
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term “deacon” could also be translated as “church minister” or “church worker” or “church servant,” or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: [minister](#), [servant](#))

Bible References:

- [1 Timothy 03:8-10](#)
- [1 Timothy 03:11-13](#)
- [Philippians 01:1-2](#)

Word Data:

- Strong's: G1249

death, die, dead

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- A person’s spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, “to die” may be expressed as “to not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as “to pass away” in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say “spiritual death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as “dead people” or “people who have died.” (See: [nominal adjective](#))

- The expression “put to death” could also be translated as “kill” or “murder” or “execute.”

(See also: [believe](#), [faith](#), [life](#), [spirit](#))

Bible References:

- [1 Corinthians 15:20-21](#)
- [1 Thessalonians 04:16-18](#)
- [Acts 10:42-43](#)
- [Acts 14:19-20](#)
- [Colossians 02:13-15](#)
- [Colossians 02:20-23](#)
- [Genesis 02:15-17](#)
- [Genesis 34:27-29](#)
- [Matthew 16:27-28](#)
- [Romans 05:10-11](#)
- [Romans 05:12-13](#)
- [Romans 06:10-11](#)

Examples from the Bible stories:

- **01:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **02:11** “Then you will **die**, and your body will return to dirt.”
- **07:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:05** “Jesus replied, “I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**.”
- **40:08** Through his **death**, Jesus opened a way for people to come to God.
- **43:07** “Although Jesus **died**, God raised him from the dead.”
- **48:02** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**. *

Word Data:

- Strong’s: H1478, H4191, H4191, H4192, H4193, H4194, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8546, G336, G337, G520, G581, G599, G599, G615, G684, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G3498, G3499, G3500, G4430, G4880, G5053, G5054

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(See also: [believe](#), [faith](#), [life](#), [spirit](#))

Bible References:

- [1 Corinthians 15:20-21](#)
- [1 Thessalonians 04:16-18](#)
- [Acts 10:42-43](#)
- [Acts 14:19-20](#)
- [Colossians 02:13-15](#)
- [Colossians 02:20-23](#)
- [Genesis 02:15-17](#)
- [Genesis 34:27-29](#)
- [Matthew 16:27-28](#)
- [Romans 05:10-11](#)
- [Romans 05:12-13](#)
- [Romans 06:10-11](#)

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Uses:

- [Introduction to Genesis](#)

- [Genesis 2:15-16](#)
- [Genesis 3:1-3](#)
- [Genesis 7:21-22](#)
- [Genesis 27:1-2](#)
- [Genesis 34:27-29](#)

deceive, deceit, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: [true](#))

Bible References:

- [1 John 01:8-10](#)
- [1 Timothy 02:13-15](#)
- [2 Thessalonians 02:3-4](#)
- [Genesis 03:12-13](#)
- [Genesis 31:26-28](#)
- [Leviticus 19:11-12](#)
- [Matthew 27:62-64](#)
- [Micah 06:11-12](#)

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

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(See also: [true](#))

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- [1 John 01:8-10](#)
- [1 Timothy 02:13-15](#)
- [2 Thessalonians 02:3-4](#)
- [Genesis 03:12-13](#)
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Uses:

- [Genesis 3:12-13](#)
- [Genesis 27:11-12](#)
- [Genesis 27:34-35](#)
- [Genesis 31:7-9](#)
- [Genesis 31:19-21](#)
- [Genesis 31:26-28](#)
- [Genesis 34:11-13](#)

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [proclaim](#))

Bible References:

- [1 Chronicles 16:23-24](#)
- [1 Corinthians 15:31-32](#)
- [1 Samuel 24:17-18](#)
- [Amos 02:15-16](#)
- [Ezekiel 05:11-12](#)
- [Matthew 07:21-23](#)

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- [Genesis 41:25-26](#)

decree

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something means to give an order that must be obeyed. This could be translated as "to order" or "to command" or "to formally require" or "to publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."

(See also: [command](#), [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

dedicate, 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

deer, doe, buck, roebuck, fawn

Definition:

A deer is a large, graceful, four-legged animal that lives in forests or on mountains. The male animal has large horns or antlers on its head.

- The term “doe” refers to a female deer and a “fawn” is the name of a baby deer.
- The term “buck” refers to a male deer.
- A “roebuck” is the male of the specific variety called “roedeer.”
- Deer have strong, thin legs that help them jump high and run fast.
- Their feet have split hooves which help them walk or climb easily on most any terrain.

(See also: [How to Translate Unknowns](#))

Bible References:

- [2 Samuel 22:34-35](#)
- [Genesis 49:19-21](#)
- [Job 39:1-2](#)
- [Psalms 018:33-34](#)
- [Song of Solomon 02:7](#)

Word Data:

- Strong's: H354, H355, H365, H3180, H3280, H6643, H6646

Uses:

- [Genesis 49:19-21](#)

defile, be defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: [unclean](#), [clean](#))

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

Uses:

- Genesis 34:4-5
- Genesis 34:11-13
- Genesis 34:27-29
- Genesis 49:3-4

deliver, deliverer, deliverance

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term “deliver over to” or “deliver up to” has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When it means to deliver someone over to the enemy, “deliver over” can be translated as “betray to” or “hand over” or “give over.”
- The word “deliverer” can also be translated as “rescuer” or “liberator.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “governor” or “judge” or “leader.”

(See also: [judge](#), [save](#))

Bible References:

- [2 Corinthians 01:8-10](#)
- [Acts 07:35-37](#)
- [Galatians 01:3-5](#)
- [Judges 10:10-12](#)

Examples from the Bible stories:

- **16:03** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **16:16** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **16:17** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H579, H1350, H2020, H2502, H3052, H3205, H3444, H3467, H4042, H4422, H4560, H4672, H5337, H5338, H5414, H5462, H6299, H6308, H6403, H6405, H6413, H6475, H6487, H6561, H7725, H7804, H8000, H8199, H8668, G325, G525, G629, G859, G1080, G1325, G1560, G1659, G1807, G1929, G2673, G3086, G3860, G4506, G4991, G5088, G5483

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), [idol](#), [false god](#), [angel](#), [evil](#), [unclean](#))

Bible References:

- [James 02:18-20](#)
- [James 03:15-18](#)
- [Luke 04:35-37](#)
- [Mark 03:20-22](#)
- [Matthew 04:23-25](#)

Examples from the Bible stories:

- **26:09** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:08** The **demons** came out of the man and entered the pigs.
- **47:05** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, "In the name of Jesus, come out of her." Right away the **demon** left her.

- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151, G4152, G4189

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: [demon](#))

Bible References:

- [Mark 01:32-34](#)
- [Matthew 04:23-25](#)
- [Matthew 08:16-17](#)
- [Matthew 08:33-34](#)

Examples from the Bible stories:

- **26:09** Many people who had **demons in them** were brought to Jesus.
- **32:02** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:06** The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- **32:09** The people from the town came and saw the man who used to **have the demons**.
- **47:03** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G1139

descendant, descended from

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: [Abraham](#), [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:

- [Genesis 9:8-10](#)
- [Genesis 10:1](#)
- [Genesis 11:5-7](#)
- [Genesis 11:10-11](#)

- Genesis 12:6-7
- Genesis 13:14-15
- Genesis 13:16-18
- Genesis 15:4-5
- Genesis 15:12-13
- Genesis 15:17-21
- Genesis 16:9-10
- Genesis 17:7-8
- Genesis 17:9-11
- Genesis 17:12-14
- Genesis 17:19-21
- Genesis 21:12-13
- Genesis 21:22-24
- Genesis 22:15-17
- Genesis 24:59-60
- Genesis 25:1-4
- Genesis 25:12
- Genesis 26:2-3
- Genesis 26:4-5
- Genesis 26:23-25
- Genesis 28:3-4
- Genesis 28:12-13
- Genesis 28:14-15
- Genesis 32:11-12
- Genesis 35:11-13
- Genesis 36:1-3
- Genesis 36:9-12
- Genesis 36:15-16
- Genesis 46:5-7
- Genesis 46:26-27
- Genesis 48:3-4
- Genesis 48:19-20

desecrate

Definition:

The term “desecrate” means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God’s temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God’s temple.
- This term could be translated as “cause to be unholy” or “dishonor by making impure” or “disrespectfully profane” or “cause to be impure.”

(See also: [altar](#), [defile](#), [dishonor](#), [profane](#), [pure](#), [temple](#), [unholy](#))

Bible References:

- [Acts 24:4-6](#)
- [Isaiah 30:22](#)
- [Psalms 074:7-8](#)
- [Psalms 089:38-40](#)

Word Data:

- Strong’s: H2490, H2610, H2930, G953

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- [Acts 13:16-18](#)
- [Acts 21:37-38](#)
- [Exodus 04:27-28](#)
- [Genesis 37:21-22](#)
- [John 03:14-15](#)
- [Luke 01:80](#)
- [Luke 09:12-14](#)
- [Mark 01:1-3](#)
- [Matthew 04:1-4](#)
- [Matthew 11:7-8](#)

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- [Genesis 14:3-6](#)
- [Genesis 16:7-8](#)
- [Genesis 21:14-16](#)
- [Genesis 21:19-21](#)
- [Genesis 36:23-24](#)
- [Genesis 37:21-22](#)

desolate, desolation

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), [devastate](#), [ruin](#), [waste](#))

Bible References:

- [2 Kings 22:17-19](#)
- [Acts 01:20](#)
- [Daniel 09:17-19](#)
- [Lamentations 03:9-11](#)
- [Luke 11:16-17](#)
- [Matthew 12:24-25](#)

Word Data:

- Strong's: H490, H816, H820, H910, H1327, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4876, H4923, H5352, H5800, H7582, H7612, H7701, H7722, H8047, H8074, H8076, H8077, G2048, G2049, G2050, G3443

Uses:

- [Genesis 47:18-19](#)

destroyer

Definition:

The term “destroyer” literally means “person who destroys.”

- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: [angel](#), [Egypt](#), [firstborn](#), [Passover](#))

Bible References:

- [Exodus 12:23](#)
- [Hebrews 11:27-28](#)
- [Jeremiah 06:25-26](#)
- [Judges 16:23-24](#)

Word Data:

- Strong's: H2717, H7843, H7703, G3645

detestable, detest

Facts:

The term “detestable” describes something that should be disliked and rejected. To “detest” something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word “detestable” to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to “detest” the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts “detestable.”
- Divination, sorcery, and child sacrifice were all “detestable” to God.
- The term “detest” could be translated as “strongly reject” or “hate” or “regard as very evil.”
- The term “detestable” could also be translated as “horribly evil” or “disgusting” or “deserving rejection.”
- When applied to the righteous being “detestable to” the wicked, this could be translated as “considered very undesirable to” or “distasteful to” or “rejected by.”
- God told the Israelites to “detest” certain kinds of animals that God had declared to be “unclean” and not suitable for food. This could also be translated as “strongly dislike” or “reject” or “regard as unacceptable.”

(See also: [divination](#), [unclean](#))

Bible References:

- [Genesis 43:32-34](#)
- [Jeremiah 07:29-30](#)
- [Leviticus 11:9-10](#)
- [Luke 16:14-15](#)
- [Revelation 17:3-5](#)

Word Data:

- Strong's: H1602, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767, G5723, G3404

Uses:

- [Genesis 43:32-34](#)

devastate, devastation

Definition:

The term “devastated” or “devastation” refers to having one’s property or land ruined or destroyed. It also often includes destroying or capturing the people living on that land.

- This refers to a very severe and complete destruction.
- For example, the city of Sodom was devastated by God as punishment for the sins of the people living there.
- The term “devastation” can also include causing great emotional grief resulting from the punishment or destruction.

Translation Suggestions

- The term “devastate” could be translated as “completely destroy” or “completely ruin.”
- Depending on the context, “devastation” could be translated as “complete destruction” or “total ruin” or “overwhelming grief” or “disaster.”

Bible References:

- [Daniel 08:24-25](#)
- [Jeremiah 04:13-15](#)
- [Numbers 21:29-30](#)
- [Zephaniah 01:12-13](#)

Word Data:

- Strong’s: H1110, H1238, H2721, H1826, H3615, H3772, H7701, H7703, H7722, H7843, H8074, H8077

Uses:

- [Genesis 41:30-32](#)
- [Genesis 41:35-36](#)

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

Bible References:

- [1 Peter 05:8-9](#)
- [Amos 01:9-10](#)
- [Exodus 24:16-18](#)
- [Ezekiel 16:20-22](#)
- [Luke 15:28-30](#)
- [Matthew 23:13-15](#)
- [Psalms 021:9-10](#)

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- [Genesis 31:14-16](#)
- [Genesis 49:27](#)

discern, discernment**Definition:**

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: [judge](#), [wise](#))

Bible References:

- [1 Kings 03:7-9](#)
- [Genesis 41:33-34](#)
- [Proverbs 01:4-6](#)
- [Psalms 019:11-12](#)

Word Data:

- Strong's:

Uses:

- [Genesis 41:33-34](#)
- [Genesis 41:39-41](#)

disciple, disciples

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the twelve.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: [apostle](#), [believer](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

- [Acts 06:1](#)
- [Acts 09:26-27](#)
- [Acts 11:25-26](#)
- [Acts 14:21-22](#)
- [John 13:23-25](#)
- [Luke 06:39-40](#)
- [Matthew 11:1-3](#)
- [Matthew 26:33-35](#)
- [Matthew 27:62-64](#)

Examples from the Bible stories:

***30:08** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out! ***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. ***38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation. ***42:10** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. 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."

Word Data:

- Strong's: H3928, G3100, G3101, G3102

disgrace, disgraceful

Facts:

The term “disgrace” refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term “disgraceful” is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or dishonoring.”

(See also: [dishonor](#), [honor](#), [shame](#))

Bible References:

- [1 Timothy 03:6-7](#)
- [Genesis 34:6-7](#)
- [Hebrews 11:23-26](#)
- [Lamentations 02:1-2](#)
- [Psalms 022:6-8](#)

Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G819, G3680, G3856

Uses:

- [Genesis 34:6-7](#)

dishonor, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Sometimes “dishonorable” is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as “to not honor” or “to treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful” or “not worthwhile” or “not valuable.”

(See also: [disgrace](#), [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: 03639 05034 06173 07036 07043 818 819 2617 pizza

disobey, disobedient, disobedience

Definition:

The term “disobey” means to not obey what someone in authority has commanded or instructed. A person who does this is being “disobedient.”

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term “disobedient” is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term “disobedience” means “the act of not obeying” or “behavior that is against what God wants.”
- A “disobedient people” could be translated by “people who keep on disobeying” or “people who do not do what God commands.”

(See also: [authority](#), [evil](#), [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

divination, diviner, soothsaying, soothsayer

Definition:

The terms “divination” and “soothsaying” refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a “diviner” or “soothsayer.”

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: [apostle](#), [false god](#), [magic](#), [sorcery](#))

Bible References:

- [1 Samuel 06:1-2](#)
- [Acts 16:16-18](#)
- [Ezekiel 12:24-25](#)
- [Genesis 44:3-5](#)
- [Jeremiah 27:9-11](#)

Word Data:

- Strong's: H1870, H4738, H5172, H6049, H7080, H7081, G4436

Uses:

- [Genesis 30:27-28](#)
- [Genesis 44:3-5](#)
- [Genesis 44:14-15](#)

dominion

Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as “rule over” or “manage.”

(See also: [authority](#), [power](#))

Bible References:

- [1 Peter 05:10-11](#)
- [Colossians 01:13-14](#)
- [Jude 01:24-25](#)

Word Data:

- Strong’s: H1166, H4474, H4475, H4896, H4910, H4915, H7287, H7300, H7980, H7985, G2634, G2904, G2961, G2963

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:

- [Genesis 12:14-16](#)
- [Genesis 16:11-12](#)
- [Genesis 22:1-3](#)
- [Genesis 24:33-35](#)
- [Genesis 30:43](#)
- [Genesis 32:3-5](#)
- [Genesis 34:27-29](#)
- [Genesis 36:23-24](#)
- [Genesis 42:26-28](#)
- [Genesis 43:18-20](#)
- [Genesis 43:24-25](#)
- [Genesis 44:3-5](#)

- [Genesis 44:11-13](#)
- [Genesis 45:21-23](#)
- [Genesis 47:15-17](#)
- [Genesis 49:11-12](#)
- [Genesis 49:14-15](#)

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), [innocent](#), [pure](#))

Bible References:

- [Genesis 08:8-9](#)
- [Luke 02:22-24](#)
- [Mark 01:9-11](#)
- [Matthew 03:16-17](#)
- [Matthew 21:12-14](#)

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Uses:

- [Genesis 8:8-9](#)
- [Genesis 8:10-12](#)

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: [vision](#))

Bible References:

- [Acts 02:16-17](#)
- [Daniel 01:17-18](#)
- [Daniel 02:1-2](#)
- [Genesis 37:5-6](#)
- [Genesis 40:4-5](#)
- [Matthew 02:13-15](#)
- [Matthew 02:19-21](#)

Examples from the Bible stories:

***08:02** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler. ***08:06** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**. ***08:07** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine." ***16:11** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!" ***23:01** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Uses:

- Genesis 20:1-3
- Genesis 20:6-7
- Genesis 28:12-13
- Genesis 31:10-11
- Genesis 31:24-25
- Genesis 37:5-6
- Genesis 37:7-8
- Genesis 37:9-11
- Genesis 37:18-20
- Genesis 40:4-5
- Genesis 40:9-11
- Genesis 40:16-17
- Genesis 41:1-3
- Genesis 41:4-6
- Genesis 41:7-8
- Genesis 41:9-11
- Genesis 41:12-13
- Genesis 41:14-16
- Genesis 41:17-18
- Genesis 41:22-24
- Genesis 41:25-26
- Genesis 41:30-32
- Genesis 42:9-11

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:

- [Genesis 35:14-15](#)

Eden, garden of Eden

Facts:

In ancient times, Eden was a region that had a garden where God placed the first man and woman to live.

- The garden where Adam and Eve lived was only part of Eden.
- The exact location of the region of Eden is not certain, but the Tigris and Euphrates Rivers were flowing through it.
- The word “Eden” comes from a Hebrew word meaning “to take great delight in.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Adam](#), [Euphrates River](#), [Eve](#))

Bible References:

- [Ezekiel 28:11-13](#)
- [Genesis 02:7-8](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [Genesis 04:16-17](#)
- [Joel 02:3](#)

Word Data:

- Strong's: H5729, H5731

Uses:

- [Genesis 2:7-8](#)
- [Genesis 2:9-10](#)
- [Genesis 2:15-16](#)
- [Genesis 3:22-24](#)
- [Genesis 4:16-17](#)

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), [birthright](#), [Esau](#), [Obadiah](#), [prophet](#))

Bible References:

- [Genesis 25:29-30](#)
- [Genesis 32:3-5](#)
- [Genesis 36:1-3](#)
- [Isaiah 11:14-15](#)
- [Joshua 11:16-17](#)
- [Obadiah 01:1-2](#)

Word Data:

- Strong's: H123, H130, H8165, G2401

Uses:

- [Genesis 25:29-30](#)
- [Genesis 32:3-5](#)
- [Genesis 36:1-3](#)
- [Genesis 36:6-8](#)
- [Genesis 36:9-12](#)
- [Genesis 36:15-16](#)
- [Genesis 36:17-19](#)

- Genesis 36:20-22
- Genesis 36:29
- Genesis 36:31-33
- Genesis 36:40

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod the Great](#), [Joseph \(NT\)](#), [Nile River](#), [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:

- Genesis 12:10-13
- Genesis 12:14-16
- Genesis 13:1-2
- Genesis 13:10-11
- Genesis 15:17-21
- Genesis 16:1-4
- Genesis 21:8-9
- Genesis 21:19-21
- Genesis 25:12
- Genesis 25:17-18
- Genesis 26:2-3
- Genesis 37:25-26
- Genesis 37:27-28
- Genesis 37:34-36
- Genesis 39:1-2
- Genesis 39:5-6
- Genesis 40:1-3
- Genesis 41:7-8
- Genesis 41:19-21
- Genesis 41:27-29
- Genesis 41:30-32
- Genesis 41:33-34
- Genesis 41:35-36
- Genesis 41:39-41
- Genesis 41:42-43
- Genesis 41:44-45
- Genesis 41:46-47
- Genesis 41:48-49
- Genesis 41:53-54
- Genesis 41:55-57
- Genesis 41:55-57
- Genesis 42:1-4
- Genesis 43:1-2
- Genesis 43:32-34
- Genesis 45:1-3
- Genesis 45:4-6
- Genesis 45:7-8
- Genesis 45:12-13
- Genesis 45:16-18
- Genesis 45:21-23
- Genesis 46:1-4

- Genesis 46:5-7
- Genesis 46:8-11
- Genesis 46:19-22
- Genesis 46:26-27
- Genesis 47:5-6
- Genesis 47:11-12
- Genesis 47:15-17
- Genesis 47:20-22
- Genesis 47:25-26
- Genesis 48:5-7
- Genesis 50:1-3
- Genesis 50:10-11
- Genesis 50:12-14
- Genesis 50:22-23

Ekron

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [ark of the covenant](#), [Ashdod](#), [Beelzebul](#), [false god](#), [Gath](#), [Philistines](#))

Bible References:

- [1 Samuel 05:10](#)
- [Joshua 13:2-3](#)
- [Judges 01:18-19](#)
- [Zechariah 09:5-7](#)

Word Data:

- Strong's: H6138, H6139

Elam

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

elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- [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

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: [Translate Names](#))

(See also: [Hezekiah](#), [Jehoiakim](#), [Josiah](#), [Pharaoh](#))

Bible References:

- [2 Kings 18:16-18](#)
- [2 Kings 18:26-27](#)
- [2 Kings 18:36-37](#)
- [2 Kings 23:34-35](#)

Word Data:

- Strong's: H471, G1662

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [miracle](#), [prophet](#), [Yahweh](#))

Bible References:

- [1 Kings 17:1](#)
- [2 Kings 01:3-4](#)
- [James 05:16-18](#)
- [John 01:19-21](#)
- [John 01:24-25](#)
- [Mark 09:4-6](#)

Examples from the Bible stories:

***19:02 Elijah** was a prophet when Ahab was king over the kingdom of Israel. ***19:02 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so." ***19:03** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat. ***19:04** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty. ***19:05** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again. ***19:07** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire." ***19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!" ***36:03** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H452, G2243

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Elijah](#), [Naaman](#), [prophet](#))

Bible References:

- [1 Kings 19:15-16](#)
- [2 Kings 03:15-17](#)
- [2 Kings 05:8-10](#)
- [Luke 04:25-27](#)

Word Data:

- Strong's: H477

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
- Elizabeth was also a relative of Mary, Jesus' mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [John \(the Baptist\)](#), [Zechariah \(NT\)](#))

Bible References:

- [Luke 01:5-7](#)
- [Luke 01:24-25](#)
- [Luke 01:39-41](#)

Word Data:

- Strong's: G1665

encourage, encouragement, take courage

Definition:

The terms “encourage” and “encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase “give words of encouragement” means “say things that cause other people to feel loved, accepted, and empowered.”

(See also: [exhort](#))

Bible References:

- [1 Corinthians 14:1-4](#)
- [2 Corinthians 07:13-14](#)
- [Acts 16:40](#)
- [Deuteronomy 01:37-38](#)
- [Hebrews 03:12-13](#)

Word Data:

- Strong's: H2388, H3820, H3824, G2114, G2115, G2174, G3870, G3874, G4389, G4837

Uses:

- [Genesis 21:17-18](#)

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, “to endure” could be translated as “to experience” or “to go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: [persevere](#))

Bible References:

- [2 Timothy 02:11-13](#)
- [James 01:1-3](#)
- [James 01:12-13](#)
- [Luke 21:16-19](#)
- [Matthew 13:20-21](#)
- [Revelation 01:9-11](#)
- [Romans 05:3-5](#)

Word Data:

- Strong's: H386, H3201, H3557, H3885, H5331, H5375, H5975, G430, G907, G1526, G2005, G2076, G2553, G2594, G3114, G3306, G4722, G5278, G5281, G5297, G5342

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [Seth](#))

Bible References:

- [1 Chronicles 01:1-4](#)
- [Genesis 05:18-20](#)
- [Genesis 05:21-24](#)
- [Jude 01:14-16](#)
- [Luke 03:36-38](#)

Word Data:

- Strong's: H2585, G1802

Uses:

- [Genesis 5:18-20](#)
- [Genesis 5:21-24](#)

enslave, in bondage

Definition:

To “enslave” someone means to force that person to serve a master or a ruling country. To be “enslaved” or “in bondage” means to be under the control of something or someone.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
- To “enslave” also means to take away a person’s freedom.
- Another word for “bondage” is “slavery.”
- In a figurative way, human beings are “enslaved” to sin until Jesus frees them from its control and power.
- When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions:

- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”

(See also: [free](#), [righteous](#), [servant](#))

Bible References:

- [Galatians 04:3-5](#)
- [Galatians 04:24-25](#)
- [Genesis 15:12-13](#)
- [Jeremiah 30:8-9](#)

Word Data:

- Strong’s: H3533, H5647, G1398, G1402, G2615

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- [Galatians 04:24-25](#)
- [Genesis 15:12-13](#)
- [Jeremiah 30:8-9](#)

Word Data:

- Strong’s: H3533, H5647, G1398, G1402, G2615

Uses:

- [Genesis 15:12-13](#)

envy, covet**Definition:**

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.

(See also: [jealous](#))

Bible References:

- [1 Corinthians 13:4-7](#)
- [1 Peter 02:1-3](#)
- [Exodus 20:15-17](#)
- [Mark 07:20-23](#)
- [Proverbs 03:31-32](#)
- [Romans 01:29-31](#)

Word Data:

- Strong’s: H183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G866, G1937, G2205, G2206, G3713, G3788, G4123, G4124, G4190, G5354, G5355, G5366

Uses:

- [Genesis 26:12-14](#)
- [Genesis 30:1-2](#)

Ephesus

Facts:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asia](#), [Paul](#), [Timothy](#))

Bible References:

- [1 Corinthians 15:31-32](#)
- [1 Timothy 01:3-4](#)
- [2 Timothy 04:11-13](#)
- [Acts 19:1-2](#)
- [Ephesians 01:1-2](#)

Word Data:

- Strong's: G2179, G2180, G2181

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: [priest](#))

Bible References:

- [1 Samuel 02:18-19](#)
- [Exodus 28:4-5](#)
- [Hosea 03:4-5](#)
- [Judges 08:27-28](#)
- [Leviticus 08:6-7](#)

Word Data:

- Strong's:

Ephraim

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel. (See: [synecdoche](#))
- Ephraim was apparently a very mountainous or hilly area, based on references to “the hill country of Ephraim” or “the mountains of Ephraim.”

(Translation suggestions: [How to Translate Names](#))

(See also: [kingdom of Israel](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 06:66-69](#)
- [2 Chronicles 13:4-5](#)
- [Ezekiel 37:15-17](#)
- [Genesis 41:50-52](#)
- [Genesis 48:1-2](#)
- [John 11:54-55](#)

Word Data:

- Strong's: H669, H673, G2187

Uses:

- [Genesis 41:50-52](#)
- [Genesis 46:19-22](#)
- [Genesis 48:1-2](#)
- [Genesis 48:5-7](#)
- [Genesis 48:14-16](#)
- [Genesis 48:17-18](#)
- [Genesis 50:22-23](#)

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Edom](#), [Isaac](#), [Jacob](#), [Rebekah](#))

Bible References:

- [Genesis 25:24-26](#)
- [Genesis 25:29-30](#)
- [Genesis 26:34-35](#)
- [Genesis 27:11-12](#)
- [Genesis 32:3-5](#)
- [Hebrews 12:14-17](#)
- [Romans 09:10-13](#)

Examples from the Bible stories:

***06:07** When Rebekah's babies were born, the older son came out red and hairy, and they named him **Esau**. ***07:02** So **Esau** gave Jacob his rights as the oldest son. ***07:04** When Isaac felt the goat hair and smelled the clothes, he thought it was **Esau** and blessed him. ***07:05** **Esau** hated Jacob because Jacob had stolen his rights as oldest son and also his blessing. ***07:10** But **Esau** had already forgiven Jacob, and they were happy to see each other again.

Word Data:

- Strong's: H6215, G2269

Uses:

- [Genesis 25:24-26](#)

- Genesis 25:27-28
- Genesis 25:29-30
- Genesis 26:34-35
- Genesis 27:1-2
- Genesis 27:5-7
- Genesis 27:11-12
- Genesis 27:15-17
- Genesis 27:18-19
- Genesis 27:24-25
- Genesis 27:30-31
- Genesis 27:32-33
- Genesis 27:36-37
- Genesis 27:41-42
- Genesis 28:5
- Genesis 28:6-7
- Genesis 32:3-5
- Genesis 32:6-8
- Genesis 32:11-12
- Genesis 32:19-21
- Genesis 33:1-3
- Genesis 33:9-11
- Genesis 33:15-17
- Genesis 35:1-3
- Genesis 35:28-29
- Genesis 36:1-3
- Genesis 36:4-5
- Genesis 36:6-8
- Genesis 36:9-12
- Genesis 36:13-14
- Genesis 36:15-16
- Genesis 36:17-19
- Genesis 36:40

Esther

Facts:

Esther was a Jewish woman who became queen of the Persian kingdom during the time of the Babylonian captivity of the Jews.

- The book of Esther tells the story of how Esther became the wife of the Persian King Ahasuerus and how God used her to save her people.
- Esther was an orphan who was raised by her godly older cousin, Mordecai.
- Her obedience to her adoptive father helped her to be obedient to God.
- Esther obeyed God and risked her life in order to save her people, the Jews.
- The story of Esther illustrates God's sovereign control over the events of history, especially how he protects his people and works through those who obey him.

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Babylon](#), [Mordecai](#), [Persia](#))

Bible References:

- [Esther 02:7](#)
- [Esther 02:15-16](#)
- [Esther 07:1-2](#)
- [Esther 08:1-2](#)

Word Data:

- Strong's: H635

Ethiopia, Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (“Cush”) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cush](#), [Egypt](#), [eunuch](#), [Philip](#))

Bible References:

- [Acts 08:26-28](#)
- [Acts 08:29-31](#)
- [Acts 08:32-33](#)
- [Acts 08:36-38](#)
- [Isaiah 18:1-2](#)
- [Nahum 03:8-9](#)
- [Zephaniah 03:9-11](#)

Word Data:

- Strong's: H3568, H3569, H3571, G128

eunuch, eunuchs

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: [Philip](#))

Bible References:

- [Acts 08:26-28](#)
- [Acts 08:36-38](#)
- [Acts 08:39-40](#)
- [Isaiah 39:7-8](#)
- [Jeremiah 34:17-19](#)
- [Matthew 19:10-12](#)

Word Data:

- Strong’s:

Euphrates River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called “the River.”

(Translation suggestions: [How to Translate Names](#))

Bible References:

- [1 Chronicles 05:7-9](#)
- [2 Chronicles 09:25-26](#)
- [Exodus 23:30-33](#)
- [Genesis 02:13-14](#)
- [Isaiah 07:20-22](#)

Word Data:

- Strong's: H5104, H6578, G2166

Uses:

- [Genesis 2:13-14](#)
- [Genesis 15:17-21](#)

evangelist, evangelists

Definition:

An “evangelist” is a person who tells other people the good news about Jesus Christ.

- The literal meaning of “evangelist” is “someone who preaches the good news.”
- Jesus sent his apostles out to spread the good news about how to be part of God’s kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called “evangelists.”

Translation Suggestions:

- The term “evangelist” could be translated as “someone who preaches the good news” or “teacher of the good news” or “person who proclaims the good news (about Jesus)” or “good news proclaimer.”

(See also: [good news](#), [spirit](#), [gift](#))

Bible References:

- [2 Timothy 04:3-5](#)
- [Ephesians 04:11-13](#)

Word Data:

- Strong’s: G2099

Eve

Facts:

This was the name of the first woman. Her name means “life” or “living.”

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam’s “helper.” She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(Translation suggestions: [How to Translate Names](#))

(See also: [Adam](#), [life](#), [Satan](#))

Bible References:

- [1 Timothy 02:13-15](#)
- [2 Corinthians 11:3-4](#)
- [Genesis 03:20-21](#)
- [Genesis 04:1-2](#)

Examples from the Bible stories:

- **01:13** Then God took one of Adam’s ribs and made it into a woman and brought her to him.
- **02:02** But there was a crafty snake in the garden. He asked the woman, “Did God really tell you not to eat the fruit from any of the trees in the garden?”
- **02:11** The man named his wife **Eve**, which means “life-giver,” because she would become the mother of all people.
- **21:01** God promised that a descendant of **Eve** would be born who would crush the snake’s head.
- **48:02** Satan spoke through the snake in the garden in order to deceive **Eve**.
- **49:08** When Adam and **Eve** sinned, it affected all of their descendants.
- **50:16** Because Adam and **Eve** disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong’s: H2332, G2096

Uses:

- [Genesis 3:20-21](#)

- **Genesis 4:1-2**

everlasting, eternal, eternity

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [forever](#), [life](#))

Bible References:

- [1 John 01:1-2](#)
- [1 John 05:11-12](#)
- [Acts 13:46-47](#)
- [Genesis 17:7-8](#)
- [Genesis 48:3-4](#)
- [Isaiah 09:6-7](#)
- [Isaiah 40:27-28](#)
- [Luke 18:18-21](#)
- [Romans 05:20-21](#)

Examples from the Bible stories:

- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:01** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H5703, H5769, H5957, H6924, G126, G165, G166

Uses:

- [Genesis 17:7-8](#)
- [Genesis 17:12-14](#)
- [Genesis 17:19-21](#)
- [Genesis 21:33-34](#)
- [Genesis 48:3-4](#)

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:

- [Genesis 2:15-16](#)
- [Genesis 3:4-6](#)
- [Genesis 6:5-6](#)
- [Genesis 13:12-13](#)
- [Genesis 18:20-21](#)
- [Genesis 18:22-23](#)
- [Genesis 18:24-26](#)
- [Genesis 19 General Notes](#)
- [Genesis 19:6-8](#)
- [Genesis 38:8-10](#)
- [Genesis 39:7-9](#)
- [Genesis 44:3-5](#)
- [Genesis 44:33-34](#)

exalt, exalted, exalts, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: [praise](#), [worship](#), [glorify](#), [boast](#), [proud](#))

Bible References:

- [1 Peter 05:5-7](#)
- [2 Samuel 22:47-49](#)
- [Acts 05:29-32](#)
- [Philippians 02:9-11](#)
- [Psalms 018:46-47](#)

Word Data:

- Strong's: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G1869, G5229, G5251, G5311, G5312

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- [1 Thessalonians 02:3-4](#)
- [1 Thessalonians 02:10-12](#)
- [1 Timothy 05:1-2](#)
- [Luke 03:18-20](#)

Word Data:

- Strong’s: G3867, G3870, G3874, G4389

exile, the Exile

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian Exile” (or “the Exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term “to exile” could also be translated as “to send away” or “to force out” or “to banish.”
- The term “the Exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: [Babylon](#), [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, H1547, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G3927

Ezekiel

Facts:

Ezekiel was a prophet of God during the exile period when many Jews were taken to Babylon.

- Ezekiel was a priest living in the kingdom of Judah when he and many other Jews were captured by the Babylonian army.
- For over twenty years, he and his wife lived in Babylon near a river, and the Jews came there to hear him speak messages from God.
- Among other things, Ezekiel prophesied about the destruction and restoration of Jerusalem and the temple.
- He also prophesied about the future kingdom of the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Christ](#), [exile](#), [prophet](#))

Bible References:

- [Ezekiel 01:1-3](#)
- [Ezekiel 24:22-24](#)

Word Data:

- Strong's: H3168

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

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Genesis 30:39-40
- Genesis 32:29-30
- Genesis 33:9-11
- Genesis 41:55-57
- Genesis 43:3-5

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [faithful](#))

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 06:7](#)
- [Galatians 02:20-21](#)
- [James 02:18-20](#)

Examples from the Bible stories:

- **05:06** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”

- **31:07** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:09** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G6066

Uses:

- [Genesis 15 General Notes](#)
- [Genesis 16 General Notes](#)
- [Genesis 19 General Notes](#)

faithful, faithfulness

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: [faith](#), [believe](#))

Bible References:

- [1 Samuel 02:9](#)
- [1 Thessalonians 05:23-24](#)
- [3 John 01:5-8](#)
- [Colossians 01:7-8](#)
- [Genesis 24:49](#)
- [Isaiah 01:26](#)
- [Joshua 02:14](#)
- [Luke 16:10-12](#)
- [Numbers 12:6-8](#)
- [Proverbs 11:12-13](#)
- [Psalm 012:1](#)

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, G4103

Uses:

- [Genesis 20:13-14](#)
- [Genesis 24:49](#)
- [Genesis 26 General Notes](#)
- [Genesis 47:29-31](#)

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- [1 John 04:1-3](#)
- [2 Peter 02:1-3](#)
- [Acts 13:6-8](#)
- [Luke 06:26](#)
- [Matthew 07:15-17](#)
- [Matthew 24:23-25](#)

Word Data:

- Strong’s: G5578

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: [clan](#), [ancestor](#), [house](#))

Bible References:

- [1 Kings 08:1-2](#)
- [1 Samuel 18:17-18](#)
- [Exodus 01:20-22](#)
- [Joshua 02:12-13](#)
- [Luke 02:4-5](#)

Word Data:

- Strong’s: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G1085, G3614, G3624, G3965

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- [1 Chronicles 21:11-12](#)
- [Acts 07:11-13](#)
- [Genesis 12:10-13](#)
- [Genesis 45:4-6](#)
- [Jeremiah 11:21-23](#)
- [Luke 04:25-27](#)
- [Matthew 24:6-8](#)

Word Data:

- Strong's: H3720, H7458, H7459, G3042

Uses:

- [Genesis 12:10-13](#)
- [Genesis 26:1](#)
- [Genesis 41:27-29](#)
- [Genesis 41:30-32](#)
- [Genesis 41:35-36](#)
- [Genesis 41:50-52](#)
- [Genesis 41:53-54](#)
- [Genesis 41:55-57](#)
- [Genesis 42:5-6](#)
- [Genesis 42:18-20](#)
- [Genesis 42:33-34](#)
- [Genesis 43:1-2](#)

- Genesis 45:4-6
- Genesis 45:9-11
- Genesis 47:3-4
- Genesis 47:13-14
- Genesis 47:20-22

favor, favors, favorable, favoritism

Definition:

To “favor” is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term “favoritism” means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means “the one who is preferred or loved best.”

Bible References:

- [1 Samuel 02:25-26](#)
- [2 Chronicles 19:6-7](#)
- [2 Corinthians 01:11](#)
- [Acts 24:26-27](#)
- [Genesis 41:14-16](#)
- [Genesis 47:25-26](#)
- [Genesis 50:4-6](#)

Word Data:

- Strong’s: H1293, H1921, H2580, H2603, H2896, H5375, H5414, H6437, H6440, H7522, H7965
pizza

Uses:

- Genesis 12 General Notes
- Genesis 19:18-20
- Genesis 20 General Notes
- Genesis 26 General Notes
- Genesis 30:27-28
- Genesis 32:3-5
- Genesis 33 General Notes
- Genesis 33:9-11
- Genesis 37 General Notes
- Genesis 39:3-4
- Genesis 39:21-23
- Genesis 40:16-17
- Genesis 41:14-16
- Genesis 43 General Notes
- Genesis 44 General Notes
- Genesis 47:25-26
- Genesis 50:4-6

fear, fears, afraid

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence “The fear of God fell on all of them” could be translated as “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” is used instead.

(See also: [marvel](#), [awe](#), [Lord](#), [power](#), [Yahweh](#))

Bible References:

- [1 John 04:17-18](#)
- [Acts 02:43-45](#)
- [Acts 19:15-17](#)
- [Genesis 50:18-21](#)
- [Isaiah 11:3-5](#)
- [Job 06:14-17](#)
- [Jonah 01:8-10](#)
- [Luke 12:4-5](#)
- [Matthew 10:28-31](#)
- [Proverbs 10:24-25](#)

Word Data:

- Strong's: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- [Genesis 3:9-11](#)
- [Genesis 9:1-2](#)
- [Genesis 15:1-3](#)
- [Genesis 20 General Notes](#)
- [Genesis 20:10-12](#)
- [Genesis 22:11-12](#)
- [Genesis 26:6-8](#)
- [Genesis 28:16-17](#)
- [Genesis 31:31-32](#)
- [Genesis 31:41-42](#)
- [Genesis 31:51-53](#)
- [Genesis 32:6-8](#)
- [Genesis 32:11-12](#)
- [Genesis 33 General Notes](#)
- [Genesis 35:16-20](#)
- [Genesis 42:18-20](#)
- [Genesis 42:35-36](#)
- [Genesis 43:18-20](#)
- [Genesis 43:21-23](#)
- [Genesis 44:33-34](#)
- [Genesis 46:1-4](#)
- [Genesis 50:18-21](#)

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#))

Bible References:

- [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:

- [Genesis 21:8-9](#)
- [Genesis 26:30-31](#)

- [Genesis 29:21-22](#)
- [Genesis 40:20-23](#)

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- [1 John 01:3-4](#)
- [Acts 02:40-42](#)
- [Philippians 01:3-6](#)
- [Philippians 02:1-2](#)
- [Philippians 03:8-11](#)
- [Psalms 055:12-14](#)

Word Data:

- Strong’s: H2266, H8667, G2842, G2844, G3352, G4790

fellowship offering

Facts:

In the Old Testament, the “fellowship offering” was a kind of sacrifice that was offered for different reasons, such as to give thanks to God or to fulfill a vow.

- This offering required the sacrifice of an animal that could be male or female. This was different from the burnt offering, which required a male animal.
- After giving a portion of the sacrifice to God, the person who brought the fellowship offering shared the meat with the priests and other Israelites.
- There was a meal associated with this offering which included unleavened bread.
- This is sometimes called the “peace offering.”

(See also: [burnt offering](#), [fulfill](#), [grain offering](#), [guilt offering](#), [peace offering](#), [priest](#), [sacrifice](#), [unleavened bread](#), [vow](#))

Bible References:

- [1 Chronicles 21:25-27](#)
- [2 Chronicles 29:35-36](#)
- [Exodus 24:5-6](#)
- [Leviticus 03:3-5](#)
- [Numbers 06:13-15](#)

Word Data:

- Strong's: H8002

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- [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

fig**Definition:**

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- [Habakkuk 03:17](#)
- [James 03:11-12](#)
- [Luke 13:6-7](#)
- [Mark 11:13-14](#)
- [Matthew 07:15-17](#)
- [Matthew 21:18-19](#)

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- [Genesis 3:7-8](#)

fir**Definition:**

A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

- Fir trees are also referred to as “evergreen” trees.
- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

(See also: [How to Translate Unknowns](#))

(See also: [cedar](#), [cypress](#))

Bible References:

- [Ezekiel 27:4-5](#)
- [Isaiah 37:24-25](#)
- [Isaiah 41:19-20](#)
- [Isaiah 44:14](#)
- [Isaiah 60:12-13](#)
- [Psalms 104:16-18](#)

Word Data:

- Strong's: H766, H1265, H1266

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as “cause to experience suffering in order to be purified.”

(See also: [pure](#))

Bible References:

- [1 Kings 16:18-20](#)
- [2 Kings 01:9-10](#)
- [2 Thessalonians 01:6-8](#)
- [Acts 07:29-30](#)
- [John 15:5-7](#)
- [Luke 03:15-16](#)
- [Matthew 03:10-12](#)
- [Nehemiah 01:3](#)

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 04:3-5](#)
- [Genesis 29:26-27](#)
- [Genesis 43:32-34](#)
- [Luke 02:6-7](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G4416, G5207

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(See also: [inherit](#), [sacrifice](#), [son](#))

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- [Colossians 01:15-17](#)
- [Genesis 04:3-5](#)
- [Genesis 29:26-27](#)
- [Genesis 43:32-34](#)
- [Luke 02:6-7](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G4416, G5207

Uses:

- Genesis 4:3-5
- Genesis 27:18-19
- Genesis 27:32-33
- Genesis 29:26-27
- Genesis 35:23-25
- Genesis 36:15-16
- Genesis 38:6-7
- Genesis 41:50-52
- Genesis 43:32-34
- Genesis 46:8-11
- Genesis 48:14-16
- Genesis 48:17-18
- Genesis 49:3-4

firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: [firstborn](#))

Bible References:

- [2 Chronicles 31:4-5](#)
- [2 Thessalonians 02:13-15](#)
- [Exodus 23:16-17](#)
- [James 01:17-18](#)
- [Jeremiah 02:1-3](#)
- [Psalms 105:34-36](#)

Word Data:

- Strong's: H1061, H6529, H7225, G536

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kin-folk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [euphemism](#)). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- [1 John 02:15-17](#)
- [2 John 01:7-8](#)
- [Ephesians 06:12-13](#)
- [Galatians 01:15-17](#)
- [Genesis 02:24-25](#)
- [John 01:14-15](#)
- [Matthew 16:17-18](#)
- [Romans 08:6-8](#)

Word Data:

- Strong's: H829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G2907, G4559, G4560, G4561

Uses:

- Genesis 2:24-25
- Genesis 6:1-3
- Genesis 6:11-12
- Genesis 6:16-17
- Genesis 8:15-17
- Genesis 9:11-13
- Genesis 9:14-15
- Genesis 9:16-17
- Genesis 37:27-28
- Genesis 40:18-19

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: [goat](#), [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:

- [Genesis 21:28-30](#)
- [Genesis 24:33-35](#)
- [Genesis 27:8-10](#)
- [Genesis 29:1-3](#)
- [Genesis 29:7-8](#)
- [Genesis 29:9-10](#)
- [Genesis 30:31-32](#)
- [Genesis 30:39-40](#)

- Genesis 30:43
- Genesis 31:4-6
- Genesis 31:38-40
- Genesis 31:41-42
- Genesis 31:43-44
- Genesis 32:3-5
- Genesis 32:6-8
- Genesis 32:13-16
- Genesis 32:19-21
- Genesis 33:12-14
- Genesis 34:27-29
- Genesis 37:1-2
- Genesis 37:12-14
- Genesis 37:15-17
- Genesis 38:17-18
- Genesis 38:19-20
- Genesis 45:9-11
- Genesis 46:31-32
- Genesis 47:1
- Genesis 47:15-17
- Genesis 47:18-19
- Genesis 50:7-9

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: [Metaphor](#))
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: [ark](#), [Noah](#))

Bible References:

- [Daniel 11:10](#)
- [Genesis 07:6-7](#)
- [Luke 06:46-48](#)
- [Matthew 07:24-25](#)
- [Matthew 07:26-27](#)
- [Matthew 24:37-39](#)

Word Data:

- Strong’s: H216, H2229, H2230, H2975, H3999, H5104, H5140, H5158, H5674, H6556, H7641, H7857, H7858, H8241, G2627, G4132, G4215, G4216

Uses:

- [Genesis 6:16-17](#)
- [Genesis 7:6-7](#)
- [Genesis 7:8-10](#)
- [Genesis 7:17-18](#)
- [Genesis 9:11-13](#)
- [Genesis 9:14-15](#)
- [Genesis 10:1](#)
- [Genesis 11:10-11](#)

fool, fools, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- [Ecclesiastes 01:16-18](#)
- [Ephesians 05:15-17](#)
- [Galatians 03:1-3](#)
- [Genesis 31:26-28](#)
- [Matthew 07:26-27](#)
- [Matthew 25:7-9](#)
- [Proverbs 13:15-16](#)
- [Psalms 049:12-13](#)

Word Data:

- Strong’s: H191, H196, H200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G453, G454, G781, G801, G877, G878, G3471, G3472, G3473, G3474, G3912

Uses:

- [Genesis 25 General Notes](#)
- [Genesis 31:26-28](#)

foreigner, foreign, alien

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from 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, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- [Genesis 17:24-27](#)
- [Genesis 19:9](#)
- [Genesis 20:1-3](#)
- [Genesis 21:33-34](#)
- [Genesis 23:3-4](#)
- [Genesis 31:14-16](#)

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean “a very long time.”

- The term “forever and ever” emphasizes that something will always happen or exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), [everlasting](#), [reign](#))

Bible References:

- [1 Kings 02:32-33](#)
- [2 Samuel 03:28-30](#)
- [Daniel 07:17-18](#)
- [Exodus 15:17-18](#)
- [Hebrews 06:19-20](#)
- [Hebrews 10:11-14](#)
- [Job 04:20-21](#)
- [Psalms 021:3-4](#)
- [Revelation 01:4-6](#)
- [Revelation 22:3-5](#)

Word Data:

- Strong’s: H3117, H4481, H5705, H5331, H5703, H5769, H5865, H5957, G165, G166, G1336

Uses:

- [Genesis 43:8-10](#)
- [Genesis 44:30-32](#)

forgive, forgives, forgiven, forgiveness

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See also: [guilt](#))

Bible References:

- [1 John 02:12-14](#)
- [Acts 08:20-23](#)
- [Colossians 03:12-14](#)
- [Ephesians 04:31-32](#)
- [Genesis 50:15-17](#)
- [Isaiah 55:6-7](#)
- [Joshua 24:19-20](#)
- [Luke 05:20-21](#)
- [Numbers 14:17-19](#)
- [Psalms 025:17-19](#)

Examples from the Bible stories:

- **07:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **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.

- **29:01** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:08** I **forgave** your debt because you begged me.
- **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.

Word Data:

- Strong's: H3722, H5375, H5545, H5546, H5547, G859, G863, G5483

Uses:

- **Genesis 50:15-17**

forsake, forsakes, forsaken, forsook

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- [1 Kings 06:11-13](#)
- [Daniel 11:29-30](#)
- [Genesis 24:26-27](#)
- [Joshua 24:16-18](#)
- [Matthew 27:45-47](#)
- [Proverbs 27:9-10](#)
- [Psalms 071:17-18](#)

Word Data:

- Strong’s: H488, H2308, H5203, H5428, H5800, H5805, H7503, G646, G657, G863, G1459, G2641,

Uses:

- [Genesis 24:26-27](#)

foundation, founded

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

fountain, spring

Definition:

The terms “fountain” and “spring” usually refer to a large amount of water that flows out naturally from the ground.

- These words are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.
- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- Compare the translation of this term with how the term “flood” is translated.

(See also: [flood](#))

Bible References:

- [2 Peter 02:17-19](#)
- [Genesis 07:11-12](#)
- [Genesis 08:1-3](#)
- [Genesis 24:12-14](#)
- [Genesis 24:42-44](#)
- [James 03:11-12](#)

Word Data:

- Strong's: H794, H953, H1530, H1543, H1876, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H6780, H7823, H8444, H8666, G242, G305, G393, G985, G1530, G1816, G4077, G4855, G5453

Uses:

- [Genesis 7:11-12](#)
- [Genesis 8:1-3](#)
- [Genesis 24:12-14](#)
- [Genesis 24:15-16](#)
- [Genesis 24:28-30](#)
- [Genesis 24:42-44](#)
- [Genesis 24:45-46](#)
- [Genesis 36:23-24](#)
- [Genesis 49:22-23](#)

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: [Bethlehem](#), [learned men](#))

Bible References:

- [1 Chronicles 09:28-29](#)
- [Exodus 30:34-36](#)
- [Matthew 02:11-12](#)
- [Numbers 05:15](#)

Word Data:

- Strong's: H3828, G3030

free, freedom, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage. Another word for “freedom” is “liberty.”

- The expression “to set someone free” or “to free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression “to set free” could be translated as “to cause to be free” or “to rescue from slavery” or “to release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: [bind](#), [enslave](#), [servant](#))

Bible References:

- [Galatians 04:26-27](#)
- [Galatians 05:1-2](#)
- [Isaiah 61:1](#)
- [Leviticus 25:10](#)
- [Romans 06:17-18](#)

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5081, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G425, G525, G572, G629, G630, G859, G558, G572, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G2010, G3032, G3089, G3955, G4174, G4506, G5483, G5486

freewill offering

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

fruit, fruitful**Definition:**

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces—”that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural, “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”

- The apostle Paul’s expression “fruitful labor” could be translated as “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in someone.”

(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Luke 08:14-15](#)
- [Matthew 03:7-9](#)
- [Matthew 07:15-17](#)

Word Data:

- Strong’s: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

fruit, fruitful

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(See also: [descendant](#), [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Luke 08:14-15](#)
- [Matthew 03:7-9](#)
- [Matthew 07:15-17](#)

Word Data:

- Strong’s: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- [Genesis 1:11-13](#)
- [Genesis 1:22-23](#)
- [Genesis 1:28-29](#)
- [Genesis 4:3-5](#)
- [Genesis 28:3-4](#)
- [Genesis 35:11-13](#)
- [Genesis 41:50-52](#)
- [Genesis 47:27-28](#)
- [Genesis 48:3-4](#)
- [Genesis 49:22-23](#)

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:

- [Genesis 12 General Notes](#)
- [Genesis 13 General Notes](#)
- [Genesis 15 General Notes](#)
- [Genesis 15 General Notes](#)
- [Genesis 17 General Notes](#)
- [Genesis 26 General Notes](#)
- [Genesis 26:2-3](#)

furnace

Facts:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: [idol](#), [image](#))

Bible References:

- [1 Kings 08:51-53](#)
- [Genesis 19:26-28](#)
- [Proverbs 17:3-4](#)
- [Psalms 021:9-10](#)
- [Revelation 09:1-2](#)

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Uses:

- [Genesis 19:26-28](#)

Gad

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."

(Translation suggestions:[How to Translate Names](#))

(See also: [census](#), [prophet](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 05:18-19](#)
- [Exodus 01:1-5](#)
- [Genesis 30:9-11](#)
- [Joshua 01:12-13](#)
- [Joshua 21:36-38](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:9-11](#)
- [Genesis 35:26-27](#)
- [Genesis 46:16-18](#)
- [Genesis 49:19-21](#)

Galatia

Facts:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called “Galatians.”
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asia](#), [believer](#), [Cilicia](#), [good news](#), [Paul](#), [works](#))

Bible References:

- [1 Corinthians 16:1-2](#)
- [1 Peter 01:1-2](#)
- [2 Timothy 04:9-10](#)
- [Acts 16:6-8](#)
- [Galatians 01:1-2](#)

Word Data:

- Strong's:

Galilee, Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- [Acts 09:31-32](#)
- [Acts 13:30-31](#)
- [John 02:1-2](#)
- [John 04:1-3](#)
- [Luke 13:1-3](#)
- [Mark 03:7-8](#)
- [Matthew 02:22-23](#)
- [Matthew 03:13-15](#)

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:01** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:06** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **41:06** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s:

gate, gate bar

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- [Acts 09:23-25](#)
- [Acts 10:17-18](#)
- [Deuteronomy 21:18-19](#)
- [Genesis 19:1-3](#)
- [Genesis 24:59-60](#)
- [Matthew 07:13-14](#)

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, H8651, G2374, G4439, G4440

Uses:

- [Genesis 19:1-3](#)
- [Genesis 22:15-17](#)
- [Genesis 23:10-11](#)
- [Genesis 23:17-18](#)

- Genesis 24:59-60
- Genesis 28:16-17
- Genesis 34:20-21
- Genesis 38:12-14

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Ashkelon](#), [Ekron](#), [Gaza](#), [Goliath](#), [Philistines](#))

Bible References:

- [1 Kings 02:39-40](#)
- [1 Samuel 05:8-9](#)
- [2 Chronicles 26:6-8](#)
- [Joshua 11:21-22](#)

Word Data:

- Strong's:

Gaza

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Philip](#), [Philistines](#), [Ethiopia](#), [Gath](#))

Bible References:

- [1 Kings 04:24-25](#)
- [Acts 08:26-28](#)
- [Genesis 10:19-20](#)
- [Joshua 10:40-41](#)
- [Judges 06:3-4](#)

Word Data:

- Strong's: H5804, H5841, G1048

Uses:

- [Genesis 10:19-20](#)

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [evil](#), [ancestor](#))

Bible References:

- [Acts 15:19-21](#)
- [Exodus 03:13-15](#)
- [Genesis 15:14-16](#)
- [Genesis 17:7-8](#)
- [Mark 08:11-13](#)
- [Matthew 11:16-17](#)
- [Matthew 23:34-36](#)
- [Matthew 24:34-35](#)

Uses:

- [Genesis 7:1-3](#)

- Genesis 9:11-13
- Genesis 10:32
- Genesis 15:14-16
- Genesis 17:7-8
- Genesis 17:9-11
- Genesis 17:12-14
- Genesis 50:22-23

Gentile, Gentiles

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- [Acts 09:13-16](#)
- [Acts 14:5-7](#)
- [Galatians 02:15-16](#)
- [Luke 02:30-32](#)
- [Matthew 05:46-48](#)
- [Matthew 06:5-7](#)
- [Romans 11:25](#)

Word Data:

- Strong’s:

Gerar

Facts:

Gerar was a city and region in the land of Canaan, located southwest of Hebron and northwest of Beersheba.

- King Abimelech was the ruler of Gerar when Abraham and Sarah settled there.
- The Philistines dominated the region of Gerar during the time that the Israelites were living in Canaan.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abimelech](#), [Beersheba](#), [Hebron](#), [Philistines](#))

Bible References:

- [2 Chronicles 14:12-13](#)
- [Genesis 20:1-3](#)
- [Genesis 26:1](#)
- [Genesis 26:6-8](#)

Word Data:

- Strong's:

Uses:

- [Genesis 20:1-3](#)
- [Genesis 26:1](#)
- [Genesis 26:6-8](#)
- [Genesis 26:26-27](#)

Geshur

Definition:

During the time of King David, Geshur was a small kingdom located on the east side of the Sea of Galilee between the countries of Israel and Aram.

- King David married Maacah, the daughter of Geshur's king, and she bore him a son, Absalom.
- After murdering his half-brother Amnon, Absalom fled northeast from Jerusalem to Geshur, a distance of about 140 kilometers. He stayed there three years.

(See also: [Absalom](#), [Amnon](#), [Aram](#), [Sea of Galilee](#))

Bible References:

- [1 Chronicles 02:23-24](#)
- [2 Samuel 03:2-3](#)
- [Deuteronomy 03:14](#)
- [Joshua 12:3-5](#)

Word Data:

- Strong's:

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judas Iscariot](#), [Kidron Valley](#), [Mount of Olives](#))

Bible References:

- [Mark 14:32-34](#)
- [Matthew 26:36-38](#)

Word Data:

- Strong's: G1068

giant

Definition:

The word “giant” usually refers to a person who is extremely tall and strong.

- Goliath, a Philistine soldier who fought David, was called a giant because he was a very tall, large, and strong man.
- The Israelite spies who explored the land of Canaan said that the people living there were like giants.

(See also: [Canaan](#), [Goliath](#), [Philistines](#))

Bible References:

- [Genesis 06:4](#)
- [Numbers 13:32-33](#)

Word Data:

- Strong's:

Uses:

- [Genesis 6:4](#)

Gideon

Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(Translation suggestions: [How to Translate Names](#))

(See also: [Baal](#), [Asherah](#), [deliver](#), [Midian](#), [Yahweh](#))

Bible References:

- [Hebrews 11:32-34](#)
- [Judges 06:11-12](#)
- [Judges 06:22-24](#)
- [Judges 08:15-17](#)

Examples from the Bible stories:

- **16:05** The angel of Yahweh came to **Gideon** and said, “God is with you, mighty warrior. Go and save Israel from the Midianites.”
- **16:06** **Gideon’s** father had an altar dedicated to an idol. God told **Gideon** to tear down that altar.
- **16:08** There were so many of them (Midianites) that they could not be counted. **Gideon** called the Israelites together to fight them.
- **16:08** **Gideon** called the Israelites together to fight them. **Gideon** asked God for two signs so he could be sure that God would use him to save Israel.
- **16:10** 32,000 Israelite soldiers came to **Gideon**, but God told him this was too many.
- **16:12** Then **Gideon** returned to his soldiers and gave each of them a horn, a clay pot, and a torch.
- **16:15** The people wanted to make **Gideon** their king.
- **16:16** Then **Gideon** used the gold to make a special garment like the high priest used to wear. But the people started worshiping it as if it were an idol.

Word Data:

- Strong's: H1439, H1441

gift, gifts

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

- [1 Corinthians 12:1-3](#)
- [2 Samuel 11:6-8](#)
- [Acts 08:20-23](#)
- [Acts 10:3-6](#)
- [Acts 11:17-18](#)
- [Acts 24:17-19](#)
- [James 01:17-18](#)
- [John 04:9-10](#)
- [Matthew 05:23-24](#)
- [Matthew 08:4](#)

Word Data:

- Strong's: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G334, G1390, G1394, G1431, G1434, G1435, G3311, G5486

Uses:

- Genesis 32:13-16
- Genesis 32:17-18
- Genesis 32:19-21
- Genesis 43:11-12
- Genesis 43:24-25

Gilead

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:

Uses:

- [Genesis 31:19-21](#)
- [Genesis 31:22-23](#)
- [Genesis 31:24-25](#)
- [Genesis 37:25-26](#)

gird

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or wrapped with” or “belted with.”

(See also: [loins](#))

Bible References:

- [1 Peter 01:13-14](#)
- [Job 38:1-3](#)

Word Data:

- Strong's:

Girgashites

Facts:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

- They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
- God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
- Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#) , [Ham](#), [Noah](#))

Bible References:

- [1 Chronicles 01:13-16](#)
- [Deuteronomy 07:1](#)
- [Genesis 10:15-18](#)
- [Joshua 03:9-11](#)
- [Joshua 24:11-12](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:15-18](#)

glorify, glorifies

Definition:

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:

- This term 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](#), [glory](#), [obey](#), [praise](#))

Bible References:

- [1 Corinthians 06:19-20](#)
- [1 Peter 04:15-16](#)
- [Acts 03:13-14](#)
- [John 12:27-29](#)
- [Luke 18:42-43](#)
- [Revelation 15:3-4](#)
- [Romans 08:16-17](#)

Word Data:

- Strong’s: H3513, H6286, G1392, G1740, G4888

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: [glorify](#))

Bible References:

- [1 Thessalonians 02:5-6](#)
- [Acts 07:1-3](#)
- [Colossians 03:1-4](#)
- [Exodus 24:16-18](#)
- [Isaiah 35:1-2](#)
- [James 02:1-4](#)
- [Luke 02:8-9](#)
- [Numbers 14:9-10](#)
- [Philippians 02:14-16](#)
- [Philippians 04:18-20](#)

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, H3519, H3520, H6643, H7623, H8597, G1391, G1741, G2620, G2744, G2745, G2746, G2755, G2811

Uses:

- [Genesis 40 General Notes](#)
- [Genesis 41 General Notes](#)

goat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a “kid.”

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- 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](#), [unrighteous](#), [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:

Uses:

- [Genesis 15:9-11](#)
- [Genesis 27:8-10](#)
- [Genesis 27:15-17](#)
- [Genesis 30:31-32](#)
- [Genesis 30:33-34](#)

- Genesis 31:10-11
- Genesis 31:12-13
- Genesis 31:38-40
- Genesis 32:13-16
- Genesis 37:31-33
- Genesis 38:17-18
- Genesis 38:19-20

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](#), [idol](#), [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:

- Genesis 1:1-2
- Genesis 1:6-8
- Genesis 1:9-10
- Genesis 1:11-13
- Genesis 1:16-19
- Genesis 1:20-21
- Genesis 1:22-23
- Genesis 1:26-27
- Genesis 1:28-29
- Genesis 1:30-31
- Genesis 2:1-3
- Genesis 3:4-6
- Genesis 6:11-12
- Genesis 6:13-15
- Genesis 6:20-22
- Genesis 7:15-16
- Genesis 8:1-3
- Genesis 8:15-17
- Genesis 9:1-2
- Genesis 9:26-27
- Genesis 14:17-18
- Genesis 14:19-20
- Genesis 16:13-14
- Genesis 17:7-8
- Genesis 20:1-3
- Genesis 20:6-7
- Genesis 20:10-12
- Genesis 20:13-14
- Genesis 20:17-18
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:12-13
- Genesis 21:17-18
- Genesis 21:19-21
- Genesis 21:33-34
- Genesis 22:1-3
- Genesis 22:9-10
- Genesis 23:5-6
- Genesis 24:1-4
- Genesis 24:5-7
- Genesis 24:12-14

- Genesis 24:42-44
- Genesis 24:47-48
- Genesis 25:9-11
- Genesis 27:20-21
- Genesis 27:28
- Genesis 28:3-4
- Genesis 28:12-13
- Genesis 28:20-22
- Genesis 30:1-2
- Genesis 30:5-6
- Genesis 30:22-24
- Genesis 31:4-6
- Genesis 31:12-13
- Genesis 31:24-25
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:48-50
- Genesis 32:1-2
- Genesis 32:9-10
- Genesis 32:27-28
- Genesis 32:29-30
- Genesis 33:4-5
- Genesis 35:1-3
- Genesis 35:6-8
- Genesis 39:7-9
- Genesis 40:6-8
- Genesis 41:14-16
- Genesis 41:25-26
- Genesis 41:27-29
- Genesis 41:30-32
- Genesis 41:39-41
- Genesis 41:50-52
- Genesis 42:18-20
- Genesis 42:26-28
- Genesis 43:13-15
- Genesis 43:21-23
- Genesis 44:16-17
- Genesis 45:4-6
- Genesis 46:1-4
- Genesis 48:3-4
- Genesis 48:14-16
- Genesis 49:25
- Genesis 50:15-17

God the Father, heavenly Father, Father

Facts:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- [1 Corinthians 08:4-6](#)
- [1 John 02:1-3](#)
- [1 John 02:22-23](#)
- [1 John 03:1-3](#)
- [Colossians 01:1-3](#)
- [Ephesians 05:18-21](#)
- [Luke 10:22](#)
- [Matthew 05:15-16](#)
- [Matthew 23:8-10](#)

Examples from the Bible stories:

- **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.

- **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."
- **40:07** Then Jesus cried out, "It is finished! **Father**, I give my spirit into your hands."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **43:08** "Jesus is now exalted to the right hand of **God the Father**."
- **50:10** "Then the righteous ones will shine like the sun in the kingdom of **God their Father**."

Word Data:

- Strong's: H1, H2, G3962

god, gods, goddess

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: [God](#), [Asherah](#), [Baal](#), [Molech](#), [idol](#), [demon](#), [image](#))

Bible References:

- [Acts 07:43](#)
- [Acts 19:26-27](#)
- [Galatians 04:8-9](#)
- [Genesis 35:1-3](#)
- [Isaiah 44:20](#)
- [Psalms 081:8-10](#)

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: H430, H5236, H8267, G2299

Uses:

- [Genesis 24 General Notes](#)
- [Genesis 31 General Notes](#)
- [Genesis 31:19-21](#)
- [Genesis 31:29-30](#)
- [Genesis 31:31-32](#)
- [Genesis 31:34-35](#)
- [Genesis 35:1-3](#)
- [Genesis 35:4-5](#)

godly, godliness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: [nominaladj](#))
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”

(See also [honor](#), [obey](#), [righteous](#), [ungodly](#), [unrighteous](#))

Bible References:

- [1 Timothy 04:6-8](#)
- [2 Timothy 03:10-13](#)
- [Acts 03:11-12](#)
- [Hebrews 11:7](#)

Word Data:

- Strong's: H430, H2623, G516, G2124, G2150, G2152, G2153, G2316, G2317

Uses:

- [Genesis 44 General Notes](#)

gold

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:

- [Genesis 24:33-35](#)
- [Genesis 41:42-43](#)
- [Genesis 44:8-10](#)

Goliath

Facts:

Goliath was a very tall and very large soldier in the army of the Philistines who was killed by David.

- Goliath was between two and three meters tall. He is often referred to as a giant because of his great size.
- Although Goliath had better weapons and was much bigger than David, God gave David the strength and ability to defeat Goliath.
- The Israelites were declared victorious over the Philistines as a result of David's victory over Goliath.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Philistines](#))

Bible References:

- [1 Chronicles 20:4-5](#)
- [1 Samuel 17:4-5](#)
- [1 Samuel 21:8-9](#)
- [1 Samuel 22:9-10](#)

Word Data:

- Strong's:

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#) , [Babylon](#) , [Lot](#) , [Salt Sea](#) , [Sodom](#))

Bible References:

- [2 Peter 02:4-6](#)
- [Genesis 10:19-20](#)
- [Genesis 14:1-2](#)
- [Genesis 18:20-21](#)
- [Isaiah 01:9](#)
- [Matthew 10:14-15](#)

Word Data:

- Strong's: H6017

Uses:

- [Genesis 10:19-20](#)
- [Genesis 13:10-11](#)
- [Genesis 14:1-2](#)
- [Genesis 14:10-12](#)
- [Genesis 18:20-21](#)
- [Genesis 19:23-25](#)
- [Genesis 19:26-28](#)

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: [kingdom](#), [sacrifice](#), [salvation](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Acts 08:25](#)
- [Colossians 01:21-23](#)
- [Galatians 01:6-7](#)
- [Luke 08:1-3](#)
- [Mark 01:14-15](#)
- [Philippians 02:22-24](#)
- [Romans 01:1-3](#)

Examples from the Bible stories:

- **23:06** The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **26:03** Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.

- **47:01** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:01** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:02** When Jesus was living on earth he said, "My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come."
- **50:03** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G2097, G2098, G4283

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, the expression, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [holy](#), [profit](#), [righteous](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [James 03:13-14](#)
- [Romans 02:3-4](#)

Examples from the Bible stories:

- **01:04** God saw that what he had created was **good**.
- **01:11** God planted the tree of the knowledge of **good** and evil.”
- **01:12** Then God said, ”It is not **good** for man to be alone.”
- **02:04** ”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **08:12** ”You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:01** ”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ’**good?**’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- Genesis 1:3-5
- Genesis 1:9-10
- Genesis 1:11-13
- Genesis 1:16-19
- Genesis 1:30-31
- Genesis 2:9-10
- Genesis 2:15-16
- Genesis 3:4-6
- Genesis 41:22-24
- Genesis 41:25-26
- Genesis 41:35-36
- Genesis 41:37-38
- Genesis 44:3-5
- Genesis 50:18-21

Goshen

Definition:

Goshen was the name of a fertile region of land located along the Nile River in the northern part of Egypt.

- When Joseph was a ruler in Egypt, his father and brothers and their families came to live in Goshen to escape a famine in Canaan.
- They and their descendants lived well in Goshen for over 400 years, but then they were forced into slavery by the Egyptian pharaoh.
- Finally God sent Moses to help the people of Israel leave the land of Goshen and escape this slavery.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [famine](#), [Moses](#), [Nile River](#))

Bible References:

- [Exodus 08:22-24](#)
- [Genesis 45:9-11](#)
- [Genesis 47:1-2](#)
- [Genesis 50:7-9](#)
- [Joshua 10:40-41](#)

Word Data:

- Strong's: H1657

Uses:

- [Genesis 45:9-11](#)
- [Genesis 46:28-30](#)
- [Genesis 47:1](#)
- [Genesis 47:5-6](#)
- [Genesis 47:27-28](#)
- [Genesis 50:7-9](#)

governor, govern, proconsul, government

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:

Uses:

- [Genesis 42:5-6](#)

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it. The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression “to find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- [Acts 04:32-33](#)
- [Acts 06:8-9](#)
- [Acts 14:3-4](#)
- [Colossians 04:5-6](#)
- [Colossians 04:18](#)
- [Genesis 43:28-29](#)
- [James 04:6-7](#)
- [John 01:16-18](#)
- [Philippians 04:21-23](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G2143, G5485, G5543

Uses:

- [Genesis 33:4-5](#)

- [Genesis 36 General Notes](#)
- [Genesis 43:28-29](#)

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- 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:

Uses:

- [Genesis 27:28](#)
- [Genesis 27:36-37](#)
- [Genesis 37:7-8](#)
- [Genesis 41:4-6](#)
- [Genesis 41:35-36](#)
- [Genesis 41:48-49](#)
- [Genesis 41:55-57](#)
- [Genesis 42:1-4](#)
- [Genesis 42:18-20](#)
- [Genesis 42:23-25](#)
- [Genesis 42:26-28](#)
- [Genesis 42:33-34](#)
- [Genesis 43:1-2](#)

- [Genesis 44:1-2](#)
- [Genesis 45:21-23](#)
- [Genesis 47:13-14](#)

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), [guilt offering](#) , [sacrifice](#), [sin offering](#))

Bible References:

- [1 Chronicles 23:27-29](#)
- [Exodus 29:41-42](#)
- [Judges 13:19-20](#)
- [Leviticus 02:1-3](#)

Word Data:

- Strong's: H4503, H8641

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#))

Bible References:

- [Deuteronomy 23:24-25](#)
- [Hosea 09:10](#)
- [Job 15:31-33](#)
- [Luke 06:43-44](#)
- [Matthew 07:15-17](#)
- [Matthew 21:33-34](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 40:9-11](#)
- [Genesis 49:11-12](#)

Greece

Facts:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.
- People who are from Greece are called “Greeks” and their language is “Greek.” People from other Roman provinces also spoke Greek, including many Jews.
- Sometimes the term “Greek” is used to refer to a Gentile.

(Translation suggestions: [How to Translate Names](#))

(See also: [Corinth](#), [Gentile](#), [Greek](#), [Hebrew](#), [Philippi](#), [Thessalonica](#))

Bible References:

- [Daniel 08:20-21](#)
- [Daniel 10:20-21](#)
- [Daniel 11:1-2](#)
- [Zechariah 09:11-13](#)

Word Data:

- Strong's: H3120, G1671

Greek, Grecian

Facts:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Gentile](#), [Greece](#), [Hebrew](#), [Rome](#))

Bible References:

- [Acts 06:1](#)
- [Acts 09:28-30](#)
- [Acts 11:19-21](#)
- [Acts 14:1-2](#)
- [Colossians 03:9-11](#)
- [Galatians 02:3-5](#)
- [John 07:35-36](#)

Word Data:

- Strong's: H3125, G1672, G1673, G1674, G1675, G1676

guilt offering

Definition:

A guilt offering was an offering or sacrifice that God required an Israelite to make if he had accidentally did something wrong such as disrespect God or damage another person's property.

- This offering involved the sacrifice of an animal and the payment of a fine, with silver or gold money.
- In addition, the person at fault was responsible to pay for any damage that was done.

(See also: [burnt offering](#), [grain offering](#), [sacrifice](#), [sin offering](#))

Bible References:

- [1 Samuel 06:3-4](#)
- [2 Kings 12:15-16](#)
- [Leviticus 05:5-6](#)
- [Numbers 06:12](#)

Word Data:

- Strong's: H817

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:

- [Genesis 26:9-11](#)
- [Genesis 42:21-22](#)

Hades, Sheol

Definition:

The terms “Hades” and “Sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “Sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “Hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to Hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “Hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “Sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “Hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the words “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to each term to explain it, examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [hell](#), [tomb](#))

Bible References:

- [Acts 02:29-31](#)
- [Genesis 44:27-29](#)
- [Jonah 02:1-2](#)
- [Luke 10:13-15](#)
- [Luke 16:22-23](#)
- [Matthew 11:23-24](#)
- [Matthew 16:17-18](#)
- [Revelation 01:17-18](#)

Word Data:

- Strong's:

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(Translation suggestions: [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), [hell](#), [tomb](#))

Bible References:

- [Acts 02:29-31](#)
- [Genesis 44:27-29](#)
- [Jonah 02:1-2](#)
- [Luke 10:13-15](#)
- [Luke 16:22-23](#)
- [Matthew 11:23-24](#)
- [Matthew 16:17-18](#)
- [Revelation 01:17-18](#)

Word Data:

- Strong's:

Uses:

- [Genesis 37:34-36](#)
- [Genesis 42:37-38](#)
- [Genesis 44:27-29](#)

Hagar

Facts:

Hagar was an Egyptian woman who was Sarai's personal slave.

- When Sarai was not able to bear children, she gave Hagar to her husband Abram to have a child by him.
- Hagar conceived and gave birth to Abram's son Ishmael.
- God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [descendant](#), [Ishmael](#), [Sarah](#), [servant](#))

Bible References:

- [Galatians 04:24-25](#)
- [Genesis 16:1-4](#)
- [Genesis 21:8-9](#)
- [Genesis 25:12](#)

Examples from the Bible stories:

***05:01** So Abram's wife, Sarai, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, **Hagar**. Marry her also so she can have a child for me." ***05:02 Hagar** had a baby boy, and Abram named him Ishmael.

Word Data:

- Strong's: H1904

Uses:

- [Genesis 16:1-4](#)
- [Genesis 16:7-8](#)
- [Genesis 16:15-16](#)
- [Genesis 21:8-9](#)
- [Genesis 21:14-16](#)
- [Genesis 21:17-18](#)
- [Genesis 25:12](#)

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

hail

Facts:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, “hail” is used in greeting someone and can mean, “hello” or “greetings to you.”

- Hail that comes down from the sky is in the form of balls or chunks of ice called “hailstones.”
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word “hail” that is a formal greeting in older English literally means “rejoice” and could be translated as “Greetings!” or “Hello!”

(Translation suggestions: [Translate Names](#))

Bible References:

- [Matthew 27:27-29](#)
- [Matthew 28:8-10](#)
- [Psalms 078:47-49](#)
- [Psalms 148:7-8](#)
- [Revelation 08:6-7](#)

Word Data:

- Strong's: H68, H417, H1258, H1259, G5463, G5464

Ham

Facts:

Ham was the second of Noah's three sons.

- During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
- After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark](#), [Canaan](#), [dishonor](#), [Noah](#))

Bible References:

- [Genesis 05:32](#)
- [Genesis 06:9-10](#)
- [Genesis 07:13-14](#)
- [Genesis 10:1](#)
- [Genesis 10:19-20](#)

Word Data:

- Strong's: H2526

Uses:

- [Genesis 5:32](#)
- [Genesis 6:9-10](#)
- [Genesis 7:13-14](#)
- [Genesis 9:18-19](#)
- [Genesis 9:22-23](#)
- [Genesis 10:1](#)
- [Genesis 10:19-20](#)

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Canaan](#), [Nebuchadnezzar](#), [Syria](#), [Zedekiah](#))

Bible References:

- [1 Chronicles 18:3-4](#)
- [2 Samuel 08:9-10](#)
- [Amos 06:1-2](#)
- [Ezekiel 47:15-17](#)

Word Data:

- Strong's: H2574, H2577

Hamor

Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Hivite](#), [Jacob](#), [Shechem](#), [Succoth](#))

Bible References:

- [Acts 07:14-16](#)
- [Genesis 34:1-3](#)
- [Genesis 34:20-21](#)
- [Joshua 24:32-33](#)
- [Judges 09:28-29](#)

Word Data:

- Strong's: H2544

Uses:

- [Genesis 34:1-3](#)
- [Genesis 34:4-5](#)
- [Genesis 34:6-7](#)
- [Genesis 34:8-10](#)
- [Genesis 34:18-19](#)
- [Genesis 34:20-21](#)
- [Genesis 34:24-26](#)

Hananiah

Facts:

Hananiah was the name of several different men in the Old Testament.

- One Hananiah was an Israelite captive in Babylon whose name was changed to “Shadrach.”
- He was given a position as a royal servant due to his excellent character and abilities.
- Once Hananiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
- Another man named Hananiah was listed as a descendant of King Solomon.
- A different Hananiah was a false prophet during the time of the prophet Jeremiah.
- One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(Translation suggestions: [Translate Names](#))

(See also: [Azariah](#), [Babylon](#), [Daniel](#), [false prophet](#), [Jeremiah](#), [Mishael](#))

Bible References:

- [Daniel 01:6-7](#)
- [Daniel 02:17-18](#)
- [Jeremiah 28:1-2](#)
- [Jeremiah 28:5-7](#)
- [Jeremiah 28:15-17](#)

Word Data:

- Strong's: H2608

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says “Has not my hand made all these things?” (See: [metonymy](#))
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of “hand” include:
 - To “lay a hand on” means to “harm.”
 - To “save from the hand of” means to stop someone from harming someone else.
 - To be “close at hand” means to be “nearby.”
 - The position of being “on the right hand” means “on the right side” or “to the right.”
 - The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- 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

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:

- [Genesis 9:1-2](#)
- [Genesis 9:5-7](#)
- [Genesis 14:19-20](#)
- [Genesis 30:35-36](#)
- [Genesis 32:11-12](#)
- [Genesis 33:9-11](#)
- [Genesis 37:21-22](#)
- [Genesis 37:27-28](#)
- [Genesis 41:44-45](#)
- [Genesis 49:24](#)

hang

Definition:

The term “hang” means to suspend something or someone above the ground.

- Death by hanging typically is done by tying a rope that is tied around a person’s neck and suspending him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

Bible References:

- [2 Samuel 17:23](#)
- [Acts 10:39-41](#)
- [Galatians 03:13-14](#)
- [Genesis 40:20-23](#)
- [Matthew 27:3-5](#)

Word Data:

- Strong’s: H2614, H3363, H8518, G519

Uses:

- [Genesis 40:20-23](#)
- [Genesis 41:12-13](#)

Hannah

Facts:

Hannah was the mother of the prophet Samuel. She was one of two wives of Elkanah.

- Hannah was not able to conceive a child, which was a great grief to her.
- At the temple, Hannah earnestly prayed for God to give her a son, promising to dedicate him to serving God.
- God granted her request and when the boy Samuel was old enough, she brought him to serve at the temple.
- God also gave Hannah other children after that.

(Translation suggestions: [How to Translate Names](#))

(See also: [conceive](#), [Samuel](#))

Bible References:

- [1 Samuel 01:1-2](#)
- [1 Samuel 02:1](#)

Word Data:

- Strong's:

Haran

Facts:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Caleb](#), [Canaan](#), [Levite](#), [Lot](#), [Terah](#), [Ur](#))

Bible References:

- [2 Kings 19:12-13](#)
- [Acts 07:1-3](#)
- [Genesis 11:31-32](#)
- [Genesis 27:43-45](#)
- [Genesis 28:10-11](#)
- [Genesis 29:4-6](#)

Word Data:

- Strong's:

Uses:

- [Genesis 11:31-32](#)
- [Genesis 12:4-5](#)
- [Genesis 27:43-45](#)
- [Genesis 28:10-11](#)
- [Genesis 29:4-6](#)

hard, hardness, harden

Definition:

The term “hard” has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions “hard heart” or “hard-headed” refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions “hardness of heart” and “hardness of their hearts” also refer to stubborn disobedience.
- If someone’s heart is “hardened” this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in “work hard” or “try hard,” it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

(See also: [disobey](#), [evil](#), [heart](#), [labor pains](#), [stiff-necked](#))

Bible References:

- [2 Corinthians 11:22-23](#)
- [Deuteronomy 15:7-8](#)
- [Exodus 14:4-5](#)

- [Hebrews 04:6-7](#)
- [John 12:39-40](#)
- [Matthew 19:7-9](#)

Word Data:

- Strong's:

harp

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: [David](#), [fir](#), [psalm](#), [Saul \(OT\)](#))

Bible References:

- [1 Chronicles 15:16-18](#)
- [Amos 05:23-24](#)
- [Daniel 03:3-5](#)
- [Psalm 033:1-3](#)
- [Revelation 05:8](#)

Word Data:

- Strong's:

Uses:

- [Genesis 4:20-22](#)
- [Genesis 31:26-28](#)

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See also: [firstfruits](#), [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- [2 Samuel 21:7-9](#)
- [Galatians 06:9-10](#)
- [Isaiah 17:10-11](#)
- [James 05:7-8](#)
- [Leviticus 19:9-10](#)
- [Matthew 09:37-38](#)
- [Ruth 01:22](#)

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

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- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See also: [firstfruits](#), [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- [2 Samuel 21:7-9](#)
- [Galatians 06:9-10](#)
- [Isaiah 17:10-11](#)
- [James 05:7-8](#)
- [Leviticus 19:9-10](#)
- [Matthew 09:37-38](#)
- [Ruth 01:22](#)

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- [Genesis 30:14-15](#)
- [Genesis 45:4-6](#)
- [Genesis 47:23-24](#)

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in “you have made me the head over nations.” This could be translated as “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression “no razor will ever touch his head” means” he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something, as in the “head of the street.”
- The expression “heads of grain” refers to the top 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](#)
- [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:

heal, cure

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#))

Bible References:

- [Acts 05:14-16](#)
- [Acts 08:6-8](#)
- [Luke 05:12-13](#)
- [Luke 06:17-19](#)
- [Luke 08:43-44](#)
- [Matthew 04:23-25](#)
- [Matthew 09:35-36](#)
- [Matthew 13:15](#)

Examples from the Bible stories:

***19:14** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him. ***21:10** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk. ***26:06** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.” ***26:08** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them. ***32:14** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!” ***44:03** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God. ***44:08** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.” ***49:02**] Jesus did many

miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's:

Uses:

- [Genesis 20:17-18](#)

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:

Uses:

- Genesis 8:20-22
- Genesis 20:4-5
- Genesis 20:6-7
- Genesis 24:45-46
- Genesis 27:41-42
- Genesis 42:26-28
- Genesis 45:24-26
- Genesis 49:5-6

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(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:

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:

- Genesis 1:1-2
- Genesis 2:1-3
- Genesis 6:16-17
- Genesis 07 General Notes
- Genesis 7:19-20
- Genesis 14 General Notes
- Genesis 14:19-20
- Genesis 15:4-5
- Genesis 21:17-18
- Genesis 22:11-12
- Genesis 22:15-17
- Genesis 24:1-4
- Genesis 24:5-7
- Genesis 26:4-5
- Genesis 27:28
- Genesis 27:39-40
- Genesis 28:12-13
- Genesis 28:16-17
- Genesis 49:25

Hebrew, Hebrews

Facts:

The “Hebrews” were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a “Hebrew.”

- The term “Hebrew” also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Jewish people” or “Israelites.” It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jew](#), [Jewish leaders](#))

Bible References:

- [Acts 26:12-14](#)
- [Genesis 39:13-15](#)
- [Genesis 40:14-15](#)
- [Genesis 41:12-13](#)
- [John 05:1-4](#)
- [John 19:12-13](#)
- [Jonah 01:8-10](#)
- [Philippians 03:4-5](#)

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(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jew](#), [Jewish leaders](#))

Bible References:

- [Acts 26:12-14](#)
- [Genesis 39:13-15](#)
- [Genesis 40:14-15](#)
- [Genesis 41:12-13](#)
- [John 05:1-4](#)
- [John 19:12-13](#)
- [Jonah 01:8-10](#)
- [Philippians 03:4-5](#)

Word Data:

- Strong's:

Uses:

- [Genesis 14:13](#)
- [Genesis 39:13-15](#)
- [Genesis 39:16-18](#)
- [Genesis 40:14-15](#)
- [Genesis 41:12-13](#)
- [Genesis 43:32-34](#)

Hebron

Facts:

Hebron was a city located in the high, rocky hills about 20 miles south of Jerusalem.

- The city was built around 2000 BC during the time of Abram. It was mentioned many times in the historical accounts given in the Old Testament.
- Hebron had a very important role in King David's life. Several of his sons, including Absalom, were born there.
- The city was destroyed around AD 70 by the Romans.

(Translation suggestions: [How to Translate Names](#))

(See also: [Absalom](#))

Bible References:

- [2 Samuel 02:10-11](#)
- [Genesis 13:16-18](#)
- [Genesis 23:1-2](#)
- [Genesis 35:26-27](#)
- [Genesis 37:12-14](#)
- [Judges 01:8-10](#)
- [Numbers 13:21-22](#)

Word Data:

- Strong's:

Uses:

- [Genesis 13:16-18](#)
- [Genesis 23:1-2](#)
- [Genesis 23:19-20](#)
- [Genesis 35:26-27](#)
- [Genesis 37:12-14](#)

heifer

Definition:

A heifer is an adult female cow that has not yet given birth to a calf.

(See also: [How to Translate Unknowns](#))

(See also: [cow](#))

Bible References:

- [1 Samuel 16:2-3](#)
- [Deuteronomy 21:3-4](#)
- [Genesis 15:9-11](#)
- [Hebrews 09:13-15](#)
- [Numbers 19:1-2](#)

Word Data:

- Strong's:

Uses:

- [Genesis 15:9-11](#)

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

Bible References:

- [Galatians 04:1-2](#)
- [Galatians 04:6-7](#)
- [Genesis 15:1-3](#)
- [Genesis 21:10-11](#)
- [Luke 20:13-14](#)
- [Mark 12:6-7](#)
- [Matthew 21:38-39](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 15:1-3](#)
- [Genesis 15:4-5](#)
- [Genesis 21:10-11](#)

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [death](#), [Hades](#), [abyss](#))

Bible References:

- [James 03:5-6](#)
- [Luke 12:4-5](#)
- [Mark 09:42-44](#)
- [Matthew 05:21-22](#)
- [Matthew 05:29-30](#)
- [Matthew 10:28-31](#)
- [Matthew 23:32-33](#)
- [Matthew 25:41-43](#)
- [Revelation 20:13-15](#)

Examples from the Bible stories:

- **50:14** He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **50:15** He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G86, G439, G440, G1067, G3041, G4442, G4443, G4447, G4448, G5020, G5394, G5457

Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as “King Herod” even though he was not really a king.
- Herod Antipas ruled one-fourth of the Roman Empire and so he was also called “Herod the tetrarch.”
- Antipas is the “Herod” who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [Herod the Great](#), [John \(the Baptist\)](#), [king](#), [Rome](#))

Bible References:

- [Luke 03:1-2](#)
- [Luke 03:18-20](#)
- [Luke 09:7-9](#)
- [Luke 13:31-33](#)
- [Luke 23:8-10](#)
- [Mark 06:18-20](#)
- [Matthew 14:1-2](#)

Word Data:

- Strong's:

Herod the Great

Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him “King Herod” even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a “king of the Jews” had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called “King Agrippa”) ruled over the entire area of Judea.

(See [How to Translate Names](#))

(See also: [Herod Antipas](#), [Judea](#), [king](#), [temple](#))

Bible References:

- [Matthew 02:1-3](#)
- [Matthew 02:11-12](#)
- [Matthew 02:16](#)
- [Matthew 02:19-21](#)
- [Matthew 02:22-23](#)

Word Data:

- Strong's:

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](#), [idol](#), [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:

high places

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: [altar](#), [idol](#), [worship](#))

Bible References:

- [1 Samuel 09:12-13](#)
- [2 Kings 16:3-4](#)
- [Amos 04:12-13](#)
- [Deuteronomy 33:29](#)
- [Ezekiel 06:1-3](#)
- [Habakkuk 03:18-19](#)

Word Data:

- Strong's:

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

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: [descendant](#), [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:

Uses:

- [Genesis 23:10-11](#)
- [Genesis 25:9-11](#)
- [Genesis 26:34-35](#)
- [Genesis 36:1-3](#)
- [Genesis 49:28-30](#)
- [Genesis 50:12-14](#)

Hivite

Facts:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Hamor](#), [Noah](#), [Shechem](#))

Bible References:

- [2 Chronicles 08:7-8](#)
- [Exodus 03:7-8](#)
- [Genesis 34:1-3](#)
- [Joshua 09:1-2](#)
- [Judges 03:1-3](#)

Word Data:

- Strong's:

Uses:

- [Genesis 34:1-3](#)

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

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

- [1 Samuel 10:9-10](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 08:14-17](#)
- [Galatians 05:25-26](#)
- [Genesis 01:1-2](#)
- [Isaiah 63:10](#)
- [Job 33:4-5](#)
- [Matthew 12:31-32](#)
- [Matthew 28:18-19](#)
- [Psalms 051:10-11](#)

Examples from the Bible stories:

- **01:01** But **God’s Spirit** was there over the water.
- **24:08** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:01** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.

- **26:03** Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- **43:03** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:08** "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- **45:01** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Uses:

- **Genesis 1:1-2**
- **Genesis 41:37-38**

holy, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- 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.

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: [Holy Spirit](#), [consecrate](#), [sanctify](#), [set apart](#))

Bible References:

- [1 Thessalonians 03:11-13](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 07:33-34](#)
- [Colossians 01:21-23](#)
- [Ezekiel 20:18-20](#)
- [Lamentations 04:1-2](#)
- [Mark 08:38](#)
- [Matthew 07:6](#)
- [Romans 01:1-3](#)

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: H2623, H4720, H6918, H6922, H6942, H6944, G37, G38, G39, G40, G41, G42, G1859, G2150, G2412, G2413, G3741, G3742,

Uses:

- [Genesis 02 General Notes](#)

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: [Simile](#), [Metaphor](#))
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), [Jonathan](#), [Philistines](#), [Samson](#))

Bible References:

- [1 Kings 14:1-3](#)
- [Deuteronomy 06:3](#)
- [Exodus 13:3-5](#)
- [Joshua 05:6-7](#)
- [Proverbs 05:3-4](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 43:11-12](#)

honor, honors, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: [dishonor](#), [glory](#), [glorify](#), [praise](#))

Bible References:

- [1 Samuel 02:8](#)
- [Acts 19:15-17](#)
- [John 04:43-45](#)
- [John 12:25-26](#)
- [Mark 06:4-6](#)
- [Matthew 15:4-6](#)

Word Data:

- Strong's:

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Bible References:

- [1 Samuel 02:8](#)
- [Acts 19:15-17](#)
- [John 04:43-45](#)
- [John 12:25-26](#)
- [Mark 06:4-6](#)
- [Matthew 15:4-6](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:19-21](#)
- [Genesis 34:18-19](#)

hope, hoped, hopes

Definition:

The term “hope” refers to expecting and strongly desiring something to happen. It can also mean to not be certain that it will happen.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULB translates the term 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 as “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: [bless](#), [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

Horeb

Definition:

Mount Horeb is another name for Mount Sinai, where God gave Moses the stone tablets with the ten commandments.

- Mount Horeb is called the “mountain of God.”
- Horeb was the place where Moses saw the burning bush when he was tending sheep.
- Mount Horeb was the place where God revealed his covenant to the Israelites by giving them the stone tablets with his commandments written on them.
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.
- The exact location of this mountain is not known, but it may have been in the southern part of what is now the Sinai Peninsula.
- It is possible that “Horeb” was the actual name of the mountain and that “Mount Sinai” simply means “mountain of Sinai,” referring to the fact that Mount Horeb was located in the desert of Sinai.

(See also: [covenant](#), [Israel](#), [Moses](#), [Sinai](#), [Ten Commandments](#))

Bible References:

- [1 Kings 08:9-11](#)
- [2 Chronicles 05:9-10](#)
- [Deuteronomy 01:1-2](#)
- [Exodus 03:1-3](#)
- [Psalms 106:19-21](#)

Word Data:

- Strong's:

horse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: [chariot](#), , [donkey](#), [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:

Uses:

- [Genesis 47:15-17](#)
- [Genesis 49:11-12](#)

horsemen

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who were actually riding on horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not have many horsemen.
- This term could also be translated as “horse riders” or “men on horses.”

(See also: [chariot](#), [horse](#))

Bible References:

- [1 Kings 01:5-6](#)
- [Daniel 11:40-41](#)
- [Exodus 14:23-25](#)
- [Genesis 50:7-9](#)

Word Data:

- Strong's:

Uses:

- [Genesis 50:7-9](#)

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or, more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), [descendant](#), [house of God](#), [household](#), [kingdom of Israel](#), [tabernacle](#), [temple](#), [Yahweh](#))

Bible References:

- [Acts 07:41-42](#)
- [Acts 07:47-50](#)
- [Genesis 39:3-4](#)
- [Genesis 41:39-41](#)
- [Luke 08:38-39](#)
- [Matthew 10:5-7](#)
- [Matthew 15:24-26](#)

Word Data:

- Strong's:

Uses:

- Genesis 28:1-2
- Genesis 31:29-30
- Genesis 34:24-26
- Genesis 34:27-29
- Genesis 39:3-4
- Genesis 39:5-6
- Genesis 41:9-11
- Genesis 41:39-41
- Genesis 42:18-20
- Genesis 42:33-34
- Genesis 43:16-17
- Genesis 44:1-2
- Genesis 45:1-3
- Genesis 45:7-8
- Genesis 45:16-18
- Genesis 46:26-27
- Genesis 46:31-32

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:

- [Genesis 28:16-17](#)

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involve directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- [Acts 07:9-10](#)
- [Galatians 06:9-10](#)
- [Genesis 07:1-3](#)
- [Genesis 34:18-19](#)
- [John 04:53-54](#)
- [Matthew 10:24-25](#)
- [Matthew 10:34-36](#)
- [Philippians 04:21-23](#)

Word Data:

- Strong's:

Uses:

- [Genesis 7:1-3](#)
- [Genesis 12:1-3](#)
- [Genesis 12:17-20](#)
- [Genesis 17:12-14](#)
- [Genesis 17:24-27](#)
- [Genesis 18:16-19](#)
- [Genesis 20:17-18](#)
- [Genesis 24:1-4](#)
- [Genesis 24:28-30](#)
- [Genesis 26:12-14](#)
- [Genesis 30:29-30](#)
- [Genesis 31:19-21](#)

- Genesis 31:34-35
- Genesis 31:36-37
- Genesis 31:41-42
- Genesis 34:18-19
- Genesis 34:30-31
- Genesis 35:1-3
- Genesis 36:6-8
- Genesis 41:50-52
- Genesis 45:9-11
- Genesis 45:16-18
- Genesis 47:11-12
- Genesis 47:23-24
- Genesis 50:7-9

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:

humiliate, 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:

hypocrite, hypocrites, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn’t admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- [Galatians 02:13-14](#)
- [Luke 06:41-42](#)
- [Luke 12:54-56](#)
- [Luke 13:15-16](#)
- [Mark 07:6-7](#)
- [Matthew 06:1-2](#)
- [Romans 12:9-10](#)

Word Data:

- Strong’s: H120, H2611, H2612, G505, G5272, G5273

Iconium

Facts:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(Translation suggestions: [How to Translate Names](#))

(See also: [Barnabas](#), [Lystra](#), [stone](#))

Bible References:

- [2 Timothy 03:10-13](#)
- [Acts 14:1-2](#)
- [Acts 14:19-20](#)
- [Acts 16:1-3](#)

Word Data:

- Strong's:

idol, idolatrous

Definition:

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

(See also: [false god](#), [image](#), [kingdom](#), [worship](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [Acts 07:41-42](#)
- [Acts 15:19-21](#)
- [Colossians 03:5-8](#)
- [Exodus 32:1-2](#)
- [Galatians 05:19-21](#)
- [Psalm 031:5-7](#)
- [Romans 02:21-22](#)

Examples from the Bible stories:

***13:05** “Do not make **idols** or worship them, because I, Yahweh, am a jealous God.” ***13:12** Aaron made a golden **idol** in the shape of a calf. The people began to wildly worship the **idol** and make sacrifices to it! ***14:03** “You must completely destroy all of their **idols**. If you do not obey me, you will worship their **idols** instead of me.” ***18:12** All of the kings and most of the people of the kingdom of Israel worshiped **idols**. This kind of worship often included sexual immorality and sometimes even child sacrifice. ***19:16** They (the prophets) all told the people to stop worshiping **idols** and to start showing justice and mercy to others.

Word Data:

- Strong’s:

image of God, image

Definition:

The term “image” refers to something that looks like something else or that is like someone in character or essence. The phrase “image of God” is used in different ways, depending on the context.

- At the beginning of time, God created human beings “in his image,” that is, “in his likeness.” This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
- The Bible teaches that Jesus, God’s Son, is “the image of God,” that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity God the Son has had all the divine characteristics because he has had the same essence with God the Father.

Translation Suggestions:

- When referring to Jesus, “image of God” could be translated as “exact likeness of God” or “same essence as God” or “same being as God.”
- When referring to human beings, “God created them in his image” could be translated with a phrase that means “God created them to be like him” or “God created them with characteristics like his own.”

(See also: [image](#), [Son of God](#), [Son of God](#))

Bible References:

- [2 Corinthians 04:3-4](#)
- [Colossians 03:9-11](#)
- [Genesis 01:26-27](#)
- [Genesis 09:5-7](#)
- [James 03:9-10](#)
- [Romans 08:28-30](#)

Word Data:

- Strong’s: H4541, H1544, H2553, H6456, H6459, H6754, H6816, H8403, G504, G179

Uses:

- [Genesis 1:26-27](#)
- [Genesis 9:5-7](#)

image, carved image, carved figure, cast metal figure

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: [false god](#), [God](#), [idol](#), [image of God](#))

Bible References:

- [1 Kings 14:9-10](#)
- [Acts 07:43](#)
- [Isaiah 21:8-9](#)
- [Matthew 22:20-22](#)
- [Romans 01:22-23](#)

Word Data:

- Strong's:

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
- “who belong to Christ”
- “because you believe in Christ”
- “because Christ has saved us”
- “in service to the Lord”
- “relying on the Lord”
- “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: [Christ](#), [Lord](#), [Jesus](#), [believe](#), [faith](#))

Bible References:

- [1 John 02:4-6](#)
- [2 Corinthians 02:16-17](#)
- [2 Timothy 01:1-2](#)
- [Galatians 01:21-24](#)
- [Galatians 02:17-19](#)
- [Philemon 01:4-7](#)
- [Revelation 01:9-11](#)

- **Romans 09:1-2**

Word Data:

- Strong's: G1519, G2962, G5547

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: [altar of incense](#), [burnt offering](#), [frankincense](#))

Bible References:

- [1 Kings 03:1-3](#)
- [2 Chronicles 13:10-11](#)
- [2 Kings 14:4-5](#)
- [Exodus 25:3-7](#)
- [Luke 01:8-10](#)

Word Data:

- Strong's:

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
- To “inherit the promises” means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as “blessings from God” or “inherited blessings.”

(See also: [heir](#), [Canaan](#), [Promised Land](#))

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

Examples from the Bible stories:

- **04:06** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **35:03** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

Uses:

- Introduction to Genesis
- Genesis 15 General Notes
- Genesis 15:6-8
- Genesis 21 General Notes
- Genesis 22 General Notes
- Genesis 25 General Notes
- Genesis 27 General Notes
- Genesis 28 General Notes
- Genesis 28:3-4
- Genesis 31 General Notes
- Genesis 31:14-16
- Genesis 34 General Notes

- [Genesis 35 General Notes](#)
- [Genesis 48 General Notes](#)
- [Genesis 48:5-7](#)

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:

- [Genesis 15:14-16](#)
- [Genesis 44:16-17](#)

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression “innocent blood” could be translated as “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as “not guilty for the death of.”
- When talking about people not hearing the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said “I have betrayed innocent blood,” he was saying “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus “I am innocent of the blood of this innocent man,” this could be translated as “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: [guilt](#))

Bible References:

- [1 Corinthians 04:3-4](#)
- [1 Samuel 19:4-5](#)
- [Acts 20:25-27](#)
- [Exodus 23:6-9](#)
- [Jeremiah 22:17-19](#)
- [Job 09:21-24](#)
- [Romans 16:17-18](#)

Examples from the Bible stories:

- **08:06** After two years, Joseph was still in prison, even though he was **innocent**.
- **40:04** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **40:08** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God." *

Word Data:

- Strong's: H2136, H2600, H2643, H5352, H5355, H5356, G121

Uses:

- [Genesis 20:4-5](#)
- [Genesis 44:8-10](#)

instruct, instruction

Facts:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: [command](#), [decree](#), [teach](#))

Bible References:

- [Exodus 14:4-5](#)
- [Genesis 26:4-5](#)
- [Hebrews 11:20-22](#)
- [Matthew 10:5-7](#)
- [Matthew 11:1-3](#)
- [Proverbs 01:28-30](#)

Word Data:

- Strong's:

Uses:

- [Genesis 26:4-5](#)

integrity

Definition:

The term “integrity” refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term “integrity” could also be translated as “honesty” or “moral uprightness” or “behaving truthfully” or “acting in a trustworthy, honest manner.”

(See also: [Daniel](#), [Joseph \(OT\)](#))

Bible References:

- [1 Kings 09:4-5](#)
- [Job 02:3](#)
- [Job 04:4-6](#)
- [Proverbs 10:8-9](#)
- [Psalm 026:1-3](#)

Word Data:

- Strong's:

intercede, intercededs, intercession

Definition:

The terms “intercede” and “intercession” refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions “make intercession for” and “intercede for” mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate “intercede” could include “plead for” or “urge (someone) to do something (for someone else).”
- The noun “intercessions” could be translated as “appeals” or “requests” or “urgent prayers.”
- The phrase “make intercession for” could be translated as “make requests for the benefit of” or “make an appeal on behalf of” or “ask God to help” or “appeal to God to bless (someone).”

(See also: [pray](#))

Bible References:

- [Hebrews 07:25-26](#)
- [Isaiah 53:12](#)
- [Jeremiah 29:6-7](#)
- [Romans 08:26-27](#)
- [Romans 08:33-34](#)

Word Data:

- Strong's: H6293, G1783, G1793, G5241

interpret, interpretation

Facts:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: [Babylon](#), [Daniel](#), [dream](#), [prophet](#), [vision](#))

Bible References:

- [1 Corinthians 12:9-11](#)
- [Daniel 04:4-6](#)
- [Genesis 40:4-5](#)
- [Judges 07:15-16](#)
- [Luke 12:54-56](#)

Word Data:

- Strong's:

Uses:

- [Genesis 40:4-5](#)

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [descendant](#), [forever](#), [fulfill](#), [Jacob](#), [Sarah](#), [twelve tribes of Israel](#))

Bible References:

- [Galatians 04:28-29](#)
- [Genesis 25:9-11](#)
- [Genesis 25:19-20](#)
- [Genesis 26:1](#)
- [Genesis 26:6-8](#)
- [Genesis 28:1-2](#)
- [Genesis 31:17-18](#)
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

***05:04** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.” ***05:06** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.” ***05:09** God had provided the ram to be the sacrifice instead of **Isaac**. ***06:01** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**. ***06:05** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins. ***07:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's:

Uses:

- Genesis 17:19-21
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:8-9
- Genesis 21:10-11
- Genesis 21:12-13
- Genesis 22:1-3
- Genesis 22:4-6
- Genesis 22:7-8
- Genesis 22:9-10
- Genesis 24:1-4
- Genesis 24:12-14
- Genesis 24:61-62
- Genesis 24:63-65
- Genesis 24:66-67
- Genesis 25:5-6
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 25:21-22
- Genesis 25:27-28
- Genesis 26:1
- Genesis 26:6-8
- Genesis 26:9-11
- Genesis 26:12-14
- Genesis 26:19-20
- Genesis 26:30-31
- Genesis 26:34-35
- Genesis 27:1-2
- Genesis 27:5-7
- Genesis 27:20-21
- Genesis 27:24-25
- Genesis 27:26-27
- Genesis 27:30-31
- Genesis 27:32-33
- Genesis 27:39-40
- Genesis 27:46
- Genesis 28:1-2

- Genesis 28:6-7
- Genesis 28:12-13
- Genesis 31:17-18
- Genesis 31:41-42
- Genesis 31:51-53
- Genesis 32:9-10
- Genesis 35:11-13
- Genesis 35:26-27
- Genesis 35:28-29
- Genesis 46:1-4
- Genesis 48:14-16
- Genesis 49:31-33
- Genesis 50:24-26

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahaz](#), [Assyria](#), [Christ](#), [Hezekiah](#), [Jotham](#), [Judah](#), [prophet](#), [Uzziah](#))

Bible References:

- [2 Kings 20:1-3](#)
- [Acts 28:25-26](#)
- [Isaiah 01:1](#)
- [Luke 03:4](#)
- [Mark 01:1-3](#)
- [Mark 07:6-7](#)
- [Matthew 03:1-3](#)
- [Matthew 04:14-16](#)

Examples from the Bible stories:

***21:09** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin. ***21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners. ***21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected. ***21:12** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah. ***26:02** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people. ***45:08** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote. ***45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's:

Ishmael

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:

Uses:

- [Genesis 16:11-12](#)
- [Genesis 16:15-16](#)

- Genesis 17:17-18
- Genesis 17:19-21
- Genesis 17:22-23
- Genesis 17:24-27
- Genesis 25:9-11
- Genesis 25:12
- Genesis 25:13-16
- Genesis 25:17-18
- Genesis 28:8-9
- Genesis 36:1-3
- Genesis 37:25-26
- Genesis 37:27-28
- Genesis 39:1-2

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:

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:

Uses:

- [Genesis 32:27-28](#)
- [Genesis 34:6-7](#)
- [Genesis 35:9-10](#)
- [Genesis 36:31-33](#)
- [Genesis 49:7](#)
- [Genesis 49:16-18](#)
- [Genesis 49:24](#)
- [Genesis 50:24-26](#)

Issachar

Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

- The tribe of Issachar was one of the twelve tribes of Israel.
- Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.
- It was located just south of the Sea of Galilee.

(Translation suggestions: [How to Translate Names](#))

(See also: [Gad](#), [Manasseh](#), [Naphtali](#), [twelve tribes of Israel](#), [Zebulun](#))

Bible References:

- [Exodus 01:1-5](#)
- [Ezekiel 48:23-26](#)
- [Genesis 30:16-18](#)
- [Joshua 17:9-10](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:16-18](#)
- [Genesis 35:23-25](#)
- [Genesis 46:12-15](#)
- [Genesis 49:14-15](#)

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [deceive](#), [Esau](#), [Isaac](#), [Israel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

- [Acts 07:11-13](#)
- [Acts 07:44-46](#)
- [Genesis 25:24-26](#)
- [Genesis 29:1-3](#)
- [Genesis 32:1-2](#)
- [John 04:4-5](#)
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

- **07:01** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **07:07** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **07:08** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **07:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **08:01** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's:

Uses:

- Genesis 25:24-26
- Genesis 25:27-28
- Genesis 25:29-30
- Genesis 27:5-7
- Genesis 27:11-12
- Genesis 27:15-17
- Genesis 27:18-19
- Genesis 27:24-25
- Genesis 27:26-27
- Genesis 27:30-31
- Genesis 27:36-37
- Genesis 27:41-42
- Genesis 27:46
- Genesis 28:1-2
- Genesis 28:6-7
- Genesis 28:16-17
- Genesis 29:1-3
- Genesis 29:9-10
- Genesis 29:19-20
- Genesis 29:28-30
- Genesis 30:1-2
- Genesis 30:5-6
- Genesis 30:16-18
- Genesis 30:25-26
- Genesis 30:35-36
- Genesis 30:41-42
- Genesis 31:1-3
- Genesis 31:4-6
- Genesis 31:17-18
- Genesis 31:22-23
- Genesis 31:29-30
- Genesis 31:33
- Genesis 31:36-37
- Genesis 32:1-2
- Genesis 32:13-16
- Genesis 32:19-21
- Genesis 32:27-28

- Genesis 33:1-3
- Genesis 33:9-11
- Genesis 33:15-17
- Genesis 33:18-20
- Genesis 34:1-3
- Genesis 34:4-5
- Genesis 34:6-7
- Genesis 34:11-13
- Genesis 34:18-19
- Genesis 34:24-26
- Genesis 34:27-29
- Genesis 34:30-31
- Genesis 35:1-3
- Genesis 35:4-5
- Genesis 35:6-8
- Genesis 35:9-10
- Genesis 35:21-22
- Genesis 35:26-27
- Genesis 35:28-29
- Genesis 36:6-8
- Genesis 37:1-2
- Genesis 37:3-4
- Genesis 37:12-14
- Genesis 37:31-33
- Genesis 42:1-4
- Genesis 42:5-6
- Genesis 42:29-32
- Genesis 42:37-38
- Genesis 43:6-7
- Genesis 43:8-10
- Genesis 43:11-12
- Genesis 45:21-23
- Genesis 45:27-28
- Genesis 46:1-4
- Genesis 46:5-7
- Genesis 46:8-11
- Genesis 46:12-15
- Genesis 46:19-22
- Genesis 46:23-25
- Genesis 46:26-27
- Genesis 46:28-30
- Genesis 47:7-10
- Genesis 47:27-28

- Genesis 47:29-31
- Genesis 48:1-2
- Genesis 48:8-10
- Genesis 48:14-16
- Genesis 49:1-2
- Genesis 49:24
- Genesis 49:31-33
- Genesis 50:1-3
- Genesis 50:24-26

James (brother of Jesus)

Facts:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Christ](#), [church](#), [Judas the son of James](#), [persecute](#))

Bible References:

- [Galatians 01:18-20](#)
- [Galatians 02:9-10](#)
- [James 01:1-3](#)
- [Jude 01:1-2](#)
- [Mark 09:1-3](#)
- [Matthew 13:54-56](#)

Word Data:

- Strong's:

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [James \(brother of Jesus\)](#), [James \(son of Zebedee\)](#), [the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)
- [Mark 03:17-19](#)
- [Mark 14:32-34](#)
- [Matthew 10:2-4](#)

Word Data:

- Strong's:

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Elijah](#), [James \(brother of Jesus\)](#), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- [Luke 09:28-29](#)
- [Mark 01:19-20](#)
- [Mark 01:29-31](#)
- [Mark 03:17-19](#)
- [Matthew 04:21-22](#)
- [Matthew 17:1-2](#)

Word Data:

- Strong's:

Japheth

Facts:

Japheth was one of Noah's three sons.

- During the worldwide flood that covered the whole earth, Japheth and his two brothers were with Noah in the ark, along with their wives.
- Noah's sons are usually listed as, "Shem, Ham, and Japheth." This indicates that Japheth was the youngest brother.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark](#), [flood](#), [Ham](#), [Noah](#), [Shem](#))

Bible References:

- [1 Chronicles 01:1-4](#)
- [Genesis 05:32](#)
- [Genesis 06:9-10](#)
- [Genesis 07:13-14](#)
- [Genesis 10:1](#)

Word Data:

- Strong's:

Uses:

- [Genesis 5:32](#)
- [Genesis 6:9-10](#)
- [Genesis 7:13-14](#)
- [Genesis 9:18-19](#)
- [Genesis 9:26-27](#)
- [Genesis 10:1](#)

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is also “jealous” for his name, desiring that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word “envious.”

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people’s wrong feelings of anger toward other people who are more successful, the terms “envious” and “envy” could be used. But these terms should not be used for God.

(See also: [envy](#))

Bible References:

- [2 Corinthians 12:20-21](#)
- [Deuteronomy 05:9-10](#)
- [Exodus 20:4-6](#)
- [Ezekiel 36:4-6](#)
- [Joshua 24:19-20](#)
- [Nahum 01:2-3](#)
- [Romans 13:13-14](#)

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G2205, G3863

Uses:

- [Genesis 16 General Notes](#)
- [Genesis 30 General Notes](#)
- [Genesis 37:9-11](#)

Jebusites, Jebus

Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, 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:

Uses:

- [Genesis 10:15-18](#)

Jehoiachin

Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), [Jehoiakim](#), [Judah](#), [Manasseh](#))

Bible References:

- [2 Chronicles 36:8](#)
- [2 Kings 24:15-17](#)
- [Esther 02:5-6](#)
- [Ezekiel 01:1-3](#)
- [Jeremiah 22:24-26](#)
- [Jeremiah 37:1-2](#)

Word Data:

- Strong's:

Jehoiakim

Facts:

Jehoiakim was an evil king who reigned over the kingdom of Judah, beginning around 608 B.C. He was King Josiah's son. His name was originally Eliakim.

- The Egyptian pharaoh Necho changed Eliakim's name to Jehoiakim and made him king of Judah.
- Necho forced Jehoiakim to pay high taxes to Egypt.
- When Judah was later invaded by King Nebuchadnezzar, Jehoiakim was among those who were captured and taken to Babylon.
- Jehoiakim was an evil king who led Judah away from Yahweh. Jeremiah the prophet prophesied against him.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Eliakim](#), [Jeremiah](#), [Judah](#), [Nebuchadnezzar](#))

Bible References:

- [1 Chronicles 03:15-16](#)
- [2 Kings 23:34-35](#)
- [2 Kings 24:1-2](#)
- [Daniel 01:1-2](#)
- [Jeremiah 01:1-3](#)

Word Data:

- Strong's:

Jehoram, Joram

Facts:

“Jehoram” was the name of two kings in the Old Testament. Both kings were also known as “Joram.”

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- The King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name “Jehoram” when this king of Israel is mentioned and the name “Joram” for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Jehoshaphat](#), [Joram](#), [Judah](#), [kingdom of Israel](#), [Obadiah](#))

Bible References:

- [1 Kings 22:48-50](#)
- [2 Chronicles 21:1-3](#)
- [2 Kings 11:1-3](#)
- [2 Kings 12:17-18](#)

Word Data:

- Strong's:

Jehoshaphat

Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: [How to Translate Names](#))

(See also: [altar](#), [David](#), [false god](#), [Israel](#), [Judah](#), [priest](#), [Solomon](#))

Bible References:

- [1 Chronicles 03:10-12](#)
- [1 Kings 04:15-17](#)
- [2 Chronicles 17:1-2](#)
- [2 Kings 01:17-18](#)
- [2 Samuel 08:15-18](#)
- [Matthew 01:7-8](#)

Word Data:

- Strong's:

Jehu

Facts:

Jehu was the name of two men in the Old Testament.

- Jehu son of Hanani was a prophet during the reigns of King Ahab of Israel and King Jehoshaphat of Judah.
- Jehu son (or descendant) of Jehoshaphat was a general in the Israelite army who was anointed king by order of the prophet Elisha.
- King Jehu killed two evil kings, King Joram of Israel and King Ahaziah of Judah.
- King Jehu also killed all the relatives of the former King Ahab and had the evil queen Jezebel killed.
- King Jehu destroyed all the places of Baal worship in Samaria and killed all the prophets of Baal.
- King Jehu served the only true God, Yahweh, and was king over Israel for twenty-eight years.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Ahaziah](#), [Baal](#), [Elisha](#), [Jehoshaphat](#), [Jehu](#), [Jezebel](#), [Joram](#), [Judah](#), [Samaria](#))

Bible References:

- [1 Chronicles 04:34-38](#)
- [1 Kings 16:1-2](#)
- [2 Chronicles 19:1-3](#)
- [2 Kings 10:8-9](#)
- [Hosea 01:3-5](#)

Word Data:

- Strong's:

Jephthah

Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ammon](#), [deliver](#), [Ephraim](#), [judge](#), [vow](#))

Bible References:

- [Hebrews 11:32-34](#)
- [Judges 11:1-3](#)
- [Judges 11:34-35](#)
- [Judges 12:1-2](#)

Word Data:

- Strong's:

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:

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:

Jeroboam

Facts:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(Translation suggestions: [Translate Names](#))

(See also: [idol](#), [kingdom of Israel](#), [Judah](#), [Solomon](#))

Bible References:

- [1 Chronicles 05:16-17](#)
- [1 Kings 12:1-2](#)
- [2 Chronicles 09:29-31](#)
- [2 Kings 03:1-3](#)
- [Amos 01:1-2](#)

Examples from the Bible stories:

- **18:08** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named **Jeroboam** to be their king.
- **18:09** **Jeroboam** rebelled against God and caused the people to sin. He built two idols for his people to worship instead of worshiping God at the Temple in the kingdom of Judah.

Word Data:

- Strong's:

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:

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

- [1 Corinthians 06:9-11](#)
- [1 John 02:1-3](#)
- [1 John 04:15-16](#)
- [1 Timothy 01:1-2](#)
- [2 Peter 01:1-2](#)
- [2 Thessalonians 02:13-15](#)
- [2 Timothy 01:8-11](#)
- [Acts 02:22-24](#)
- [Acts 05:29-32](#)
- [Acts 10:36-38](#)
- [Hebrews 09:13-15](#)
- [Hebrews 10:19-22](#)
- [Luke 24:19-20](#)

- Matthew 01:20-21
- Matthew 04:1-4
- Philippians 02:5-8
- Philippians 02:9-11
- Philippians 04:21-23
- Revelation 01:4-6

Examples from the Bible stories:

- **22:04** The angel said, "You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah."
- **23:02** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **24:07** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **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**.
- **25:08** **Jesus** did not give in to Satan's temptations, so Satan left him.
- **26:08** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:03** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:02** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:08** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G2424, G5547

Jethro, Reuel

Facts:

The names “Jethro” and “Reuel” both refer to the father of Moses’ wife, Zipporah. There were also two other men named “Reuel” in the Old Testament.

- When Moses was a shepherd in the land of Midian, he married the daughter of a Midianite man named Reuel.
- Later on Reuel is referred to as “Jethro, the priest of Midian.” It could be that “Reuel” was his clan name.
- When God spoke to Moses from a flaming bush, Moses was tending Jethro’s sheep,
- Some time later, after God had rescued the Israelites from Egypt, Jethro came out to the Israelites in the wilderness and gave Moses good advice about judging the affairs of the people.
- He believed in God when he heard about all the miracles God had done for the Israelites in Egypt.
- One of Esau’s sons was named Reuel.
- Another man named Reuel is mentioned in the genealogy of the Israelites who returned to resettle in Judah after their captivity in Babylon had ended.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [clan](#), [desert](#), [Egypt](#), [Esau](#), [miracle](#), [Moses](#), [desert](#))

Bible References:

- [1 Chronicles 01:34-37](#)
- [Exodus 02:18-20](#)
- [Exodus 03:1-3](#)
- [Exodus 18:1-4](#)
- [Numbers 10:29-30](#)

Word Data:

- Strong’s:

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:

Jewish leaders, Jewish authorities, religious leaders

Facts:

The term “Jewish leaders” or “Jewish authorities” refers to religious leaders such as the priests and teachers of God’s laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God’s laws).
- Two main groups of Jewish leaders were the Pharisees and Saducees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase “the Jews” referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as “Jewish rulers” or “men who ruled over the Jewish people” or “Jewish religious leaders.”

(See also: [Jew](#), [chief priests](#), [council](#), [high priest](#), [Pharisee](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- [Exodus 16:22-23](#)
- [John 02:17-19](#)
- [John 05:10-11](#)
- [John 05:16-18](#)
- [Luke 19:47-48](#)

Examples from the Bible stories:

***24:03** Many **religious leaders** also came to be baptized by John, but they did not repent or confess their sins. ***37:11** But the **religious leaders of the Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus. ***38:02** He (Judas) knew that the **Jewish leaders** denied that Jesus was the Messiah and that they were plotting to kill him. ***38:03** The **Jewish leaders**, led by the high priest, paid Judas thirty silver coins to betray Jesus. ***39:05** The **Jewish leaders** all answered the high priest, “He (Jesus) deserves to die!” ***39:09** Early the next morning, the **Jewish leaders** brought Jesus to Pilate, the Roman governor. ***39:11** But the **Jewish leaders** and the crowd shouted, “Crucify him!” ***40:09** Then Joseph and Nicodemus, two **Jewish leaders** who believed Jesus was the Messiah, asked Pilate for Jesus’ body. ***44:07** The next day, the **Jewish leaders** brought Peter and John to the high priest and the other **religious leaders**.

Word Data:

- Strong's:

Jezebel

Facts:

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Elijah](#), [idol](#))

Bible References:

- [1 Kings 16:31-33](#)
- [1 Kings 19:1-3](#)
- [2 Kings 09:7-8](#)
- [2 Kings 09:30-32](#)
- [Revelation 02:20-21](#)

Word Data:

- Strong's:

Joash

Facts:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(Translation suggestions: [Translate Names](#))

(See also: [Ahaziah](#), [altar](#), [Benjamin](#), [false god](#), [Gideon](#), [high places](#), [idol](#))

Bible References:

- [1 Chronicles 03:10-12](#)
- [2 Chronicles 18:25-27](#)
- [2 Kings 11:1-3](#)
- [Amos 01:1-2](#)
- [Judges 06:11-12](#)

Word Data:

- Strong's:

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [Zechariah \(NT\)](#))

Bible References:

- [John 03:22-24](#)
- [Luke 01:11-13](#)
- [Luke 01:62-63](#)
- [Luke 03:7](#)
- [Luke 03:15-16](#)
- [Luke 07:27-28](#)
- [Matthew 03:13-15](#)
- [Matthew 11:13-15](#)

Examples from the Bible stories:

***22:02** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!” ***22:07** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded. ***24:01** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair. ***24:02** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!” ***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.”

Word Data:

- Strong’s:

John Mark

Facts:

John Mark, also known as “Mark,” was one of the men who traveled with Paul on his missionary journeys. He is most likely the author of the Gospel of Mark.

- John Mark accompanied his cousin Barnabas and Paul on their first missionary journey.
- When Peter was put in prison in Jerusalem, the believers there were praying for him at John Mark’s mother’s house.
- Mark was not an apostle, but was taught by both Paul and Peter and worked together with them in ministry.

(Translation suggestions: [How to Translate Names](#))

(See also: [Barnabas](#), [Paul](#))

Bible References:

- [2 Timothy 04:11-13](#)
- [Acts 12:24-25](#)
- [Acts 13:4-5](#)
- [Acts 13:13-15](#)
- [Acts 15:36-38](#)
- [Acts 15:39-41](#)
- [Colossians 04:10-11](#)

Word Data:

- Strong’s:

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(Translation suggestions: [How to Translate Names](#))

(See also: [disobey](#), [Nineveh](#), [turn](#))

Bible References:

- [Jonah 01:1-3](#)
- [Luke 11:29-30](#)
- [Matthew 12:38-40](#)
- [Matthew 16:3-4](#)

Word Data:

- Strong's:

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:

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:

Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as “Jehoram.”

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [David](#), [Elijah](#), [Hamath](#), [Jehoram](#), [kingdom of Israel](#), [Judah](#), [Obadiah](#), [prophet](#))

Bible References:

- [1 Chronicles 03:10-12](#)
- [2 Chronicles 22:4-5](#)
- [2 Kings 01:17-18](#)
- [2 Kings 08:16-17](#)

Word Data:

- Strong's:

Jordan River, Jordan

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: [Canaan](#), [Salt Sea](#), [Sea of Galilee](#))

Bible References:

- [Genesis 32:9-10](#)
- [John 01:26-28](#)
- [John 03:25-26](#)
- [Luke 03:3](#)
- [Matthew 03:4-6](#)
- [Matthew 03:13-15](#)
- [Matthew 04:14-16](#)
- [Matthew 19:1-2](#)

Examples from the Bible stories:

***15:02** The Israelites had to cross the **Jordan River** to enter into the Promised Land. ***15:03** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho. ***19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's:

Uses:

- [Genesis 13:10-11](#)
- [Genesis 32:9-10](#)
- [Genesis 50:10-11](#)

Joseph (NT)

Facts:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Galilee](#), [Jesus](#), [Nazareth](#), [Son of God](#), [virgin](#))

Bible References:

- [John 01:43-45](#)
- [Luke 01:26-29](#)
- [Luke 02:4-5](#)
- [Luke 02:15-16](#)
- [Matthew 01:18-19](#)
- [Matthew 01:24-25](#)
- [Matthew 02:19-21](#)
- [Matthew 13:54-56](#)

Examples from the Bible stories:

***22:04** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**. ***23:01 Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her. ***23:02** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins." ***23:03** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth. ***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. ***26:04** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Isn't this the son of **Joseph**?" they said.

Word Data:

- Strong's:

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Jacob](#))

Bible References:

- [Genesis 30:22-24](#)
- [Genesis 33:1-3](#)
- [Genesis 37:1-2](#)
- [Genesis 37:23-24](#)
- [Genesis 41:55-57](#)
- [John 04:4-5](#)

Examples from the Bible stories:

***08:02** Joseph's brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler. ***08:04** The slave traders took **Joseph** to Egypt. ***08:05** Even in prison, **Joseph** remained faithful to God, and God blessed him. ***08:07** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison. ***08:09** **Joseph** told the people to store up large amounts of food during the seven years of good harvests. ***09:02** The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's:

Uses:

- [Genesis 30:22-24](#)

- Genesis 30:25-26
- Genesis 33:1-3
- Genesis 35:23-25
- Genesis 37:1-2
- Genesis 37:12-14
- Genesis 37:23-24
- Genesis 37:27-28
- Genesis 37:31-33
- Genesis 39:1-2
- Genesis 39:5-6
- Genesis 39:10-12
- Genesis 39:19-20
- Genesis 40:1-3
- Genesis 40:9-11
- Genesis 40:18-19
- Genesis 41:14-16
- Genesis 41:17-18
- Genesis 41:25-26
- Genesis 41:39-41
- Genesis 41:42-43
- Genesis 41:44-45
- Genesis 41:46-47
- Genesis 41:50-52
- Genesis 41:53-54
- Genesis 41:55-57
- Genesis 42:1-4
- Genesis 42:7-8
- Genesis 42:14-17
- Genesis 42:23-25
- Genesis 42:35-36
- Genesis 43:13-15
- Genesis 43:16-17
- Genesis 43:18-20
- Genesis 43:32-34
- Genesis 44:1-2
- Genesis 44:3-5
- Genesis 45:1-3
- Genesis 45:21-23
- Genesis 45:27-28
- Genesis 46:19-22
- Genesis 46:26-27
- Genesis 46:28-30
- Genesis 47:1

- Genesis 47:11-12
- Genesis 48:1-2
- Genesis 48:8-10
- Genesis 48:17-18
- Genesis 49:22-23
- Genesis 50:1-3

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:

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: [Translate Names](#))

(See also: [idol](#), [Judah](#), [law](#), [Passover](#), [temple](#))

Bible References:

- [1 Chronicles 03:13-14](#)
- [2 Chronicles 33:24-25](#)
- [2 Chronicles 34:1-3](#)
- [Jeremiah 01:1-3](#)
- [Matthew 01:9-11](#)

Word Data:

- Strong's:

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: [Abimelech](#), [Ahaz](#), [Gideon](#), [Uzziah](#))

Bible References:

- [2 Chronicles 26:21](#)
- [2 Kings 15:4-5](#)
- [Isaiah 01:1](#)
- [Judges 09:5-6](#)

Word Data:

- Strong's:

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term “joyful” describes a person who feels very glad and 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.

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](#))

(See also: [rejoice](#))

Bible References:

- [1 Thessalonians 01:6-7](#)
- [3 John 01:1-4](#)
- [Galatians 05:22-24](#)
- [Isaiah 56:6-7](#)
- [James 01:1-3](#)
- [Jeremiah 15:15-16](#)
- [Matthew 02:9-10](#)
- [Nehemiah 08:9-10](#)
- [Philemon 01:4-7](#)
- [Psalm 048:1-3](#)
- [Romans 15:30-32](#)

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, H2304, H2305, H2898, H4885, H5937, H5947, H5970, H7440, H7442, H7444, H7445, H7797, H8055, H8056, H8057, H8342, H8643, G20, G21, G2167, G2744, G3685, G4640, G5463, G5479

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:

Uses:

- [Genesis 29:35](#)
- [Genesis 35:23-25](#)
- [Genesis 37:25-26](#)
- [Genesis 38:1-2](#)
- [Genesis 38:11](#)
- [Genesis 38:12-14](#)
- [Genesis 38:19-20](#)
- [Genesis 43:3-5](#)
- [Genesis 43:8-10](#)

- Genesis 44:14-15
- Genesis 44:16-17
- Genesis 44:18-19
- Genesis 46:12-15
- Genesis 46:28-30
- Genesis 49:8
- Genesis 49:10

Judah, kingdom of Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: [Judah](#), [Salt Sea](#))

Bible References:

- [1 Samuel 30:26-28](#)
- [2 Samuel 12:7-8](#)
- [Hosea 05:14-15](#)
- [Jeremiah 07:33-34](#)
- [Judges 01:16-17](#)

Examples from the Bible stories:

***18:07** Only two tribes remained faithful to him (Rehoboam). These two tribes became the **kingdom of Judah**.\ ***18:10** The **kingdoms of Judah** and Israel became enemies and often fought against each other.\ ***18:13** The **kings of Judah** were descendants of David. Some of these kings were good men who ruled justly and worshiped God. But most of **Judah's** kings were evil, corrupt, and they worshiped idols.\ ***20:01** The **kingdoms of Israel and Judah** both sinned against God.\ ***20:05** The people in the **kingdom of Judah** saw how God had punished the people of the kingdom of Israel for not believing and obeying him. But they still worshiped idols, including the gods of the Canaanites.\ ***20:06** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the Babylonians, to attack the **kingdom of Judah**.\ ***20:09** Nebuchadnezzar and his army took almost all of the people of **the kingdom of Judah** to Babylon, leaving only the poorest people behind to plant the fields.\

Word Data:

- Strong's:

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

- [Luke 06:14-16](#)
- [Luke 22:47-48](#)
- [Mark 03:17-19](#)
- [Mark 14:10-11](#)
- [Matthew 26:23-25](#)

Examples from the Bible stories:

- **38:02** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:03** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **38:14** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **39:08** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's:

Judas the son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(Translation suggestions: [Translate Names](#))

(See also: [James \(son of Zebedee\)](#), [Judas Iscariot, son, the twelve](#))

Bible References:

- [Acts 01:12-14](#)
- [Luke 06:14-16](#)

Word Data:

- Strong's:

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:

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: [governor](#), [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:

Uses:

- [Genesis 18:24-26](#)
- [Genesis 19:9](#)

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:

- [Genesis 11 General Notes](#)
- [Genesis 15:14-16](#)
- [Genesis 16:5-6](#)
- [Genesis 31:36-37](#)
- [Genesis 31:51-53](#)
- [Genesis 49:16-18](#)

judgment day

Definition:

The term “judgment day” refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as “judgment time” since it could refer to more than one day.
- Other ways to translate this term could include “the end time when God will judge all people.”
- Some translations capitalize this term to show that it is the name of a special day or time: “Judgment Day” or “Judgment Time.”

(See also: [judge](#), [Jesus](#), [heaven](#), [hell](#))

Bible References:

- [Luke 10:10-12](#)
- [Luke 11:31](#)
- [Luke 11:32](#)
- [Matthew 10:14-15](#)
- [Matthew 12:36-37](#)

Word Data:

- Strong's: H2962, H3117, H4941, G2250, G2920, G2962

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

(See also: [judge](#), [righteous](#), [upright](#))

Bible References:

- [1 Chronicles 18:14-17](#)
- [Acts 28:3-4](#)
- [Isaiah 04:3-4](#)
- [Jeremiah 22:1-3](#)
- [Luke 18:3-5](#)
- [Luke 21:20-22](#)
- [Luke 23:39-41](#)
- [Matthew 23:23-24](#)
- [Micah 03:8](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

- **17:09** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H3477, H6662, H6663, H6664, H6666, H8003, H8264, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- **Genesis 18:16-19**

justify, justification

Definition:

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: [forgive](#), [guilt](#), [righteous](#))

Bible References:

- [Acts 13:38-39](#)
- [Galatians 03:6-9](#)
- [Galatians 03:10-12](#)
- [Galatians 05:3-4](#)
- [Genesis 44:16-17](#)
- [James 02:21-24](#)
- [Luke 18:13-14](#)
- [Matthew 11:18-19](#)
- [Romans 04:1-3](#)
- [Titus 03:6-7](#)

Word Data:

- Strong’s: H6663, G1344, G1345, G1347

Uses:

- [Genesis 44:16-17](#)

Kadesh, Kadesh-Barnea, Meribah Kadesh

Facts:

The names Kadesh, Kadesh-Barnea, and Meribah Kadesh all refer to an important city in Israel's history which was located in the southern part of Israel, near the region of Edom.

- The city of Kadesh was an oasis, a place where there was water and fertile soil in the middle of a desert named Zin.
- Moses sent twelve spies into the land of Canaan from Kadesh Barnea.
- Israel also encamped at Kadesh during the wandering in the wilderness.
- Kadesh Barnea was where Miriam died.
- It was at Meribah Kadesh where Moses disobeyed God and hit a rock to get water for the Israelites, instead of speaking to it as God had told him to do.
- The name “kadesh” comes from the Hebrew word meaning “holy” or “set apart.”

(Translation suggestions: [How to Translate Names](#))

(See also: [desert](#), [Edom](#), [holy](#))

Bible References:

- [Ezekiel 48:27-29](#)
- [Genesis 14:7-9](#)
- [Genesis 16:13-14](#)
- [Genesis 20:1-3](#)
- [Joshua 10:40-41](#)
- [Numbers 20:1](#)

Word Data:

- Strong's:

Uses:

- [Genesis 14:7-9](#)
- [Genesis 16:13-14](#)
- [Genesis 20:1-3](#)

Kidron Valley

Facts:

The Kidron Valley is a deep valley just outside the city of Jerusalem, between its eastern wall and the Mount of Olives.

- The valley is over 1,000 meters deep and about 32 kilometers long.
- When King David was fleeing from his son Absalom, he went through the Kidron Valley to get to the Mount of Olives.
- King Josiah and King Asa of Judah ordered that the high places and altars of false gods be smashed and burned; the ashes were thrown into the Kidron Valley.
- During the reign of King Hezekiah, the Kidron Valley was where the priests threw everything impure that they removed from the temple.
- The evil queen Athaliah was killed in this valley because of the wicked things she had done.

(Translation suggestions: [How to Translate Names](#))

(See also: [Absalom](#), [Asa](#), [Athaliah](#), [David](#), [false god](#), [Hezekiah](#), [high places](#), [Josiah](#), [Judah](#), [Mount of Olives](#))

Bible References:

- [John 18:1-3](#)

Word Data:

- Strong's:

kind, kinds

Definition:

The terms “kind” and “kinds” refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include “type” or “class” or “group” or “animal (plant) group” or “category.”

Bible References:

- [Genesis 01:20-21](#)
- [Genesis 01:24-25](#)
- [Mark 09:28-29](#)
- [Matthew 13:47-48](#)

Word Data:

- Strong's:

Uses:

- [Genesis 1:20-21](#)
- [Genesis 1:24-25](#)

king

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:

Uses:

- Genesis 14:1-2
- Genesis 14:3-6
- Genesis 14:10-12
- Genesis 14:17-18
- Genesis 14:21-24
- Genesis 17:3-6
- Genesis 17:15-16
- Genesis 26:1
- Genesis 26:6-8
- Genesis 35:11-13
- Genesis 36:31-33
- Genesis 39:19-20
- Genesis 40:1-3
- Genesis 41:46-47

King of the Jews, king of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: [descendant](#), [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), [wise men](#))

Bible References:

- [Luke 23:3-5](#)
- [Luke 23:36-38](#)
- [Matthew 02:1-3](#)
- [Matthew 27:11-14](#)
- [Matthew 27:35-37](#)

Examples from the Bible stories:

- **23:09** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:09** Pilate asked Jesus, “Are you the **King of the Jews**?”
- **39:12** The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- **40:02** Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G935, G2453

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of 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:

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [metonymy](#))
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

- [2 Thessalonians 01:3-5](#)
- [Acts 08:12-13](#)
- [Acts 28:23-24](#)
- [Colossians 04:10-11](#)
- [John 03:3-4](#)
- [Luke 07:27-28](#)
- [Luke 10:8-9](#)
- [Luke 12:31-32](#)
- [Matthew 03:1-3](#)
- [Matthew 04:17](#)
- [Matthew 05:9-10](#)

- Romans 14:16-17

Examples from the Bible stories:

- **24:02** He (John) preached to them, saying, "Repent, for the **kingdom of God** is near!"
- **28:06** Then Jesus said to his disciples, "It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**."
- **29:02** Jesus said, "The **kingdom of God** is like a king who wanted to settle accounts with his servants."
- **34:01** Jesus told many other stories about the **kingdom of God**. For example, he said, "The **kingdom of God** is like a mustard seed that someone planted in his field."
- **34:03** Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- **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."
- **34:05** "The **kingdom of God** is also like a perfect pearl of great value."
- **42:09** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:05** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:02** When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: G932, G2316, G3772

kingdom of Israel

Facts:

What had been the northern part of the nation of Israel became the kingdom of Israel when the twelve tribes of Israel were divided into two kingdoms after Solomon died.

- The kingdom of Israel in the north had ten tribes, and the kingdom of Judah in the south had two tribes.
- The capital city of the kingdom of Israel was Samaria. It was about 50 km from Jerusalem, the capital city of the kingdom of Judah.
- All the kings of the kingdom of Israel were evil. They influenced the people to to serve idols and false gods.
- God sent the Assyrians to attack the kingdom of Israel. Many Israelites were captured and taken away to live in Assyria.
- The Assyrians brought foreigners to live among the remaining people of the kingdom of Israel. These foreigners intermarried with the Israelites, and their descendants became the Samaritan people.

(See also: [Assyria](#), [Israel](#), [Judah](#), [Jerusalem](#), [kingdom](#), [Samaria](#))

Bible References:

- [2 Chronicles 35:18-19](#)
- [Jeremiah 05:10-13](#)
- [Jeremiah 09:25-26](#)

Examples from the Bible stories:

***18:08** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their kingdom in the northern part of the land and were called the **kingdom of Israel**. ***18:10** The **kingdoms of Judah and Israel** became enemies and often fought against each other. ***18:11** In the new **kingdom of Israel**, all the kings were evil. ***20:01** The **kingdoms of Israel** and Judah both sinned against God. ***20:02** The **kingdom of Israel** was destroyed by the Assyrian Empire, a powerful, cruel nation. The Assyrians killed many people in the **kingdom of Israel**, took away everything of value, and burned much of the country. ***20:04** Then the Assyrians brought foreigners to live in the land where the **kingdom of Israel** had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called Samaritans.

Word Data:

- Strong's:

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression "to kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- [1 Thessalonians 05:25-28](#)
- [Genesis 27:26-27](#)
- [Genesis 29:11-12](#)
- [Genesis 31:26-28](#)
- [Genesis 45:14-15](#)
- [Genesis 48:8-10](#)
- [Luke 22:47-48](#)
- [Mark 14:43-46](#)
- [Matthew 26:47-48](#)

Word Data:

- Strong's:

Uses:

- [Genesis 27:26-27](#)
- [Genesis 29:11-12](#)
- [Genesis 29:13-14](#)
- [Genesis 31:26-28](#)
- [Genesis 31:54-55](#)
- [Genesis 33:4-5](#)
- [Genesis 45:14-15](#)
- [Genesis 48:8-10](#)
- [Genesis 50:1-3](#)

know, knowledge, make known

Definition:

To “know” means to understand something or to be aware of a fact. The expression “make known” is an expression that means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

- [1 Corinthians 02:12-13](#)
- [1 Samuel 17:46-47](#)
- [2 Corinthians 02:14-15](#)
- [2 Peter 01:3-4](#)
- [Deuteronomy 04:39-40](#)
- [Genesis 19:4-5](#)

- [Luke 01:76-77](#)

Word Data:

- Strong's:

Laban

Facts:

In the Old Testament, Laban was the uncle and father-in-law of Jacob.

- Jacob lived with Laban's household in Padan Aram and managed his sheep and goats as a condition of marriage to Laban's daughters.
- Jacob's preference was for Laban's daughter Rachel to be his wife.
- Laban deceived Jacob and made him marry his oldest daughter Leah first before giving Rachel to him as his wife.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Nahor](#), [Leah](#), [Rachel](#))

Bible References:

- [Genesis 24:28-30](#)
- [Genesis 24:50-51](#)
- [Genesis 27:43-45](#)
- [Genesis 28:1-2](#)
- [Genesis 29:4-6](#)
- [Genesis 29:13-14](#)
- [Genesis 30:25-26](#)
- [Genesis 46:16-18](#)

Word Data:

- Strong's:

Uses:

- [Genesis 24:28-30](#)
- [Genesis 24:31-32](#)
- [Genesis 24:33-35](#)
- [Genesis 24:50-51](#)
- [Genesis 25:19-20](#)
- [Genesis 27:43-45](#)
- [Genesis 28:1-2](#)
- [Genesis 28:5](#)
- [Genesis 29:4-6](#)
- [Genesis 29:9-10](#)
- [Genesis 29:13-14](#)

- Genesis 29:19-20
- Genesis 29:21-22
- Genesis 29:28-30
- Genesis 30:25-26
- Genesis 30:35-36
- Genesis 30:41-42
- Genesis 31:1-3
- Genesis 31:12-13
- Genesis 31:19-21
- Genesis 31:22-23
- Genesis 31:33
- Genesis 31:36-37
- Genesis 31:48-50
- Genesis 31:54-55
- Genesis 32:3-5
- Genesis 46:16-18
- Genesis 46:23-25

labor pains, in labor

Definition:

A woman who is “in labor” is experiencing the pains that lead up to the birth of her child. These are called “labor pains.”

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: [labor](#), [last day](#))

Bible References:

- [1 Samuel 04:19-20](#)
- [Galatians 04:19-20](#)
- [Isaiah 13:6-8](#)
- [Jeremiah 13:20-21](#)
- [Psalms 048:4-6](#)
- [Romans 08:20-22](#)

Word Data:

- Strong's:

Uses:

- [Genesis 35:16-20](#)

labor, laborer

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include “work” or “hard work” or “difficult work” or “to work hard.”

(See also: [hard](#), [labor pains](#))

Bible References:

- [1 Thessalonians 02:7-9](#)
- [1 Thessalonians 03:4-5](#)
- [Galatians 04:10-11](#)
- [James 05:4-6](#)
- [John 04:37-38](#)
- [Luke 10:1-2](#)
- [Matthew 10:8-10](#)

Word Data:

- Strong's:

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:

- [Genesis 21:28-30](#)
- [Genesis 22:7-8](#)
- [Genesis 30:39-40](#)

Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [Noah](#), [Seth](#))

Bible References:

- [Genesis 04:18-19](#)
- [Genesis 04:23-24](#)
- [Genesis 05:25-27](#)
- [Genesis 05:28-29](#)
- [Genesis 05:30-31](#)
- [Luke 03:36-38](#)

Word Data:

- Strong's:

Uses:

- [Genesis 4:18-19](#)
- [Genesis 4:23-24](#)
- [Genesis 5:25-27](#)
- [Genesis 5:28-29](#)
- [Genesis 5:30-31](#)

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- [1 Kings 11:34-36](#)
- [Exodus 25:3-7](#)
- [Luke 08:16-18](#)
- [Matthew 05:15-16](#)
- [Matthew 06:22-24](#)
- [Matthew 25:1-4](#)

Word Data:

- Strong's:

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: [bronze](#), [gold](#), [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- [Daniel 05:5-6](#)
- [Exodus 37:17-19](#)
- [Mark 04:21-23](#)
- [Matthew 05:15-16](#)
- [Revelation 01:12-13](#)
- [Revelation 01:19-20](#)

Word Data:

- Strong's:

last day, last days, latter days

Definition:

The term “last days” or “latter days” refers generally to the time period at the end of the current age.

- This time period will have an unknown duration.
- The “last days” are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “last days” can also be translated as “final days” or “end times.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: [day of the Lord](#), [judge](#), [turn](#), [world](#))

Bible References:

- [2 Peter 03:3-4](#)
- [Daniel 10:14-15](#)
- [Hebrews 01:1-3](#)
- [Isaiah 02:1-2](#)
- [James 05:1-3](#)
- [Jeremiah 23:19-20](#)
- [John 11:24-26](#)
- [Micah 04:1](#)

Word Data:

- Strong's: H319, H3117, G2078, G2250

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

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior.

- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law](#), [law](#))

Bible References:

- [Deuteronomy 04:1-2](#)
- [Esther 03:8-9](#)
- [Exodus 12:12-14](#)
- [Genesis 26:4-5](#)
- [John 18:31-32](#)
- [Romans 07:1](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 26:4-5](#)

lawful, lawfully, unlawful

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

(See also: [law](#))

Bible References:

- [Acts 10:27-29](#)
- [Acts 22:25-26](#)
- [Luke 06:1-2](#)
- [Mark 03:3-4](#)
- [Matthew 12:3-4](#)
- [Matthew 12:9-10](#)

Word Data:

- Strong’s:

Leah

Facts:

Leah was one of Jacob's wives. She was the mother of ten of Jacob's sons and their descendants were ten of the twelve tribes of Israel.

- Leah's father was Laban, who was the brother of Jacob's mother Rebekah.
- Jacob didn't love Leah as much as he loved his other wife, Rachel, but God abundantly blessed Leah by giving her many children.
- Leah's son Judah was an ancestor of King David and Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Judah](#), [Laban](#), [Rachel](#), [Rebekah](#), [twelve tribes of Israel](#))

Bible References:

- [Genesis 29:15-18](#)
- [Genesis 29:28-30](#)
- [Genesis 31:4-6](#)
- [Ruth 04:11-12](#)

Word Data:

- Strong's:

Uses:

- [Genesis 29:15-18](#)
- [Genesis 29:23-25](#)
- [Genesis 29:28-30](#)
- [Genesis 30:9-11](#)
- [Genesis 30:16-18](#)
- [Genesis 31:4-6](#)
- [Genesis 31:14-16](#)
- [Genesis 31:33](#)
- [Genesis 33:1-3](#)
- [Genesis 34:1-3](#)
- [Genesis 35:23-25](#)
- [Genesis 35:26-27](#)
- [Genesis 46:12-15](#)
- [Genesis 46:16-18](#)
- [Genesis 49:31-33](#)

learned men, astrologers

Definition:

In Matthew's account of the birth of Christ, the "learned" or "educated" men were the "wise men" who brought gifts to Jesus in Bethlehem sometime after his birth there. They may have been "astrologers," people who study the stars.

- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who had studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally it has been said that there were three wise men or learned men because of the three gifts they brought to Jesus. However, the Bible text does not say how many there were.

(See also: [Babylon](#), [Bethlehem](#), [Daniel](#))

Bible References:

- [Daniel 02:27-28](#)
- [Daniel 05:7](#)
- [Matthew 02:1-3](#)
- [Matthew 02:7-8](#)
- [Matthew 02:16](#)

Word Data:

- Strong's:

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:

leopard

Facts:

A leopard is a large, cat-like, wild animal that is brown with black spots.

- A leopard is a kind of animal which catches other animals and eats them.
- In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
- The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: [How to Translate Unknowns](#))

(Translation suggestions: [Translate Names](#))

(See also: [beast](#), [Daniel](#), [prey](#), [vision](#))

Bible References:

- [Daniel 07:6-7](#)
- [Hosea 13:7-8](#)
- [Revelation 13:1-2](#)
- [Song of Solomon 04:8](#)

Word Data:

- Strong's:

leprosy, leper, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: [Miriam](#), [Naaman](#), [unclean](#))

Bible References:

- [Luke 05:12-13](#)
- [Luke 17:11-13](#)
- [Mark 01:40-42](#)
- [Mark 14:3-5](#)
- [Matthew 08:1-3](#)
- [Matthew 10:8-10](#)
- [Matthew 11:4-6](#)

Word Data:

- Strong's:

Levite, Levi

Definition:

Levi was one of the twelve sons of Jacob, or Israel. The term “Levite” refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named “Levi” were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus’ disciple Matthew was also called Levi.

(See also: [Matthew](#), [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:

Uses:

- [Genesis 29:33-34](#)
- [Genesis 34:24-26](#)
- [Genesis 34:30-31](#)
- [Genesis 35:23-25](#)
- [Genesis 46:8-11](#)
- [Genesis 49:5-6](#)

life, live, lived, lives, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by “physical life” and “spiritual life.”

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam’s body, and he became a living being.
- A “life” can also refer to an individual person as in “a life was saved”.
- Sometimes the word “life” refers to the experience of living as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan, as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive, as in “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Spiritual life

- A person has spiritual life when he believes in Jesus with God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called “eternal life” to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as “when he stopped living.”
- The expression “spared their lives’ could be translated as “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about being alive spiritually, “life” could be translated as “spiritual life” or “eternal life,” depending on the context.
- The concept of “spiritual life” could also be translated as “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [everlasting](#))

Bible References:

- [2 Peter 01:3-4](#)
- [Acts 10:42-43](#)
- [Genesis 02:7-8](#)
- [Genesis 07:21-22](#)
- [Hebrews 10:19-22](#)
- [Jeremiah 44:1-3](#)
- [John 01:4-5](#)
- [Judges 02:18-19](#)
- [Luke 12:22-23](#)
- [Matthew 07:13-14](#)

Examples from the Bible stories:

- **01:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **03:01** After a long time, many people were **living** in the world.
- **08:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:09** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:05** Jesus replied, "I am the Resurrection and the **Life**."
- **44:05** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- [Genesis 1:30-31](#)
- [Genesis 2:7-8](#)
- [Genesis 2:9-10](#)
- [Genesis 7:4-5](#)
- [Genesis 7:21-22](#)
- [Genesis 09 General Notes](#)
- [Genesis 9:3-4](#)
- [Genesis 9:5-7](#)

- **Genesis 46:28-30**

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light” and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was “the light of the world” and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [righteous](#), [true](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [2 Corinthians 04:5-6](#)
- [Acts 26:15-18](#)
- [Isaiah 02:5-6](#)
- [John 01:4-5](#)
- [Matthew 05:15-16](#)
- [Matthew 06:22-24](#)
- [Nehemiah 09:12-13](#)
- [Revelation 18:23-24](#)

Word Data:

- Strong's: H216, H217, H3313, H3974, H4237, H5051, H5094, H5105, H5216, H6348, H7052, H7837, G681, G796, G1645, G2985, G3088, G5338, G5457, G5458, G5460, G5462

lion

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: [How to Translate Unknowns](#))

(See also: [David](#), [leopard](#), [Samson](#), [sheep](#))

Bible References:

- [1 Chronicles 11:22-23](#)
- [1 Kings 07:27-29](#)
- [Proverbs 19:11-12](#)
- [Psalms 017:11-12](#)
- [Revelation 05:3-5](#)

Word Data:

- Strong's:

Uses:

- [Genesis 49:9](#)

livestock

Facts:

The term “livestock” refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as “farm animals.”

(Translation suggestions: [How to Translate Names](#))

(See also: [cow](#), [donkey](#), [goat](#), [horse](#), [ox](#), [sheep](#))

Bible References:

- [2 Kings 03:15-17](#)
- [Genesis 30:29-30](#)
- [Joshua 01:14-15](#)
- [Nehemiah 09:36-37](#)
- [Numbers 03:40-41](#)

Word Data:

- Strong's:

Uses:

- [Genesis 7:21-22](#)
- [Genesis 30:29-30](#)
- [Genesis 31:7-9](#)
- [Genesis 31:17-18](#)
- [Genesis 33:12-14](#)
- [Genesis 34:4-5](#)
- [Genesis 46:5-7](#)
- [Genesis 46:31-32](#)
- [Genesis 47:5-6](#)
- [Genesis 47:15-17](#)

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: [euphemism](#))
- The expression “will come from your loins” could also be translated as, “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: [euphemism](#))
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: [descendant](#), [gird](#), [offspring](#))

Bible References:

- [1 Peter 01:13-14](#)
- [2 Chronicles 06:7-9](#)
- [Deuteronomy 33:11](#)
- [Genesis 37:34-36](#)
- [Job 15:27-28](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 37:34-36](#)

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. It is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [Jesus](#), [lord](#), [ruler](#), [Yahweh](#))

Bible References:

- [1 Peter 01:3-5](#)
- [Daniel 09:9-11](#)
- [Daniel 09:17-19](#)
- [Ezekiel 18:29-30](#)
- [Hebrews 12:14-17](#)
- [Joshua 03:9-11](#)
- [Jude 01:5-6](#)
- [Lamentations 02:1-2](#)

- Luke 01:30-33
- Malachi 03:1-3
- Matthew 07:21-23
- Psalms 086:15-17
- Revelation 15:3-4
- Romans 06:22-23

Word Data:

- Strong's: H113, H136, H4756, G1203, G2962

Uses:

- Genesis 18:3-5
- Genesis 18:27-28
- Genesis 18:29-31
- Genesis 18:32-33
- Genesis 20:4-5

Lord Yahweh, Yahweh God

Facts:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” should not be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Yahweh](#))

Bible References:

- [1 Corinthians 04:3-4](#)
- [2 Samuel 07:21-23](#)
- [Deuteronomy 03:23-25](#)
- [Ezekiel 39:25-27](#)
- [Ezekiel 45:18-20](#)
- [Jeremiah 44:26-28](#)
- [Judges 06:22-24](#)
- [Micah 01:2-4](#)

Word Data:

- Strong’s: H136, H430 H3068, G2316, G2962

Uses:

- Genesis 2:15-16
- Genesis 2:18-20
- Genesis 3:12-13
- Genesis 3:14-15
- Genesis 3:20-21
- Genesis 3:22-24
- Genesis 15:1-3
- Genesis 15:6-8

lord, lords, master, masters, sir, Sir, Sirs

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: [Lord](#))

Bible References:

- [Colossians 03:22-25](#)
- [Ephesians 06:9](#)
- [Genesis 39:1-2](#)
- [James 02:1-4](#)
- [Jeremiah 27:1-4](#)
- [Luke 16:13](#)
- [Philippians 02:9-11](#)

Examples from the Bible stories:

- **25:05** But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- **25:07** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- **26:03** This is the year of the **Lord’s** favor.

- **27:02** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
 - **31:05** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
 - **43:09** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
 - **47:03** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
 - **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."
- *

Word Data:

- Strong's: H113, H1167, H1376, H4756, H7980, H8323, G203, G634, G962

Uses:

- Genesis 19:1-3
- Genesis 19:18-20
- Genesis 23:5-6
- Genesis 24:8-9
- Genesis 24:12-14
- Genesis 24:17-18
- Genesis 24:26-27
- Genesis 24:33-35
- Genesis 24:39-41
- Genesis 24:47-48
- Genesis 24:50-51
- Genesis 24:56-58
- Genesis 24:63-65
- Genesis 27:29
- Genesis 27:36-37
- Genesis 31:34-35
- Genesis 32:3-5
- Genesis 32:17-18
- Genesis 33:6-8
- Genesis 33:12-14
- Genesis 39:1-2
- Genesis 39:3-4
- Genesis 39:7-9
- Genesis 39:16-18
- Genesis 40:1-3
- Genesis 42:9-11
- Genesis 42:29-32

- Genesis 42:33-34
- Genesis 43:18-20
- Genesis 44:3-5
- Genesis 44:6-7
- Genesis 44:16-17
- Genesis 44:33-34
- Genesis 45:7-8
- Genesis 47:18-19

Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that they could escape.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Ammon](#), [Haran](#), [Moab](#), [Sodom](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Genesis 11:27-28](#)
- [Genesis 12:4-5](#)

Word Data:

- Strong's:

Uses:

- [Genesis 11:27-28](#)
- [Genesis 12:4-5](#)
- [Genesis 13:1-2](#)
- [Genesis 13:5-7](#)
- [Genesis 13:8-9](#)
- [Genesis 13:10-11](#)
- [Genesis 13:12-13](#)
- [Genesis 13:14-15](#)
- [Genesis 14:10-12](#)
- [Genesis 14:15-16](#)
- [Genesis 19:1-3](#)
- [Genesis 19:4-5](#)
- [Genesis 19:6-8](#)
- [Genesis 19:9](#)

- Genesis 19:10-11
- Genesis 19:12-13
- Genesis 19:14-15
- Genesis 19:18-20
- Genesis 19:23-25
- Genesis 19:26-28
- Genesis 19:29
- Genesis 19:30
- Genesis 19:36-38

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: [Elizabeth, priest](#), [Zechariah \(OT\)](#), [Zechariah \(NT\)](#))

Bible References:

- [Jonah 01:6-7](#)
- [Luke 01:8-10](#)
- [Luke 23:33-34](#)
- [Mark 15:22-24](#)
- [Matthew 27:35-37](#)
- [Psalms 022:18-19](#)

Word Data:

- Strong’s:

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
8. The word “love” can also refer to romantic love between a man and a woman.
9. In the figurative expression “Jacob I have loved, but Esau I have hated,” the term “loved” refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as “chosen.” Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term “hated” is used figuratively here to mean “rejected” or “not chosen.”

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- [1 Corinthians 13:4-7](#)
- [1 John 03:1-3](#)
- [1 Thessalonians 04:9-12](#)
- [Galatians 05:22-24](#)
- [Genesis 29:15-18](#)
- [Isaiah 56:6-7](#)
- [Jeremiah 02:1-3](#)
- [John 03:16-18](#)
- [Matthew 10:37-39](#)
- [Nehemiah 09:32-34](#)
- [Philippians 01:9-11](#)
- [Song of Solomon 01:1-4](#)

Examples from the Bible stories:

- **27:02** The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:08** “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:05** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- **39:10** “Everyone who **loves** the truth listens to me.”
- **47:01** She (Lydia) **loved** and worshiped God.
- **48:01** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:03** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:04** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:07** Jesus taught that God **loves** sinners very much.
- **49:09** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- Genesis 22:1-3
- Genesis 25:27-28
- Genesis 29:15-18
- Genesis 29:28-30
- Genesis 29:31-32
- Genesis 34 General Notes
- Genesis 34:8-10
- Genesis 37:3-4
- Genesis 44:20-22

lust

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or “to strongly desire to sin.”
- The phrase “to lust after” could be translated as “to wrongly desire” or “to think immorally about” or “to immorally desire.”

(See also: [adultery](#), [idol](#))

Bible References:

- [1 John 02:15-17](#)
- [2 Timothy 02:22-23](#)
- [Galatians 05:16-18](#)
- [Galatians 05:19-21](#)
- [Genesis 39:7-9](#)
- [Matthew 05:27-28](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 39:7-9](#)

Lystra

Facts:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(Translation suggestions: [How to Translate Names](#))

(See also: [evangelist](#), [Iconium](#), [Timothy](#))

Bible References:

- [2 Timothy 03:10-13](#)
- [Acts 14:5-7](#)
- [Acts 14:8-10](#)
- [Acts 14:21-22](#)

Word Data:

- Strong's:

Macedonia

Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: [How to Translate Names](#))

(See also: [believer](#), [Berea](#), [faith](#), [good news](#), [Greece](#), [Philippi](#), [Thessalonica](#))

Bible References:

- [1 Thessalonians 01:6-7](#)
- [1 Thessalonians 04:9-12](#)
- [1 Timothy 01:3-4](#)
- [Acts 16:9-10](#)
- [Acts 20:1-3](#)
- [Philippians 04:14-17](#)

Word Data:

- Strong's:

magic, magician

Definition:

The term “magic” refers to the practice of using supernatural power that does not come from God. A “magician” is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh’s magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people to not do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.

(See also: [divination](#), [Egypt](#), [Pharaoh](#), [power](#), [sorcery](#))

Bible References:

- [Genesis 41:7-8](#)
- [Genesis 41:22-24](#)
- [Genesis 44:3-5](#)
- [Genesis 44:14-15](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 41:7-8](#)
- [Genesis 41:22-24](#)

majesty

Definition:

The term “majesty” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: [king](#))

Bible References:

- [2 Peter 01:16-18](#)
- [Daniel 04:36-37](#)
- [Isaiah 02:9-11](#)
- [Jude 01:24-25](#)
- [Micah 05:4-5](#)

Word Data:

- Strong's: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G3168, G3172

manager, steward

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: [servant](#))

Bible References:

- [1 Timothy 03:4-5](#)
- [Genesis 39:3-4](#)
- [Genesis 43:16-17](#)
- [Isaiah 55:10-11](#)
- [Luke 08:1-3](#)
- [Luke 16:1-2](#)
- [Matthew 20:8-10](#)
- [Titus 01:6-7](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 15:1-3](#)
- [Genesis 39:3-4](#)
- [Genesis 39:5-6](#)
- [Genesis 43:16-17](#)
- [Genesis 43:18-20](#)
- [Genesis 43:21-23](#)
- [Genesis 43:24-25](#)

- Genesis 44:1-2
- Genesis 44:3-5
- Genesis 44:6-7
- Genesis 44:8-10
- Genesis 44:11-13

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(Translation suggestions: [How to Translate Names](#))

(See also: [altar](#), [Dan](#), [Ephraim](#), [Ezra](#), [idol](#), [Jacob](#), [Judah](#), [pagan](#), [twelve tribes of Israel](#))

Bible References:

- [2 Chronicles 15:8-9](#)
- [Deuteronomy 03:12-13](#)
- [Genesis 41:50-52](#)
- [Genesis 48:1-2](#)
- [Judges 01:27-28](#)

Word Data:

- Strong's:

Uses:

- [Genesis 41:50-52](#)
- [Genesis 46:19-22](#)
- [Genesis 48:1-2](#)
- [Genesis 48:5-7](#)

- [Genesis 48:14-16](#)
- [Genesis 48:17-18](#)
- [Genesis 50:22-23](#)

marvel, wonder, amazed, astonished

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be “extremely surprised” or “very shocked.”
- Related words include “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

- [Acts 08:9-11](#)
- [Acts 09:20-22](#)
- [Galatians 01:6-7](#)
- [Mark 02:10-12](#)
- [Matthew 07:28-29](#)
- [Matthew 15:29-31](#)
- [Matthew 19:25-27](#)

Word Data:

- Strong's: H926, H2865, H3820, H4159, H4923, H5953, H6313, H6381, H6382, H6383, H6395, H7583, H8047, H8074, H8078, H8429, H8539, H8540, H8541, H8653, G639, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G3167, G4023, G4423, G4592, G5059

Uses:

- [Genesis 43:32-34](#)
- [Genesis 45:24-26](#)

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cana](#), [Egypt](#), [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

Bible References:

- [John 02:3-5](#)
- [John 02:12](#)
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- [Mark 06:1-3](#)
- [Matthew 01:15-17](#)
- [Matthew 01:18-19](#)

Examples from the Bible stories:

***22:04** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah." ***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." **Mary** believed and accepted what the angel said. ***22:06** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her. ***23:02** The angel

said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit." *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. *49:01 An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

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Word Data:

- Strong's:

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Levite](#), [tax collector](#))

Bible References:

- [Luke 05:27-28](#)
- [Luke 06:14-16](#)
- [Mark 02:13-14](#)
- [Mark 03:17-19](#)
- [Matthew 09:7-9](#)
- [Matthew 10:2-4](#)

Word Data:

- Strong's:

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:

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), [reconcile](#))

Bible References:

- [1 Timothy 02:5-7](#)
- [Galatians 03:19-20](#)
- [Hebrews 08:6-7](#)
- [Hebrews 12:22-24](#)
- [Luke 12:13-15](#)

Word Data:

- Strong's:

meditate

Definition:

“The term meditate” means to spend time thinking about something carefully and deeply.

- This term is often used in the Bible to refer to thinking about God and his teachings.
- Psalm 1 says that the person who meditates on the law of the Lord “day and night” will be greatly blessed.

Translation Suggestions:

- To “meditate on” could be translated as “to think about carefully and deeply” or “to consider thoughtfully” or “to think about often.”
- The noun form is “meditation” and could be translated as “deep thoughts.” A phrase like “meditation of my heart” could be translated as “what I think deeply about” or “what I often think about.”

Bible References:

- [Genesis 24:63-65](#)
- [Joshua 01:8-9](#)
- [Psalm 001:1-2](#)
- [Psalms 119:15-16](#)

Word Data:

- Strong's:

Uses:

- [Genesis 24:63-65](#)

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later “Jerusalem”)

- Melchizedek’s name means “king of righteousness” and his title “king of Salem” means “king of peace.”
- He was also called a “priest of God Most High.”
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly “order of Melchizedek.” Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek’s was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [everlasting](#), [high priest](#), [Jerusalem](#), [Levite](#), [priest](#), [righteous](#))

Bible References:

- [Genesis 14:17-18](#)
- [Hebrews 06:19-20](#)
- [Hebrews 07:15-17](#)
- [Psalm 110:4](#)

Uses:

- [Genesis 14:17-18](#)

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:

- [Genesis 19:16-17](#)
- [Genesis 43:13-15](#)

Meshech

Facts:

Meshech is the name of two men in the Old Testament.

- One Meshech was a son of Japheth.
- The other Meshech was a grandson of Shem.
- Meshech was also the name of a region of land, which was probably named after one of these men.
- The region of Meshech may have been located in part of what is now the country of Turkey.

(Translation suggestions: [How to Translate Names](#))

(See also: [Japheth](#), [Noah](#), [Shem](#))

Bible References:

- [1 Chronicles 01:5-7](#)
- [Ezekiel 27:12-13](#)
- [Genesis 10:2-5](#)
- [Psalms 120:5-7](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:2-5](#)

Mesopotamia, Aram Naharaim

Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was called “Aram Naharaim.”
- The word “Mesopotamia” means “between rivers.” The phrase “Aram Naharaim” means “Aram of two rivers.”
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called “Chaldea” was also part of Mesopotamia.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Babylon](#), [Chaldea](#), [Euphrates River](#))

Bible References:

- [Acts 02:8-11](#)
- [Acts 07:1-3](#)
- [Genesis 24:10-11](#)

Word Data:

- Strong's:

Uses:

- [Genesis 24:10-11](#)

messenger

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- [1 Kings 19:1-3](#)
- [1 Samuel 06:21](#)
- [2 Kings 01:1-2](#)
- [Luke 07:27-28](#)
- [Matthew 11:9-10](#)

Word Data:

- Strong’s:

Micah

Facts:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: [Translate Names](#))

(See also: [Assyria](#), [Dan](#), [Ephraim](#), [idol](#), [Isaiah](#), [Judah](#), [judge](#), [Levite](#), [priest](#), [prophet](#), [Samaria](#), [silver](#))

Bible References:

- [Jeremiah 26:18-19](#)
- [Micah 01:1](#)
- [Micah 06:1-2](#)

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Word Data:

- Strong's:

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:

Midian, Midianites

Facts:

Midian was a son of Abraham and his wife Keturah. It is also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called “Midianites.”

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro’s daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also [Arabia](#), [Egypt](#), [flock](#), [Gideon](#), [Jethro](#), [Moses](#))

Bible References:

- [Acts 07:29-30](#)
- [Exodus 02:15-17](#)
- [Genesis 25:1-4](#)
- [Genesis 36:34-36](#)
- [Genesis 37:27-28](#)
- [Judges 07:1](#)

Examples from the Bible stories:

***16:03** But then the people forgot about God and started worshiping idols again. So God allowed the **Midianites**, a nearby enemy people group, to defeat them. ***16:04** The Israelites were so scared, they hid in caves so the **Midianites** would not find them. ***16:11** The man’s friend said, ”This dream means that Gideon’s army will defeat the **Midianite** army!” ***16:14** God confused the **Midianites**, so that they started attacking and killing each other.

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Word Data:

- Strong’s:

Uses:

- [Genesis 25:1-4](#)

- Genesis 36:34-36
- Genesis 37:27-28
- Genesis 37:34-36

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: [Almighty](#), [miracle](#), [power](#), [strength](#))

Bible References:

- [Acts 07:22-25](#)
- [Genesis 06:4](#)
- [Mark 09:38-39](#)
- [Matthew 11:23-24](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 6:4](#)
- [Genesis 49:24](#)

mind

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”

(See also: [believe](#), [heart](#), [soul](#))

Bible References:

- [Luke 10:25-28](#)
- [Mark 06:51-52](#)
- [Matthew 21:28-30](#)
- [Matthew 22:37-38](#)

Word Data:

- Strong's:

Uses:

- [Genesis 19:29](#)
- [Genesis 30:22-24](#)
- [Genesis 37:9-11](#)

miracle, miracles, wonder, wonders, sign, signs

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- [2 Thessalonians 02:8-10](#)
- [Acts 04:15-18](#)
- [Acts 04:21-22](#)
- [Daniel 04:1-3](#)
- [Deuteronomy 13:1-3](#)

- Exodus 03:19-22
- John 02:11
- Matthew 13:57-58

Examples from the Bible stories:

- **16:08** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:06** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **49:02** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059, H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,

Miriam

Facts:

Miriam was the older sister of Aaron and Moses.

- When she was young, Miriam was instructed by her mother to watch over her baby brother Moses who was in a basket among the reeds of the Nile River. When the pharaoh's daughter found the baby and needed someone to take care of him for her, Miriam brought her mother to do it.
- Miriam led the Israelites in a dance of joy and thanksgiving after they had escaped from the Egyptians by crossing the Red Sea.
- Years later as the Israelites were wandering in the desert, Miriam and Aaron began speaking badly about Moses because he had married a Cushite woman.
- Because of her rebellion in speaking against Moses, God caused Miriam to become sick with leprosy. But later God healed her when Moses interceded for her.

(Translation suggestions: [Translate Names](#))

(See also: [Aaron](#), [Cush](#), [intercede](#), [Moses](#), [Nile River](#), [Pharaoh](#), [rebel](#))

Bible References:

- [1 Chronicles 06:1-3](#)
- [Deuteronomy 24:8-9](#)
- [Micah 06:3-5](#)
- [Numbers 12:1-3](#)
- [Numbers 20:1](#)

Word Data:

- Strong's:

Mishael

Facts:

Mishael is the name of three men in the Old Testament.

- One man named Mishael was a cousin of Aaron. When two of Aaron's sons were killed by God after they offered incense in a way that did not follow what God had told them to do, Mishael and his brother were given the task of carrying the dead bodies outside the Israelite camp.
- Another man named Mishael stood beside Ezra when he publicly read the rediscovered law.
- During the time when the people of Israel were in exile in Babylon, a young man named Mishael was also captured and forced to live in Babylon. The Babylonians gave him the name, "Meshach." He, along with his companions, Azariah (Shadrach) and Hananiah (Abednego), refused to worship the king's statue and were thrown into a fiery furnace.

(Translation suggestions: [Translate Names](#))

(See also: [Aaron](#), [Azariah](#), [Babylon](#), [Daniel](#), [Hananiah](#))

Bible References:

- [Daniel 01:6-7](#)
- [Daniel 02:17-18](#)

Word Data:

- Strong's:

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:

Uses:

- [Genesis 19:36-38](#)
- [Genesis 36:34-36](#)

mock, ridicule, scoff at, mocker

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- [2 Peter 03:3-4](#)
- [Acts 02:12-13](#)
- [Galatians 06:6-8](#)
- [Genesis 39:13-15](#)
- [Luke 22:63-65](#)
- [Mark 10:32-34](#)
- [Matthew 09:23-24](#)
- [Matthew 20:17-19](#)
- [Matthew 27:27-29](#)

Examples from the Bible stories:

***21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah. ***39:05** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him. ***39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!” ***40:04** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?” ***40:05** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

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Word Data:

- Strong's:

Uses:

- [Genesis 21:8-9](#)
- [Genesis 39:13-15](#)
- [Genesis 39:16-18](#)

Molech, Moloch

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are “Moloch” and “Molek.”

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [evil](#), [false god](#), [God](#), [idol](#), [sacrifice](#), [true](#), [worship](#), [Yahweh](#))

Bible References:

- [1 Kings 11:7-8](#)
- [2 Kings 23:10-11](#)
- [Acts 07:43](#)
- [Jeremiah 32:33-35](#)
- [Leviticus 18:21](#)

Word Data:

- Strong's:

month

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- [1 Samuel 20:32-34](#)
- [Acts 18:9-11](#)
- [Hebrews 11:23-26](#)
- [Numbers 10:10](#)

Word Data:

- Strong's: H2320, H3391, H3393, G3376

Uses:

- [Genesis 29:13-14](#)

Mordecai

Facts:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Ahasuerus.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Ahasuerus. He reported this and the king's life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Babylon](#), [Esther](#), [Persia](#))

Bible References:

- [Esther 02:5-6](#)
- [Esther 03:5-6](#)
- [Esther 08:1-2](#)
- [Esther 10:1-2](#)

Word Data:

- Strong's:

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**.

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Word Data:

- Strong's:

Most High

Facts:

The term “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

- [Acts 07:47-50](#)
- [Acts 16:16-18](#)
- [Daniel 04:17-18](#)
- [Deuteronomy 32:7-8](#)
- [Genesis 14:17-18](#)
- [Hebrews 07:1-3](#)
- [Hosea 07:16](#)
- [Lamentations 03:34-36](#)
- [Luke 01:30-33](#)

Word Data:

- Strong's: H5945, G5310

Uses:

- [Genesis 14:17-18](#)
- [Genesis 14:19-20](#)

Mount Hermon

Facts:

Mount Hermon is the name of the tallest mountain in Israel at the southern tip of the Lebanon mountain range.

- It is located north of the Sea of Galilee, at the northern border between Israel and Syria.
- Other names given to Mount Hermon by other people groups were “Mount Sirion” and “Mount Senir.”
- Mount Hermon has three major peaks. The tallest peak is around 2,800 meters high.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Sea of Galilee](#), [Syria](#))

Bible References:

- [1 Chronicles 05:23-24](#)
- [Ezekiel 27:4-5](#)
- [Joshua 11:16-17](#)
- [Psalms 042:5-6](#)
- [Song of Solomon 04:8](#)

Word Data:

- Strong's:

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

- [Luke 19:29-31](#)
- [Luke 19:37-38](#)
- [Mark 13:3-4](#)
- [Matthew 21:1-3](#)
- [Matthew 24:3-5](#)
- [Matthew 26:30-32](#)

Word Data:

- Strong's:

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

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:

Uses:

- [Genesis 23:1-2](#)
- [Genesis 50:10-11](#)

multiply

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- [Deuteronomy 08:1-2](#)
- [Genesis 09:5-7](#)
- [Genesis 22:15-17](#)
- [Hosea 04:6-7](#)

Word Data:

- Strong's:

Uses:

- [Genesis 9:5-7](#)
- [Genesis 22:15-17](#)
- [Genesis 26:4-5](#)
- [Genesis 26:23-25](#)
- [Genesis 28:3-4](#)
- [Genesis 35:11-13](#)
- [Genesis 47:27-28](#)
- [Genesis 48:3-4](#)

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: [frankincense](#), [learned men](#))

Bible References:

- [Exodus 30:22-25](#)
- [Genesis 37:25-26](#)
- [John 11:1-2](#)
- [Mark 15:22-24](#)
- [Matthew 02:11-12](#)

Word Data:

- Strong's:

Uses:

- [Genesis 37:25-26](#)

Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [Jordan River](#), [leprosy](#), [prophet](#))

Bible References:

- [1 Chronicles 08:6-7](#)
- [2 Kings 05:1-2](#)
- [Luke 04:25-27](#)

Examples from the Bible stories:

- **19:14** One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- **19:15** At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- **26:06** "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

Word Data:

- Strong's:

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Rebekah](#))

Bible References:

- [1 Chronicles 01:24-27](#)
- [Genesis 31:51-53](#)
- [Joshua 24:1-2](#)
- [Luke 03:33-35](#)

Word Data:

- Strong's:

Uses:

- [Genesis 22:20-22](#)
- [Genesis 24:10-11](#)
- [Genesis 31:51-53](#)

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:

- Genesis 4:25-26
- Genesis 12:1-3
- Genesis 26:23-25
- Genesis 30:27-28
- Genesis 35:9-10
- Genesis 41:50-52
- Genesis 48:14-16
- Genesis 49:24

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived. (See: [synecdoche](#))
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Chinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [Asher](#), [Dan](#), [Jacob](#), [Sea of Galilee](#), [twelve tribes of Israel](#))

Bible References:

- [1 Kings 04:15-17](#)
- [Deuteronomy 27:13-14](#)
- [Ezekiel 48:1-3](#)
- [Genesis 30:7-8](#)
- [Judges 01:33](#)
- [Matthew 04:12-13](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:7-8](#)
- [Genesis 35:23-25](#)
- [Genesis 46:23-25](#)
- [Genesis 49:19-21](#)

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: [Assyria](#), [Babylon](#), [Canaan](#), [Gentile](#), [Greek](#), [people group](#), [Philistines](#), [Rome](#))

Bible References:

- [1 Chronicles 14:15-17](#)
- [2 Chronicles 15:6-7](#)
- [2 Kings 17:11-12](#)
- [Acts 02:5-7](#)
- [Acts 13:19-20](#)
- [Acts 17:26-27](#)
- [Acts 26:4-5](#)
- [Daniel 03:3-5](#)
- [Genesis 10:2-5](#)
- [Genesis 27:29](#)

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's:

Uses:

- Genesis 10:2-5
- Genesis 10:19-20
- Genesis 10:30-31
- Genesis 12:1-3
- Genesis 15:14-16
- Genesis 17:3-6
- Genesis 17:3-6
- Genesis 17:15-16
- Genesis 17:19-21
- Genesis 18:16-19
- Genesis 20:4-5
- Genesis 21:12-13
- Genesis 21:17-18
- Genesis 22:18-19
- Genesis 25:23
- Genesis 26:4-5
- Genesis 27:29
- Genesis 35:11-13
- Genesis 46:1-4
- Genesis 48:3-4
- Genesis 48:19-20
- Genesis 49:10

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareth’s synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- [Acts 26:9-11](#)
- [John 01:43-45](#)
- [Luke 01:26-29](#)
- [Mark 16:5-7](#)
- [Matthew 02:22-23](#)
- [Matthew 21:9-11](#)
- [Matthew 26:71-72](#)

Examples from the Bible stories:

***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. ***26:02** Jesus went to the town of **Nazareth** where he had lived during his childhood. ***26:07** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong’s:

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:

Negev

Facts:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South,” and some English versions translate it this way.
- It could be that the “South” is not located where the Negev Desert is today.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Beersheba](#), [Israel](#), [Judah](#), [Kadesh](#), [Salt Sea](#), [Simeon](#))

Bible References:

- [Genesis 12:8-9](#)
- [Genesis 20:1-3](#)
- [Genesis 24:61-62](#)
- [Joshua 03:14-16](#)
- [Numbers 13:17-20](#)

Word Data:

- Strong's:

Uses:

- [Genesis 12:8-9](#)
- [Genesis 13:1-2](#)
- [Genesis 13:3-4](#)
- [Genesis 20:1-3](#)
- [Genesis 24:61-62](#)

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:

new covenant

Definition:

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:

- 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: [atonement](#), [covenant](#), [Israel](#), [Jesus](#), [Moses](#), [Son of God](#))

Bible References:

- [1 Corinthians 11:25-26](#)
- [2 Corinthians 03:4-6](#)
- [Hebrews 12:22-24](#)
- [Luke 22:19-20](#)

Examples from the Bible stories:

- **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

Nile River, River of Egypt, the Nile

Facts:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water for food crops.
- The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Goshen](#), [Moses](#))

Bible References:

- [Amos 08:7-8](#)
- [Genesis 41:1-3](#)
- [Jeremiah 46:7-9](#)

Examples from the Bible stories:

***08:04** Egypt was a large, powerful country located along the **Nile River**. ***09:04** Pharaoh saw that the Israelites were having many babies, so he ordered his people to kill all Israelite baby boys by throwing them into the **Nile River**. ***09:06** When the boy's parents could no longer hide him, they put him in a floating basket among the reeds along the edge of the **Nile River** in order to save him from being killed. ***10:03** God turned the **Nile River** into blood, but Pharaoh still would not let the Israelites go.

Word Data:

- Strong's:

Uses:

- [Genesis 41:1-3](#)
- [Genesis 41:17-18](#)

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyria. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Jonah](#), [repent](#), [turn](#))

Bible References:

- [Genesis 10:11-14](#)
- [Jonah 01:1-3](#)
- [Jonah 03:1-3](#)
- [Luke 11:32](#)
- [Matthew 12:41](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:11-14](#)

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: [descendant](#), [ark](#))

Bible References:

- [Genesis 05:30-31](#)
- [Genesis 05:32](#)
- [Genesis 06:7-8](#)
- [Genesis 08:1-3](#)
- [Hebrews 11:7](#)
- [Matthew 24:37-39](#)

Examples from the Bible stories:

- **03:02** But **Noah** found favor with God.
- **03:04** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **03:13** Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong's:

Uses:

- [Genesis 5:28-29](#)

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:7-8
- Genesis 6:20-22
- Genesis 7:11-12
- Genesis 8:15-17
- Genesis 8:18-19
- Genesis 9:1-2
- Genesis 9:8-10
- Genesis 9:16-17
- Genesis 9:20-21
- Genesis 9:24-25
- Genesis 10:1
- Genesis 10:32

oak**Definition:**

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term “oak tree” rather than just the word “oak.”
- If oak trees are not known in the receptor area, “an oak” could be translated as “an oak, which is a large shade tree like...,” then give the name of a local tree that has similar characteristics.
- See: [How to Translate Unknowns](#)

(See also: [holy](#))

Bible References:

- [1 Samuel 10:3-4](#)
- [Genesis 13:16-18](#)
- [Genesis 14:13-14](#)
- [Genesis 35:4-5](#)
- [Judges 06:11-12](#)

Word Data:

- Strong's:

Uses:

- [Genesis 12:6-7](#)
- [Genesis 13:16-18](#)
- [Genesis 14:13](#)
- [Genesis 18:1-2](#)
- [Genesis 35:4-5](#)
- [Genesis 35:6-8](#)

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in “swear an oath.”
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word “swear” means is “use foul language.” This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated as “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: [Abimelech](#), [covenant](#), [vow](#))

Bible References:

- [Genesis 21:22-24](#)
- [Genesis 24:1-4](#)
- [Genesis 31:51-53](#)
- [Genesis 47:29-31](#)
- [Luke 01:72-75](#)
- [Mark 06:26-29](#)

- [Matthew 05:36-37](#)
- [Matthew 14:6-7](#)
- [Matthew 26:71-72](#)

Word Data:

- Strong's:

Uses:

- [Genesis 21:22-24](#)
- [Genesis 21:31-32](#)
- [Genesis 22:15-17](#)
- [Genesis 24:1-4](#)
- [Genesis 24:5-7](#)
- [Genesis 24:8-9](#)
- [Genesis 24:36-38](#)
- [Genesis 24:39-41](#)
- [Genesis 25:31-34](#)
- [Genesis 26:2-3](#)
- [Genesis 26:28-29](#)
- [Genesis 26:30-31](#)
- [Genesis 31:51-53](#)
- [Genesis 47:29-31](#)
- [Genesis 50:4-6](#)
- [Genesis 50:24-26](#)

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:

obey, obedient, obedience

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. Obedience” is the characteristic that an obedient person has. Sometimes the command is about not doing something, as in “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: [citizen](#), [command](#), [disobey](#), [kingdom](#), [law](#))

Bible References:

- [Acts 05:29-32](#)
- [Acts 06:7](#)
- [Genesis 28:6-7](#)
- [James 01:22-25](#)
- [James 02:10-11](#)
- [Luke 06:46-48](#)
- [Matthew 07:26-27](#)
- [Matthew 19:20-22](#)
- [Matthew 28:20](#)

Examples from the Bible stories:

- **03:04** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **05:06** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **05:10** ”Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **05:10** But the Egyptians did not believe God or **obey** his commands.
- **13:07** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong's:

Uses:

- Genesis 22:18-19
- Genesis 26:4-5
- Genesis 27:8-10
- Genesis 27:13-14
- Genesis 27:43-45
- Genesis 28:6-7

offspring

Definition:

The term “offspring” is a general reference to the biological descendants of people or animals.

- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.

(See also: [descendant](#), [seed](#))

Bible References:

- [Acts 17:28-29](#)
- [Exodus 13:11-13](#)
- [Genesis 24:5-7](#)
- [Isaiah 41:8-9](#)
- [Job 05:23-25](#)
- [Luke 03:7](#)
- [Matthew 12:33-35](#)

Word Data:

- Strong's:

Uses:

- [Genesis 22:18-19](#)
- [Genesis 24:5-7](#)

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

Bible References:

- [2 Samuel 01:21-22](#)
- [Exodus 29:1-2](#)
- [Leviticus 05:11](#)
- [Leviticus 08:1-3](#)
- [Mark 06:12-13](#)
- [Matthew 25:7-9](#)

Word Data:

- Strong's:

Uses:

- [Genesis 28:18-19](#)
- [Genesis 35:14-15](#)

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), [the sea](#), [Mount of Olives](#))

Bible References:

- [1 Chronicles 27:28-29](#)
- [Deuteronomy 06:10-12](#)
- [Exodus 23:10-11](#)
- [Genesis 08:10-12](#)
- [James 03:11-12](#)
- [Luke 16:5-7](#)
- [Psalms 052:8-9](#)

Word Data:

- Strong's:

Uses:

- [Genesis 8:10-12](#)

Omri

Facts:

Omri was an army commander who became the sixth king of Israel.

- King Omri reigned for 12 years in the city of Tirzah.
- Like all the kings of Israel before him, Omri was a very evil king who led the people of Israel into more idol worship.
- Omri was also the father of King Ahab.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ahab](#), [Israel](#), [Jeroboam](#), [Tirzah](#))

Bible References:

- [2 Chronicles 22:1-3](#)

Word Data:

- Strong's:

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated as, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: [bind](#), [enslave](#), [persecute](#))

Bible References:

- [1 Samuel 10:17-19](#)
- [Deuteronomy 26:6-7](#)
- [Ecclesiastes 04:1](#)
- [Job 10:1-3](#)
- [Judges 02:18-19](#)
- [Nehemiah 05:14-15](#)
- [Psalms 119:133-134](#)

Word Data:

- Strong’s: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated as, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
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- [Ecclesiastes 04:1](#)
- [Job 10:1-3](#)
- [Judges 02:18-19](#)
- [Nehemiah 05:14-15](#)
- [Psalms 119:133-134](#)

Word Data:

- Strong’s: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

Uses:

- [Genesis 15:12-13](#)
- [Genesis 31:41-42](#)

ordain

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, “to ordain” could be translated as “to assign” or “to appoint” or “to command” or “to make a rule” or “to institute.”

(See also: [command](#), [covenant](#), [decree](#), [law](#), [law](#), [priest](#))

Bible References:

- [1 Kings 12:31-32](#)
- [2 Samuel 17:13-14](#)
- [Exodus 28:40-41](#)
- [Numbers 03:3-4](#)
- [Psalms 111:7-9](#)

Word Data:

- Strong's:

ordinance

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: [command](#), [decree](#), [law](#), [ordain](#), [statute](#))

Bible References:

- [Deuteronomy 04:13-14](#)
- [Exodus 27:20-21](#)
- [Leviticus 08:31-33](#)
- [Malachi 03:6-7](#)

Word Data:

- Strong's:

overseer

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: [church](#), [elder](#), [pastor](#), [shepherd](#))

Bible References:

- [1 Chronicles 26:31-32](#)
- [1 Timothy 03:1-3](#)
- [Acts 20:28-30](#)
- [Genesis 41:33-34](#)
- [Philippians 01:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 41:33-34](#)

ox, oxen**Definition:**

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: [cow](#), [yoke](#))

Bible References:

- [1 Samuel 15:1-3](#)
- [2 Chronicles 15:10-11](#)
- [Exodus 24:5-6](#)
- [Luke 14:4-6](#)
- [Matthew 22:4](#)

Word Data:

- Strong's:

Uses:

- [Genesis 20:13-14](#)
- [Genesis 21:25-27](#)
- [Genesis 32:3-5](#)
- [Genesis 49:5-6](#)

Paddan Aram

Facts:

Paddan Aram was the name of a region where Abraham's family lived before moving to the land of Canaan. It means "plain of Aram."

- When Abraham left Haran in Paddan Aram to travel to the land of Canaan, most of the rest of his family stayed behind in Haran.
- Many years later, Abraham's servant went to Paddan Aram to find a wife for Isaac among his relatives there and found Rebekah, grand-daughter of Bethuel.
- Isaac and Rebekah's son Jacob also traveled to Paddan Aram and married two daughters of Rebekah's brother Laban who was living in Haran.
- Aram, Paddan-Aram, and Aram-Nahariam were all part of the same region that is now where the modern-day country of Syria is located.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Aram](#), [Bethuel](#), [Canaan](#), [Haran](#), [Jacob](#), [Laban](#), [Rebekah](#), [Syria](#))

Bible References:

- [Genesis 28:1-2](#)
- [Genesis 35:9-10](#)
- [Genesis 46:12-15](#)

Word Data:

- Strong's:

Uses:

- [Genesis 25:19-20](#)
- [Genesis 28:1-2](#)
- [Genesis 31:17-18](#)
- [Genesis 33:18-20](#)
- [Genesis 35:9-10](#)
- [Genesis 35:26-27](#)
- [Genesis 46:12-15](#)
- [Genesis 48:5-7](#)

pagan

Definition:

In Bible times, the term “pagan” was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called “pagan.”
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: [altar](#), [false god](#), [sacrifice](#), [worship](#), [Yahweh](#))

Bible References:

- [1 Corinthians 10:20-22](#)
- [1 Corinthians 12:1-3](#)
- [2 Kings 17:14-15](#)
- [2 Kings 21:4-6](#)

Word Data:

- Strong's:

palace

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- [2 Chronicles 28:7-8](#)
- [2 Samuel 11:2-3](#)
- [Daniel 05:5-6](#)
- [Matthew 26:3-5](#)
- [Psalms 045:8-9](#)

Word Data:

- Strong's:

Paran

Facts:

Paran was a desert or wilderness area east of Egypt and south of the land of Canaan. There was also a Mount Paran, which may have been another name for Mount Sinai.

- The slave Hagar and her son Ishmael went to live in the wilderness of Paran after Sarah ordered Abraham to send them away.
- When Moses led the Israelites out of Egypt, they passed through the wilderness of Paran.
- It was from Kadesh-Barnea in the wilderness of Paran that Moses sent twelve men to spy out the land of Canaan and bring back a report.
- The wilderness of Zin was north of Paran and the wilderness of Sin was south of Paran.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [desert](#), [Egypt](#), [Kadesh](#), [Sinai](#))

Bible References:

- [1 Kings 11:18-19](#)
- [1 Samuel 25:1](#)
- [Genesis 21:19-21](#)
- [Numbers 10:11-13](#)
- [Numbers 13:3-4](#)

Word Data:

- Strong's:

Uses:

- [Genesis 21:19-21](#)

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

pastor, pastors

Definition:

The term “pastor” is literally the same word as “shepherd.” It is used as a title for someone who is the spiritual leader for a group of believers.

- In English Bible versions, “pastor” only occurs one time, in the book of Ephesians. It is the same word as is translated as “shepherd” elsewhere.
- In some languages, the word for “pastor” is the same as the word for “shepherd.”
- It is also the same word as is used to refer to Jesus as the “good Shepherd.”

Translation Suggestions:

- It is best to translate this term with the word for “shepherd” in the project language.
- Other ways to translate this term could include “spiritual shepherd” or “shepherding Christian leader.”

(See also: [shepherd](#), [sheep](#))

Bible References:

- [Ephesians 04:11-13](#)

Word Data:

- Strong's: H7462, G4166

patient, patience

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: [endure](#), [forgive](#), [persevere](#))

Bible References:

- [1 Peter 03:18-20](#)
- [2 Peter 03:8-9](#)
- [Hebrews 06:11-12](#)
- [Matthew 18:28-29](#)
- [Psalms 037:7](#)
- [Revelation 02:1-2](#)

Word Data:

- Strong’s:

patriarchs

Definition:

The term “patriarchs” in the OT refers to the founding fathers of the Jewish people, particularly Abraham, Isaac, and 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:

Paul, Saul

Facts:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name “Paul.”
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: [How to Translate Names](#))

(See also: [christian](#), [jewish leaders](#), [rome](#))

Bible References:

- [1 Corinthians 01:1-3](#)
- [Acts 08:1-3](#)
- [Acts 09:26-27](#)
- [Acts 13:9-10](#)
- [Galatians 01:1-2](#)
- [Philemon 01:8-9](#)

Examples from the Bible stories:

- **45:06** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **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.
- **46:02** While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, “**Saul! Saul!** Why do you persecute me?”
- **46:05** So Ananias went to **Saul**, placed his hands on him, and said, “Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit.” **Saul** immediately was able to see again, and Ananias baptized him.

- **46:06** Right away, **Saul** began preaching to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:09** Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- **47:01** As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, “**Paul**.”
- **47:14** **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong’s:

peace offering

Facts:

A “peace offering” was one of several sacrificial offerings that God commanded the Israelites to make. It is sometimes called the “thanksgiving offering” or “fellowship offering.”

- This offering involved sacrificing an animal that had no defects, sprinkling the animal’s blood on the altar, and burning the animal’s fat, as well as the rest of the animal separately.
- Added to this sacrifice was an offering of both unleavened and leavened bread, which was burned on top of the burnt offering.
- The priest and offerer of the sacrifice were permitted to share in eating the food that was offered.
- This offering symbolizes the fellowship of God with his people.

(See also: [burnt offering](#), [fellowship](#), [fellowship offering](#), [grain offering](#), [priest](#), [sacrifice](#), [unleavened bread](#))

Bible References:

- [1 Samuel 13:8-10](#)
- [Ezekiel 45:16-17](#)
- [Joshua 08:30-32](#)
- [Leviticus 09:3-5](#)
- [Proverbs 07:13-15](#)

Word Data:

- Strong’s:

peace, peaceful

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- [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:

Uses:

- [Genesis 15:14-16](#)
- [Genesis 26:28-29](#)
- [Genesis 26:30-31](#)
- [Genesis 34:4-5](#)
- [Genesis 34:20-21](#)
- [Genesis 43:21-23](#)
- [Genesis 44:16-17](#)

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:

Uses:

- Genesis 19:36-38
- Genesis 25:1-4
- Genesis 25:23
- Genesis 27:29
- Genesis 28:3-4
- Genesis 34:14-17
- Genesis 34:22-23
- Genesis 34:27-29
- Genesis 41:55-57
- Genesis 48:19-20
- Genesis 49:16-18
- Genesis 49:28-30
- Genesis 49:31-33
- Genesis 50:24-26

people of God, my people

Definition:

The term “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [people group](#))

Bible References:

- [1 Chronicles 11:1-3](#)
- [Acts 07:33-34](#)
- [Acts 07:51-53](#)
- [Acts 10:36-38](#)
- [Daniel 09:24-25](#)
- [Isaiah 02:5-6](#)
- [Jeremiah 06:20-22](#)
- [Joel 03:16-17](#)
- [Micah 06:3-5](#)
- [Revelation 13:7-8](#)

Word Data:

- Strong's: H430, H5971, G2316, G2992

Uses:

- [Genesis 37 General Notes](#)
- [Genesis 38 General Notes](#)
- [Genesis 39 General Notes](#)
- [Genesis 40 General Notes](#)
- [Genesis 41 General Notes](#)
- [Genesis 45 General Notes](#)

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:

Uses:

- [Genesis 13:5-7](#)
- [Genesis 34:30-31](#)

persecute, persecution

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: [Christian](#), [church](#), [oppress](#), [Rome](#))

Bible References:

- [Acts 07:51-53](#)
- [Acts 13:50-52](#)
- [Galatians 01:13-14](#)
- [John 05:16-18](#)
- [Mark 10:29-31](#)
- [Matthew 05:9-10](#)
- [Matthew 05:43-45](#)
- [Matthew 10:21-23](#)
- [Matthew 13:20-21](#)
- [Philippians 03:6-7](#)

Examples from the Bible stories:

- **33:07** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:06** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:02** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:04** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong's:

persevere, perseverance

Definition:

The terms “persevere” and “perseverance” refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has “perseverance” it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like “stubborn” which usually has a negative meaning.

(See also: [patient](#), [trial](#))

Bible References:

- [Colossians 01:11-12](#)
- [Ephesians 06:17-18](#)
- [James 05:9-11](#)
- [Luke 08:14-15](#)

Word Data:

- Strong's:

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:

Pharaoh, king of Egypt

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as “Pharaoh.”

(Translation suggestions: [How to Translate Names](#))

(See also: [egypt](#), [king](#))

Bible References:

- [Acts 07:9-10](#)
- [Acts 07:11-13](#)
- [Acts 07:20-21](#)
- [Genesis 12:14-16](#)
- [Genesis 40:6-8](#)
- [Genesis 41:25-26](#)

Examples from the Bible stories:

- **08:06** One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **08:08 Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **09:02** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **09:13** ”I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt.”
- **10:02** Through these plagues, God showed **Pharaoh** that he is more powerful than **Pharaoh** and all of Egypt’s gods.

Word Data:

- Strong’s:

Uses:

- Genesis 12:14-16
- Genesis 12:17-20
- Genesis 37:34-36
- Genesis 39:1-2
- Genesis 40:1-3
- Genesis 40:6-8
- Genesis 40:9-11
- Genesis 40:14-15
- Genesis 40:16-17
- Genesis 40:18-19
- Genesis 41:1-3
- Genesis 41:4-6
- Genesis 41:7-8
- Genesis 41:9-11
- Genesis 41:12-13
- Genesis 41:14-16
- Genesis 41:17-18
- Genesis 41:25-26
- Genesis 41:27-29
- Genesis 41:30-32
- Genesis 41:33-34
- Genesis 41:35-36
- Genesis 41:37-38
- Genesis 41:39-41
- Genesis 41:42-43
- Genesis 41:44-45
- Genesis 41:46-47
- Genesis 41:55-57
- Genesis 42:14-17
- Genesis 44:18-19
- Genesis 45:1-3
- Genesis 45:7-8
- Genesis 45:16-18
- Genesis 45:21-23
- Genesis 46:5-7
- Genesis 46:31-32
- Genesis 46:33-34
- Genesis 47:1
- Genesis 47:5-6
- Genesis 47:11-12
- Genesis 47:18-19

- [Genesis 47:20-22](#)
- [Genesis 47:25-26](#)
- [Genesis 50:4-6](#)

Pharisee, Pharisees

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word "to separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), [Jewish leaders](#), [law](#), [Sadducee](#))

Bible References:

- [Acts 26:4-5](#)
- [John 03:1-2](#)
- [Luke 11:43-44](#)
- [Matthew 03:7-9](#)
- [Matthew 05:19-20](#)
- [Matthew 09:10-11](#)
- [Matthew 12:1-2](#)
- [Matthew 12:38-40](#)
- [Philippians 03:4-5](#)

Word Data:

- Strong's:

Philip, the apostle

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: [Philip](#))

Bible References:

- [Acts 01:12-14](#)
- [John 01:43-45](#)
- [John 06:4-6](#)
- [Luke 06:14-16](#)
- [Mark 03:17-19](#)

Word Data:

- Strong's:

Philip, the evangelist

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [Philip](#))

Bible References:

- [Acts 06:5-6](#)
- [Acts 08:6-8](#)
- [Acts 08:12-13](#)
- [Acts 08:29-31](#)
- [Acts 08:36-38](#)
- [Acts 08:39-40](#)

Word Data:

- Strong's:

Philippi

Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece.

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: [Caesarea](#), [Christian](#), [church](#), [Macedonia](#), [Paul](#), [Silas](#))

Bible References:

- [1 Thessalonians 02:1-2](#)
- [Acts 16:11-13](#)
- [Matthew 16:13-16](#)
- [Philippians 01:1-2](#)

Examples from the Bible stories:

- **47:01** One day, Paul and his friend Silas went to the town of **Philippi** to proclaim the good news about Jesus.
- **47:13** The next day the leaders of the city released Paul and Silas from prison and asked them to leave **Philippi**.

Word Data:

- Strong's:

Philistines

Facts:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Ashkelon](#), [David](#), [Ekron](#), [Gath](#), [Gaza](#), [Goliath](#), [Salt Sea](#))

Bible References:

- [1 Chronicles 18:9-11](#)
- [1 Samuel 13:3-4](#)
- [2 Chronicles 09:25-26](#)
- [Genesis 10:11-14](#)
- [Psalm 056:1-2](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:11-14](#)
- [Genesis 21:31-32](#)
- [Genesis 21:33-34](#)
- [Genesis 26:1](#)
- [Genesis 26:6-8](#)
- [Genesis 26:12-14](#)
- [Genesis 26:15-17](#)

Phoenicia

Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon.
- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(Translation suggestions: [How to Translate Names](#))

(See also: [cedar](#), [purple](#), [Sidon](#), [Tyre](#))

Bible References:

- [Acts 11:19-21](#)
- [Acts 15:3-4](#)
- [Acts 21:1-2](#)
- [Isaiah 23:10-12](#)

Word Data:

- Strong's:

pig, swine, pork

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: [unclean](#))

Bible References:

- [2 Peter 02:20-22](#)
- [Mark 05:11-13](#)
- [Matthew 07:6](#)
- [Matthew 08:30-32](#)

Word Data:

- Strong's:

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- [Acts 04:27-28](#)
- [Acts 13:28-29](#)
- [Luke 23:1-2](#)
- [Mark 15:1-3](#)
- [Matthew 27:11-14](#)
- [Matthew 27:57-58](#)

Examples from the Bible stories:

***39:09** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?” ***39:10 Pilate** said, “What is truth?” ***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!” ***39:12 Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus. ***40:02 Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.” ***41:02 Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Word Data:

- Strong’s:

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: [foundation](#), [idol](#), [image](#))

Bible References:

- [2 Kings 18:4-5](#)
- [Exodus 13:19-22](#)
- [Exodus 33:7-9](#)
- [Genesis 31:45-47](#)
- [Proverbs 09:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 28:18-19](#)
- [Genesis 28:20-22](#)
- [Genesis 31:12-13](#)
- [Genesis 31:45-47](#)

- [Genesis 31:51-53](#)
- [Genesis 35:14-15](#)
- [Genesis 35:16-20](#)

pit

Definition:

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- A very deep pit can also be called a “cistern.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

- [Genesis 37:21-22](#)
- [Job 33:16-18](#)
- [Luke 06:39-40](#)
- [Proverbs 01:12-14](#)

Word Data:

- Strong's:

Uses:

- [Genesis 37:21-22](#)

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: [hail](#), [Israel](#), [Moses](#), [Pharaoh](#))

Bible References:

- [2 Samuel 24:13-14](#)
- [Exodus 09:13-14](#)
- [Genesis 12:17-20](#)
- [Luke 21:10-11](#)
- [Revelation 09:18-19](#)

Word Data:

- Strong's:

Uses:

- [Genesis 12:17-20](#)

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- “To pledge” could be translate as “to formally commit to” or “to strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: [promise](#), [oath](#), [vow](#))

Bible References:

- [2 Corinthians 05:4-5](#)
- [Exodus 22:25-27](#)
- [Genesis 38:17-18](#)
- [Nehemiah 10:28-29](#)

Word Data:

- Strong's:

Uses:

- [Genesis 38:17-18](#)
- [Genesis 38:19-20](#)

possess, possession

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The 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](#)

- Matthew 13:44-46

Word Data:

- Strong's:

Uses:

- Genesis 31:1-3
- Genesis 31:36-37
- Genesis 32:22-23
- Genesis 41:42-43
- Genesis 45:19-20
- Genesis 46:5-7
- Genesis 47:27-28
- Genesis 48:3-4

Potiphar

Facts:

Potiphar was an important official for the pharaoh of Egypt during the time that Joseph was sold as a slave to some Ishmaelites.

- Potiphar bought Joseph from the Ishmaelites and appointed him to be in charge of his household.
- When Joseph was falsely accused of doing wrong, Potiphar had Joseph put in prison.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Joseph \(OT\)](#), [Pharaoh](#))

Bible References:

- [Genesis 37:34-36](#)
- [Genesis 39:1-2](#)
- [Genesis 39:13-15](#)

Word Data:

- Strong's:

Uses:

- [Genesis 37:34-36](#)
- [Genesis 39:1-2](#)
- [Genesis 39:13-15](#)

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:

- **Genesis 31:29-30**
- **Genesis 49:3-4**

praise

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term “to praise” could also be translated as “to speak well of” or “to highly honor with words” or “to say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

- [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:

Uses:

- [Genesis 29:35](#)
- [Genesis 49:8](#)

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:

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- [Acts 14:23-26](#)
- [Colossians 04:2-4](#)
- [John 17:9-11](#)
- [Luke 11:1](#)
- [Matthew 05:43-45](#)
- [Matthew 14:22-24](#)

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Word Data:

- Strong's:

Uses:

- [Genesis 20:6-7](#)
- [Genesis 20:17-18](#)
- [Genesis 25:21-22](#)

preach

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”

(See also: [good news](#), [Jesus](#), [kingdom of God](#))

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Acts 10:42-43](#)
- [Acts 14:21-22](#)
- [Acts 20:25-27](#)
- [Luke 04:42-44](#)
- [Matthew 03:1-3](#)
- [Matthew 04:17](#)
- [Matthew 12:41](#)
- [Matthew 24:12-14](#)

Examples from the Bible stories:

***24:02** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!” ***30:01** Jesus sent his apostles to **preach** and to teach people in many different villages. ***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. ***45:06** But in spite of this, they **preached** about Jesus everywhere they went. ***45:07** He (Philip) went to Samaria where he preached about Jesus and many people were saved. ***46:06** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!” ***46:10** Then they sent them off to **preach** the good news of Jesus in many other places. ***47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus. ***50:02** When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's:

prey, to prey on

Definition:

The term “prey” refers to something that is hunted, usually an animal that is used for food.

- In a figurative sense, “prey” can refer to a person who is taken advantage of, abused, or oppressed by a more powerful person.
- To “prey on” people means to take advantage of them by oppressing them or stealing something from them.
- The term “prey” could also be translated as “hunted animal” or “hunted one” or “victim.”

(See also: [oppress](#))

Bible References:

- [Jeremiah 12:7-9](#)
- [Psalms 104:21-22](#)

Word Data:

- Strong's:

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:

- Genesis 14 General Notes
- Genesis 14:17-18
- Genesis 41:44-45
- Genesis 41:50-52
- Genesis 46:19-22
- Genesis 47:20-22
- Genesis 47:25-26

prince, princess

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: [angel](#), [authority](#), [Christ](#), [demon](#), [lord](#), [power](#), [ruler](#), [Satan](#), [Savior](#), [spirit](#))

Bible References:

- [Acts 05:29-32](#)
- [Genesis 12:14-16](#)
- [Genesis 49:26](#)
- [Luke 01:52-53](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 12:14-16](#)

- Genesis 25:13-16
- Genesis 34:1-3
- Genesis 49:26

Priscilla

Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.

(Translation suggestions: [How to Translate Names](#))

(See also: [believe](#), [Christian](#), [Corinth](#), [Ephesus](#), [Paul](#), [Rome](#), [Syria](#))

Bible References:

- [1 Corinthians 16:19-20](#)
- [2 Timothy 04:19-22](#)
- [Acts 18:1-3](#)
- [Acts 18:24-26](#)

Word Data:

- Strong's:

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#))

Bible References:

- [Acts 25:4-5](#)
- [Ephesians 04:1-3](#)
- [Luke 12:57-59](#)
- [Luke 22:33-34](#)
- [Mark 06:16-17](#)
- [Matthew 05:25-26](#)
- [Matthew 14:3-5](#)
- [Matthew 25:34-36](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 31:26-28](#)

- Genesis 39:19-20
- Genesis 39:21-23
- Genesis 40:1-3
- Genesis 42:14-17
- Genesis 42:18-20

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See 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:

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb “to profane” could be translated as “to treat as unholy” or “to be irreverent toward” or “to dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: [defile](#), [holy](#), [unclean](#))

Bible References:

- [2 Timothy 02:16-18](#)
- [Ezekiel 20:8-9](#)
- [Malachi 01:10-12](#)
- [Matthew 12:5-6](#)
- [Numbers 18:30-32](#)

Word Data:

- Strong's:

profit, profitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- [2 Peter 02:1-3](#)
- [Ezekiel 18:12-13](#)
- [John 06:62-63](#)
- [Mark 08:35-37](#)
- [Matthew 16:24-26](#)
- [Proverbs 10:16-17](#)

Word Data:

- Strong’s:

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.”
- **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:

- Genesis 09 General Notes
- Genesis 12 General Notes
- Genesis 13 General Notes
- Genesis 15 General Notes
- Genesis 17 General Notes
- Genesis 21 General Notes
- Genesis 21:1-4
- Genesis 22 General Notes
- Genesis 24:5-7
- Genesis 27 General Notes
- Genesis 28 General Notes
- Genesis 28 General Notes
- Genesis 28:14-15
- Genesis 34 General Notes
- Genesis 35 General Notes
- Genesis 47 General Notes
- Genesis 48 General Notes

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 Genesis](#)
- [Genesis 47 General Notes](#)

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:

- [Genesis 20:6-7](#)
- [Genesis 49 General Notes](#)

propitiation

Definition:

The term “propitiation” refers to a sacrifice that is made to satisfy or fulfill the justice of God and to appease his wrath.

- The offering of the sacrificial blood of Jesus Christ is the propitiation to God for mankind’s sins.
- Jesus’ death on the cross appeased God’s wrath against sin. This provided a way for God to look on people with favor and offer them eternal life.

Translation Suggestions:

- This term could be translated as “appeasement” or “causing God to forgive sins and grant favor to people.”
- The word “atonement” is close in meaning to “propitiation.” It is important to compare how these two terms are used.

(See also: [atonement](#), [everlasting](#), [forgive](#), [sacrifice](#))

Bible References:

- [1 John 02:1-3](#)
- [1 John 04:9-10](#)
- [Romans 03:25-26](#)

Word Data:

- Strong’s: G2434, G2435

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well and can refer to prospering physically or spiritually. When people or a country are “prosperous,” it means they are wealthy and have all that they need to be successful. They are experiencing “prosperity.”

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: [bless](#), [fruit](#), [spirit](#))

Bible References:

- [1 Chronicles 29:22-23](#)
- [Deuteronomy 23:5-6](#)
- [Job 36:10-12](#)
- [Leviticus 25:26-28](#)
- [Psalms 001:3](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 26:21-22](#)
- [Genesis 30:43](#)
- [Genesis 32:9-10](#)

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [euphemism](#))

(See also: [adultery](#), [false god](#), [sexual immorality](#), [idol](#))

Bible References:

- [Genesis 34:30-31](#)
- [Genesis 38:21-23](#)
- [Luke 15:28-30](#)
- [Matthew 21:31-32](#)

Word Data:

- Strong's:

Uses:

- [Genesis 34:30-31](#)
- [Genesis 38:15-16](#)
- [Genesis 38:21-23](#)
- [Genesis 38:24-26](#)

prostrate

Definition:

The term “prostrate” means to be lying face down, stretched out on the ground.

- To “fall prostrate” or to “prostrate oneself” before someone means to suddenly bow down very low or in front of that person.
- Usually this position of being prostrate is a response that shows shock, amazement, and awe because of something miraculous that happened. It also shows honor and respect for the person being bowed to.
- Being prostrate also was a way to worship God. People often responded this way to Jesus in thanksgiving and worship when he did a miracle or to honor him as a great teacher.
- Depending on the context, ways to translate “prostrated” could include “bowed down low with the face to the ground” or “worshiped him by lying face down in front of him” or “bowed down low to the ground in amazement” or “worshiped.”
- The phrase “will not prostrate ourselves” could be translated as “will not worship” or “will not lie face down in worship” or “will not bow down and worship.”
- “Prostrate himself to” could also be translated as “worship” or “bow down in front of.”

(See also: [awe](#), [bow](#))

Bible References:

- [2 Kings 17:36-38](#)
- [Genesis 43:28-29](#)
- [Revelation 19:3-4](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 43:28-29](#)

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: [arrogant](#), [humble](#), [joy](#))

Bible References:

- [1 Timothy 03:6-7](#)
- [2 Corinthians 01:12-14](#)
- [Galatians 06:3-5](#)
- [Isaiah 13:19-20](#)
- [Luke 01:50-51](#)

Examples from the Bible stories:

***04:02** They were very **proud**, and they did not care about what God said. ***34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's:

province, 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:

psalm, psalms

Definition:

The term “psalm” refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.

(See also: [David](#), [faith](#), [joy](#), [Moses](#), [sacred](#))

Bible References:

- [Acts 13:32-34](#)
- [Acts 13:35-37](#)
- [Colossians 03:15-17](#)
- [Luke 20:41-44](#)

Word Data:

- Strong's:

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [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:

Uses:

- [Genesis 4:13-15](#)
- [Genesis 19:14-15](#)

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:

- [Genesis 35:1-3](#)

purple

Facts:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: [ephod](#), [Philippi](#), [royal](#), [tabernacle](#), [temple](#))

Bible References:

- [2 Chronicles 02:13-14](#)
- [Daniel 05:7](#)
- [Daniel 05:29-31](#)
- [Proverbs 31:22-23](#)

Word Data:

- Strong's:

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: [Ahasuerus](#), [Athaliah](#), [Esther](#), [king](#), [Persia ruler](#), [Sheba](#))

Bible References:

- [1 Kings 10:10](#)
- [1 Kings 11:18-19](#)
- [2 Kings 10:12-14](#)
- [Acts 08:26-28](#)
- [Esther 01:16-18](#)
- [Luke 11:31](#)
- [Matthew 12:42](#)

Word Data:

- Strong's:

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Jacob](#), [Laban](#), [Leah](#), [Joseph \(OT\)](#), [twelve tribes of Israel](#))

Bible References:

- [Genesis 29:4-6](#)
- [Genesis 29:19-20](#)
- [Genesis 29:28-30](#)
- [Genesis 31:4-6](#)
- [Genesis 33:1-3](#)
- [Matthew 02:17-18](#)

Word Data:

- Strong's:

Uses:

- [Genesis 29:4-6](#)
- [Genesis 29:9-10](#)
- [Genesis 29:11-12](#)
- [Genesis 29:15-18](#)
- [Genesis 29:19-20](#)
- [Genesis 29:28-30](#)
- [Genesis 30:1-2](#)
- [Genesis 30:5-6](#)
- [Genesis 30:7-8](#)
- [Genesis 30:22-24](#)
- [Genesis 30:25-26](#)
- [Genesis 31:4-6](#)

- Genesis 31:14-16
- Genesis 31:19-21
- Genesis 31:31-32
- Genesis 31:33
- Genesis 33:1-3
- Genesis 35:16-20
- Genesis 35:23-25
- Genesis 46:19-22
- Genesis 46:23-25
- Genesis 48:5-7

raise, raises, raised, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose,” and “arose” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), [exalt](#))

Bible References:

- [2 Chronicles 06:40-42](#)

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:05** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:07** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:05** " You killed the author of life, but God **raised** him from the dead. "
- **44:08** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:04** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, “to ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term “to ransom” could also be translated as “to pay to release” or “to pay a price to free” or “to buy back.”
- The phrase “to pay a ransom” could be translated as “to pay the price (of freedom)” or “to pay the penalty (to free people)” or “to make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: [atonement](#), [redeem](#))

Bible References:

- [1 Timothy 02:5-7](#)
- [Isaiah 43:2-3](#)
- [Job 06:21-23](#)
- [Leviticus 19:20-22](#)
- [Matthew 20:25-28](#)
- [Psalms 049:6-8](#)

Word Data:

- Strong's: H1350, H3724, H6299, H6306, G487, G3083

reap, reaper

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: [Metaphor](#))
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”).

(See also: [good news](#), [harvest](#))

Bible References:

- [Galatians 06:9-10](#)
- [Matthew 06:25-26](#)
- [Matthew 13:29-30](#)
- [Matthew 13:36-39](#)
- [Matthew 25:24-25](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 26:12-14](#)

Rebekah

Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Aram](#), [Esau](#), [Isaac](#), [Jacob](#), [Nahor](#), [Negev](#))

Bible References:

- [Genesis 24:15-16](#)
- [Genesis 24:45-46](#)
- [Genesis 24:56-58](#)
- [Genesis 24:63-65](#)
- [Genesis 25:27-28](#)
- [Genesis 26:6-8](#)

Examples from the Bible stories:

***06:02** After a very long journey to the land where Abraham's relatives lived, God led the servant to **Rebekah**. She was the granddaughter of Abraham's brother. ***06:06** God told **Rebekah**, "There are two nations inside of you." ***07:01** As the boys grew up, **Rebekah** loved Jacob, but Isaac loved Esau. ***07:03** Isaac wanted to give his blessing to Esau. But before he did, **Rebekah** and Jacob tricked him by having Jacob pretend to be Esau. ***07:06** But **Rebekah** heard of Esau's plan. So she sent Jacob far away to live with her relatives.

Word Data:

- Strong's:

Uses:

- [Genesis 22:23-24](#)
- [Genesis 24:15-16](#)
- [Genesis 24:28-30](#)

- Genesis 24:45-46
- Genesis 24:50-51
- Genesis 24:52-53
- Genesis 24:56-58
- Genesis 24:61-62
- Genesis 24:63-65
- Genesis 25:19-20
- Genesis 25:21-22
- Genesis 25:27-28
- Genesis 26:6-8
- Genesis 26:34-35
- Genesis 27:5-7
- Genesis 27:11-12
- Genesis 27:15-17
- Genesis 27:41-42
- Genesis 28:5
- Genesis 29:11-12
- Genesis 35:6-8
- Genesis 49:31-33

rebel, rebellious, rebellion

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term “to rebel” could also be translated as “to disobey” or “to revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [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:

Uses:

- [Genesis 27:39-40](#)

rebuke

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also [admonish](#), [disobey](#))

Bible References:

- [Mark 01:23-26](#)
- [Mark 16:14-16](#)
- [Matthew 08:26-27](#)
- [Matthew 17:17-18](#)

Word Data:

- Strong's:

Uses:

- [Genesis 31:41-42](#)
- [Genesis 37:9-11](#)

reconcile, reconciles, reconciled, reconciliation

Definition:

To “reconcile” and “reconciliation” refer to “make peace” between people who were formerly enemies of each other. “Reconciliation” is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could be translated as “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: [peace](#), [sacrifice](#))

Bible References:

- [2 Corinthians 05:18-19](#)
- [Colossians 01:18-20](#)
- [Matthew 05:23-24](#)
- [Proverbs 13:17-18](#)
- [Romans 05:10-11](#)

Word Data:

- Strong’s: H2398 , H3722 , G604 , G1259 , G2433 , G2643, G2644

redeem, redeems, redemption, redeemer

Definition:

To “redeem” and “redemption” refer to buy back something or someone that was previously owned or held captive. “Redemption” is the action of doing that. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “the buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these terms. The word “ransom,” however, can also mean the payment necessary.

(See also: [free](#), [ransom](#))

Bible References:

- [Colossians 01:13-14](#)
- [Ephesians 01:7-8](#)
- [Ephesians 05:15-17](#)
- [Galatians 03:13-14](#)
- [Galatians 04:3-5](#)
- [Luke 02:36-38](#)
- [Ruth 02:19-20](#)

Word Data:

- Strong’s: G59, G629, G1805, G3084, G3085, H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069

refuge, shelter

Definition:

The term “refuge” refers to a place or condition of safety and protection. A “shelter” refers to a physical structure that protects from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term “city of refuge” in the Old Testament referred to one of several cities which a person who accidentally killed someone could run for protection from people who would attack them in revenge.
- A “shelter” is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes “shelter” means “protection,” as when Lot said that his guests were “under the shelter” of his roof. He was saying that they should be safe because they were in his house.

Translation Suggestions:

- The term “refuge” could be translated as “safe place” or “place of protection.”
- Depending on the context, the term “shelter” could be translated as “something that protects” or “protection” or “protected place.”
- If it refers to a physical structure, “shelter” could also be translated as “protective building” or “ ”
- The phrase “into safe shelter” could be translated as “into a safe place” or “into a place that will protect.”
- To “find shelter” or to “take shelter” or to “take refuge” could be translated as to “find a place of safety” or to “put oneself in a protected place.”

Bible References:

- [2 Samuel 22:3-4](#)
- [Deuteronomy 32:37-38](#)
- [Isaiah 23:13-14](#)
- [Jeremiah 16:19-21](#)
- [Numbers 35:24-25](#)
- [Psalm 046:1-3](#)
- [Psalms 028:6-8](#)

Word Data:

- Strong’s: H2620, H4268, H4268, H4498, H4585, H4733, H4869

Uses:

- [Genesis 33:15-17](#)

reign

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:

Uses:

- [Genesis 36:31-33](#)
- [Genesis 36:34-36](#)
- [Genesis 36:37-39](#)
- [Genesis 37:7-8](#)

rejoice

Definition:

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

(See also: [joy](#))

Bible References:

- [1 Thessalonians 05:15-18](#)
- [Acts 16:32-34](#)
- [John 03:29-30](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)
- [Matthew 02:9-10](#)
- [Philippians 04:10-13](#)
- [Romans 05:1-2](#)

Word Data:

- Strong's:

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- [Acts 15:15-18](#)
- [Amos 09:11-12](#)
- [Ezekiel 06:8-10](#)
- [Genesis 45:7-8](#)
- [Isaiah 11:10-11](#)
- [Micah 04:6-8](#)

Word Data:

- Strong's: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G2640, G3005, G3062

Uses:

- [Genesis 45:7-8](#)

renown, renowned

Definition:

The term “renown” refers to the greatness associated with being well known and having a praiseworthy reputation. Something or someone is “renowned” if it has renown.

- A “renowned” person is someone who is well known and highly esteemed.
- “Renown” especially refers to a good reputation that is widely known over a long period of time.
- A city that is “renowned” is often well known for its wealth and prosperity.

Translation Suggestions:

- The term “renown” could also be translated as “fame” or “esteemed reputation” or “greatness that is well-known by many people.”
- The term “renowned” could also be translated as “well known and highly esteemed” or “having an excellent reputation.”
- The expression “May the Lord’s name be renowned in Israel” could be translated as “May the Lord’s name be well known and honored by the people of Israel.”
- The phrase “men of renown” could be translated as “men well known for their courage” or “famous warriors” or “highly esteemed men.”
- The expression “your renown endures through all generations” could be translated as “throughout the years people will hear about how great you are” or “your greatness is seen and heard by people in every generation.”

(See also: [honor](#))

Bible References:

- [Genesis 06:4](#)
- [Psalms 135:12-14](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 6:4](#)

repent, repents, repented, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), [turn](#))

Bible References:

- [Acts 03:19-20](#)
- [Luke 03:3](#)
- [Luke 03:8](#)
- [Luke 05:29-32](#)
- [Luke 24:45-47](#)
- [Mark 01:14-15](#)
- [Matthew 03:1-3](#)
- [Matthew 03:10-12](#)
- [Matthew 04:17](#)
- [Romans 02:3-4](#)

Examples from the Bible stories:

- **16:02** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:02** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”

- **42:08** “”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. ”
- **44:05** ”So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong's: H5150, H5162, H5164, G278, G3338, G3340, G3341

rest

Definition:

The term “to rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something. A “rest” is to stop working.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, “to rest (oneself)” could also be translated as “to stop working” or “to refresh himself” or “to stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: [remnant](#), [Sabbath](#))

Bible References:

- [2 Chronicles 06:40-42](#)
- [Genesis 02:1-3](#)
- [Jeremiah 06:16-19](#)
- [Matthew 11:28-30](#)
- [Revelation 14:11-12](#)

Word Data:

- Strong’s: H14, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677,

H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

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H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

Uses:

- [Genesis 2:1-3](#)

restore, restores, restored, restoration**Definition:**

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- [2 Kings 05:8-10](#)
- [Acts 03:21-23](#)
- [Acts 15:15-18](#)
- [Isaiah 49:5-6](#)
- [Jeremiah 15:19-21](#)
- [Lamentations 05:19-22](#)
- [Leviticus 06:5-7](#)
- [Luke 19:8-10](#)
- [Matthew 12:13-14](#)
- [Psalm 080:1-3](#)

Word Data:

- Strong's: H7725, H7999, H8421, G600, G2675

Uses:

- [Genesis 20:6-7](#)

- **Genesis 41:12-13**

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- [1 Corinthians 15:12-14](#)
- [1 Peter 03:21-22](#)
- [Hebrews 11:35-38](#)
- [John 05:28-29](#)
- [Luke 20:27-28](#)
- [Luke 20:34-36](#)
- [Matthew 22:23-24](#)
- [Matthew 22:29-30](#)
- [Philippians 03:8-11](#)

Examples from the Bible stories:

- [21:14](#) Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- [37:05](#) Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

Word Data:

- Strong’s: G386, G1454, G1815

Reuben

Facts:

Reuben was the firstborn son of Jacob. His mother was Leah.

- When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead.
- Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by.
- Reuben's descendants became one of the twelve tribes of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Joseph \(OT\)](#), [Leah](#), [twelve tribes of Israel](#))

Bible References:

- [Genesis 29:31-32](#)
- [Genesis 35:21-22](#)
- [Genesis 42:21-22](#)
- [Genesis 42:37-38](#)

Word Data:

- Strong's:

Uses:

- [Genesis 29:31-32](#)
- [Genesis 30:14-15](#)
- [Genesis 35:21-22](#)
- [Genesis 35:23-25](#)
- [Genesis 37:21-22](#)
- [Genesis 37:29-30](#)
- [Genesis 42:21-22](#)
- [Genesis 42:37-38](#)
- [Genesis 46:8-11](#)
- [Genesis 48:5-7](#)
- [Genesis 49:3-4](#)

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: [good news](#), [good news](#), [dream](#), [vision](#))

Bible References:

- [Daniel 11:1-2](#)
- [Ephesians 03:3-5](#)
- [Galatians 01:11-12](#)
- [Lamentations 02:13-14](#)
- [Matthew 10:26-27](#)
- [Philippians 03:15-16](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong’s: H241, H1540, H1541, G601, G602, G5537

Uses:

- [Genesis 35:6-8](#)
- [Genesis 41:27-29](#)

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be “his amazing strength and mighty power.” (See: [parallelism](#))
- The expression “their right hand is falsehood” could be translated as, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), [punish](#), [rebel](#))

Bible References:

- [Acts 02:32-33](#)
- [Colossians 03:1-4](#)
- [Galatians 02:9-10](#)
- [Genesis 48:14-16](#)
- [Hebrews 10:11-14](#)
- [Lamentations 02:3-4](#)

- [Matthew 25:31-33](#)
- [Matthew 26:62-64](#)
- [Psalms 044:3-4](#)
- [Revelation 02:1-2](#)

Word Data:

- Strong's: H3225, H3231, H3233, G1188

Uses:

- [Genesis 48:11-13](#)
- [Genesis 48:14-16](#)
- [Genesis 48:17-18](#)

righteous, righteousness

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.

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.”

(See also: [good](#), [holy](#), [evil](#), [just](#), [faithful](#))

Bible References:

- [1 John 01:8-10](#)
- [2 Timothy 03:16-17](#)
- [Acts 03:13-14](#)
- [Ezekiel 33:12-13](#)
- [Galatians 03:6-9](#)
- [Isaiah 48:1-2](#)
- [Matthew 06:1-2](#)
- [Psalms 037:28-30](#)

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: H3072, H3477, H4334, H4339, H6662, H6663, H6664, H6665, H6666, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Uses:

- Genesis 6:9-10
- Genesis 7:1-3
- Genesis 15:6-8
- Genesis 18:16-19
- Genesis 18:22-23
- Genesis 18:24-26
- Genesis 18:27-28
- Genesis 20:4-5

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), [tunic](#))

Bible References:

- [Exodus 28:4-5](#)
- [Genesis 49:11-12](#)
- [Luke 15:22-24](#)
- [Luke 20:45-47](#)
- [Matthew 27:27-29](#)

Word Data:

- Strong's:

Uses:

- [Genesis 49:11-12](#)

Rome, Roman

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term “Roman” referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of “Romans” is a letter that Paul wrote to the Christians in Rome.

(See also: [good news](#), [the sea](#), [Pilate](#), [Paul](#))

Bible References:

- [2 Timothy 01:15-18](#)
- [Acts 22:25-26](#)
- [Acts 28:13-15](#)
- [John 11:47-48](#)

Examples from the Bible stories:

***23:04** When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived. ***32:06** Then Jesus asked the demon, “What is your name?” He replied, “My name is Legion, because we are many.” (A “legion” was a group of several thousand soldiers in the **Roman** army.) ***39:09** Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed. ***39:12** The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the King of the Jews!”

Word Data:

- Strong’s:

royal

Definition:

The term “royal” describes people and things associated with a king or queen.

- Examples of things that could be called “royal” include a king’s clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called “royal robes.” Often a king’s robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a “royal priesthood.” Other ways to translate this could include “priests who serve God the King” or “called to be priests for God the King.”
- The term “royal” could also be translated as “kingly” or “belonging to a king.”

(See also: [king](#), [palace](#), [priest](#), [purple](#), [queen](#), [robe](#))

Bible References:

- [1 Kings 10:13](#)
- [2 Chronicles 18:28-30](#)
- [Amos 07:12-13](#)
- [Genesis 49:19-21](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 49:19-21](#)
- [Genesis 50:4-6](#)

ruin, ruins

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

- [2 Chronicles 12:7-8](#)
- [2 Kings 19:25-26](#)
- [Acts 15:15-18](#)
- [Isaiah 23:13-14](#)

Word Data:

- Strong’s:

ruler, rule

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action “to rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- [Acts 03:17-18](#)
- [Acts 07:35-37](#)
- [Luke 12:11-12](#)
- [Luke 23:35](#)
- [Mark 10:41-42](#)
- [Matthew 09:32-34](#)
- [Matthew 20:25-28](#)
- [Titus 03:1-2](#)

Word Data:

- Strong's:

Uses:

- [Genesis 41:39-41](#)
- [Genesis 45:7-8](#)
- [Genesis 45:24-26](#)

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Boaz](#), [David](#), [judge](#))]

Bible References:

- [Matthew 01:4-6](#)
- [Ruth 01:3-5](#)
- [Ruth 03:8-9](#)
- [Ruth 04:5-6](#)

Word Data:

- Strong's:

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [rest](#))

Bible References:

- [2 Chronicles 31:2-3](#)
- [Acts 13:26-27](#)
- [Exodus 31:12-15](#)
- [Isaiah 56:6-7](#)
- [Lamentations 02:5-6](#)
- [Leviticus 19:1-4](#)
- [Luke 13:12-14](#)
- [Mark 02:27-28](#)
- [Matthew 12:1-2](#)
- [Nehemiah 10:32-33](#)

Examples from the Bible stories:

- **13:05** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”

- **26:02** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:03** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: [How to Translate Unknowns](#))

(See also: [ash](#), [camel](#), [goat](#), [humble](#), [mourn](#), [repent](#), [sign](#))

Bible References:

- [2 Samuel 03:31-32](#)
- [Genesis 37:34-36](#)
- [Joel 01:8-10](#)
- [Jonah 03:4-5](#)
- [Luke 10:13-15](#)
- [Matthew 11:20-22](#)

Word Data:

- Strong's:

Uses:

- [Genesis 37:34-36](#)

sacred

Definition:

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

(See also: [holy](#), [consecrate](#), [priest](#))

Bible References:

- [2 Corinthians 12:3-5](#)
- [2 Kings 03:1-3](#)
- [2 Timothy 03:14-15](#)
- [Genesis 28:20-22](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 28:20-22](#)

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action “to sacrifice” could be translated as “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal 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:

Uses:

- [Genesis 4:3-5](#)
- [Genesis 8:20-22](#)
- [Genesis 31:54-55](#)
- [Genesis 46:1-4](#)

Sadducee, Sadducees

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), [Jewish leaders](#), [Pharisee](#), [priest](#))

Bible References:

- [Acts 04:1-4](#)
- [Acts 05:17-18](#)
- [Luke 20:27-28](#)
- [Matthew 03:7-9](#)
- [Matthew 16:1-2](#)

Word Data:

- Strong's:

Salt Sea, Dead Sea

Facts:

The Salt Sea (also called the Dead Sea) was located between southern Israel on its west and Moab on its east.

- The Jordan River flows south into the Salt Sea.
- Because it is smaller than most seas, it could be called “Salt Lake.”
- This sea has such a high concentration of minerals (or “salts”) that nothing can live in its waters. Its lack of plants and animals is the cause of the name “Dead Sea.”
- In the Old Testament, this sea is also called the “Sea of Arabah” and the “Sea of Negev” because of its location near the regions of Arabah and Negev.

(Translation suggestions: [Translate Names](#))

(See also: [Ammon](#), [Arabah](#), [Jordan River](#), [Moab](#), [Negev](#))

Bible References:

- [2 Chronicles 20:1-2](#)
- [Deuteronomy 03:17](#)
- [Joshua 03:14-16](#)
- [Numbers 34:1-3](#)

Word Data:

- Strong's:

salvation

Definition:

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- This term could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [save](#), [Savior](#))

Bible References:

- [Acts 04:11-12](#)
- [Acts 28:28](#)
- [Ephesians 06:17-18](#)
- [Genesis 49:16-18](#)
- [Luke 02:30-32](#)
- [Philippians 01:28-30](#)
- [Revelation 19:1-2](#)
- [Romans 01:16-17](#)

Word Data:

- Strong’s: H3444, H3467, H3468, H4190, H8668, G4991, G4992

Uses:

- [Genesis 49:16-18](#)

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:

Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: [How to Translate Names](#))

(See also: [deliver](#), [Philistines](#), [twelve tribes of Israel](#))

Bible References:

- [Hebrews 11:32-34](#)
- [Judges 13:24-25](#)
- [Judges 16:1-2](#)
- [Judges 16:30-31](#)

Word Data:

- Strong's:

Samuel

Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(Translation suggestions: [How to Translate Names](#))

(See also: [Hannah](#), [judge](#), [prophet](#), [Yahweh](#))

Bible References:

- [1 Samuel 01:19-20](#)
- [1 Samuel 09:23-24](#)
- [1 Samuel 12:16-18](#)
- [Acts 03:24-26](#)
- [Acts 13:19-20](#)
- [Hebrews 11:32-34](#)

Word Data:

- Strong's:

sanctify, sanctifies, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: [consecrate](#), [holy](#), [set apart](#))

Bible References:

- [1 Thessalonians 04:3-6](#)
- [2 Thessalonians 02:13-15](#)
- [Genesis 02:1-3](#)
- [Luke 11:2](#)
- [Matthew 06:8-10](#)

Word Data:

- Strong’s: H6942, G37, G38

Uses:

- [Genesis 2:1-3](#)

Sarah, Sarai

Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Isaac](#))

Bible References:

- [Genesis 11:29-30](#)
- [Genesis 11:31-32](#)
- [Genesis 17:15-16](#)
- [Genesis 25:9-11](#)

Examples from the Bible stories:

***05:01** "So Abram's wife, **Sarai**, said to him, "Since God has not allowed me to have children and now I am too old to have children, here is my servant, Hagar. Marry her also so she can have a child for me." ***05:04** "Your wife, **Sarai**, will have a son—he will be the son of promise." ***05:04** "God also changed **Sarai's** name to **Sarah**, which means "princess." ***05:05** "About a year later, when Abraham was 100 years old and **Sarah** was 90, **Sarah** gave birth to Abraham's son. They named him Isaac as God had told them to do."

Word Data:

- Strong's:

Uses:

- [Genesis 11:29-30](#)
- [Genesis 11:31-32](#)
- [Genesis 12:4-5](#)
- [Genesis 12:10-13](#)
- [Genesis 12:17-20](#)
- [Genesis 16:1-4](#)
- [Genesis 16:5-6](#)
- [Genesis 16:7-8](#)
- [Genesis 17:15-16](#)

- Genesis 17:17-18
- Genesis 17:19-21
- Genesis 18:6-8
- Genesis 18:9-10
- Genesis 18:11-12
- Genesis 18:13-15
- Genesis 20:1-3
- Genesis 20:13-14
- Genesis 20:15-16
- Genesis 20:17-18
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:8-9
- Genesis 21:12-13
- Genesis 23:1-2
- Genesis 23:19-20
- Genesis 24:36-38
- Genesis 24:66-67
- Genesis 25:9-11
- Genesis 49:31-33

Satan, devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- [1 John 03:7-8](#)
- [1 Thessalonians 02:17-20](#)
- [1 Timothy 05:14-16](#)
- [Acts 13:9-10](#)
- [Job 01:6-8](#)
- [Mark 08:33-34](#)
- [Zechariah 03:1-3](#)

Examples from the Bible stories:

- **21:01** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **25:06** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."

- **25:08** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **33:06** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **38:07** After Judas took the bread, **Satan** entered into him.
- **48:04** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **49:15** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **50:09** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **50:10** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **50:15** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G1139, G1140, G1141, G1142, G1228, G4190, G4566, G4567

Uses:

- [Genesis 03 General Notes](#)

Saul (OT)

Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#))

Bible References:

- [1 Chronicles 10:1-3](#)
- [1 Samuel 09:1-2](#)
- [2 Samuel 01:1-2](#)
- [Acts 13:21-22](#)
- [Psalm 018:1](#)

Examples from the Bible stories:

***17:01 Saul** was the first king of Israel. He was tall and handsome, just like the people wanted. **Saul** was a good king for the first few years that he ruled over Israel. But then he became a wicked man who did not obey God, so God chose a different man who would one day be king in his place. ***17:04 Saul** became jealous of the people's love for David. **Saul** tried many times to kill him, so David hid from **Saul**. ***17:05** Eventually, **Saul** died in battle, and David became king of Israel.

Word Data:

- Strong's:

save, saves, saved, safe

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”

(See also: [cross](#), [deliver](#), [punish](#), [salvation](#), [sin](#))

Bible References:

- [1 Timothy 01:15-17](#)
- [Acts 02:20-21](#)
- [Genesis 47:25-26](#)
- [Jeremiah 16:19-21](#)
- [Luke 08:36-37](#)
- [Micah 06:3-5](#)
- [Psalm 080:1-3](#)
- [Romans 10:8-10](#)

Examples from the Bible stories:

- **09:08** Moses tried to **save** his fellow Israelite.
- **11:02** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:05** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.

- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:08** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G5198

Uses:

- [Introduction to Genesis](#)
- [Genesis 41 General Notes](#)
- [Genesis 45 General Notes](#)
- [Genesis 47:25-26](#)

Savior, savior

Facts:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel’s Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: [deliver](#), [Jesus](#), [salvation](#), [save](#))

Bible References:

- [1 Timothy 04:9-10](#)
- [2 Peter 02:20-22](#)
- [Acts 05:29-32](#)
- [Isaiah 60:15-16](#)
- [Luke 01:46-47](#)
- [Psalms 106:19-21](#)

Word Data:

- Strong’s: H3467, G4990

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “king’s rod.”

(See also: [authority](#), [Christ](#), [king](#), [righteous](#))

Bible References:

- [Amos 01:5](#)
- [Esther 04:9-12](#)
- [Genesis 49:10](#)
- [Hebrews 01:8-9](#)
- [Numbers 21:17-18](#)
- [Psalms 045:5-7](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 49:10](#)

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:

Sea of Galilee, Sea of Chinnereth, Lake of Gennesaret, Sea of Tiberias

Facts:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Chinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “Lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), [Salt Sea](#))

Bible References:

- [John 06:1-3](#)
- [Luke 05:1-3](#)
- [Mark 01:16-18](#)
- [Matthew 04:12-13](#)
- [Matthew 04:18-20](#)
- [Matthew 08:18-20](#)
- [Matthew 13:1-2](#)
- [Matthew 15:29-31](#)

Word Data:

- Strong’s:

Sea of Reeds, Red Sea

Facts:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: [Arabia](#), [Canaan](#), [Egypt](#))

Bible References:

- [Acts 07:35-37](#)
- [Exodus 13:17-18](#)
- [Joshua 04:22-24](#)
- [Numbers 14:23-25](#)

Examples from the Bible stories:

***12:04** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**. ***12:05** Then God told Moses, ”Tell the people to move toward the **Red Sea**.” ***13:01** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong’s:

seal, to seal

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.

(See also: [Holy Spirit](#), [tomb](#))

Bible References:

- [Exodus 02:3-4](#)
- [Isaiah 29:11-12](#)
- [John 06:26-27](#)
- [Matthew 27:65-66](#)
- [Revelation 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Genesis 38:17-18](#)

seed, semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called semen.
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of seed. Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [descendant](#), [offspring](#))

Bible References:

- [1 Kings 18:30-32](#)
- [Genesis 01:11-13](#)
- [Jeremiah 02:20-22](#)
- [Matthew 13:7-9](#)

Word Data:

- Strong’s: H2232, H2233, H2234, H3610, H6507, G4615, G4687, G4690, G4701, G4703

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(See also: [descendant](#), [offspring](#))

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- [Genesis 01:11-13](#)
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- [Matthew 13:7-9](#)

Word Data:

- Strong’s: H2232, H2233, H2234, H3610, H6507, G4615, G4687, G4690, G4701, G4703

Uses:

- [Genesis 1:11-13](#)
- [Genesis 3:14-15](#)
- [Genesis 38:8-10](#)

seize

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- [Acts 16:19-21](#)
- [Exodus 15:14-15](#)
- [John 10:37-39](#)
- [Luke 08:28-29](#)
- [Matthew 26:47-48](#)

Word Data:

- Strong's:

Uses:

- [Genesis 21:25-27](#)

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commis

(See also: [appoint](#), [redeem](#))

Bible References:

- [Acts 07:33-34](#)
- [Acts 08:14-17](#)
- [John 20:21-23](#)
- [Matthew 09:37-38](#)
- [Matthew 10:5-7](#)
- [Matthew 10:40-41](#)
- [Matthew 21:1-3](#)

Word Data:

- Strong's:

Uses:

- [Genesis 41:7-8](#)

Sennacherib

Facts:

Sennacherib was a powerful king of Assyria who caused Nineveh to become a rich, important city.

- King Sennacherib is known for his wars against Babylon and the kingdom of Judah.
- He was a very arrogant king and he ridiculed Yahweh.
- Sennacherib attacked Jerusalem during the time of King Hezekiah.
- Yahweh caused Sennacherib's army to be destroyed.
- The Old Testament books of Kings and Chronicles record some of the events of Sennacherib's reign.

(Translation suggestions: [How to Translate Names](#))

(See also: [Assyria](#), [Babylon](#), [Hezekiah](#), [Judah](#), [mock](#), [Nineveh](#))

Bible References:

- [2 Chronicles 32:1](#)
- [2 Chronicles 32:16-17](#)
- [2 Kings 18:13-15](#)

Word Data:

- Strong's:

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), [deceive](#), [disobey](#), [Eden](#), [evil](#), [offspring](#), [prey](#), [Satan](#), [sin](#), [tempt](#))

Bible References:

- [Genesis 03:1-3](#)
- [Genesis 03:4-6](#)
- [Genesis 03:12-13](#)
- [Mark 16:17-18](#)
- [Matthew 03:7-9](#)
- [Matthew 23:32-33](#)

Word Data:

- Strong's:

Uses:

- [Genesis 3:1-3](#)
- [Genesis 3:4-6](#)
- [Genesis 3:12-13](#)
- [Genesis 3:14-15](#)
- [Genesis 49:16-18](#)

servant, slave, slavery

Definition:

The word for “servant” can also mean “slave” and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a 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:

Uses:

- Genesis 9:24-25
- Genesis 9:26-27
- Genesis 16:1-4
- Genesis 16:5-6
- Genesis 16:7-8
- Genesis 18:3-5
- Genesis 19:1-3
- Genesis 19:18-20
- Genesis 20:8-9
- Genesis 20:13-14
- Genesis 20:17-18
- Genesis 21:10-11
- Genesis 21:12-13
- Genesis 21:25-27
- Genesis 24:1-4
- Genesis 24:5-7
- Genesis 24:8-9
- Genesis 24:10-11
- Genesis 24:12-14
- Genesis 24:17-18
- Genesis 24:33-35
- Genesis 24:52-53
- Genesis 24:59-60
- Genesis 24:61-62

- Genesis 24:66-67
- Genesis 25:12
- Genesis 26:15-17
- Genesis 26:19-20
- Genesis 26:23-25
- Genesis 26:32-33
- Genesis 27:36-37
- Genesis 29:15-18
- Genesis 29:23-25
- Genesis 29:28-30
- Genesis 30:3-4
- Genesis 30:7-8
- Genesis 30:9-11
- Genesis 30:16-18
- Genesis 30:43
- Genesis 31:33
- Genesis 32:3-5
- Genesis 32:9-10
- Genesis 32:13-16
- Genesis 32:17-18
- Genesis 32:19-21
- Genesis 32:22-23
- Genesis 33:1-3
- Genesis 33:4-5
- Genesis 33:6-8
- Genesis 33:12-14
- Genesis 35:23-25
- Genesis 35:26-27
- Genesis 39:16-18
- Genesis 40:20-23
- Genesis 41:9-11
- Genesis 41:12-13
- Genesis 41:37-38
- Genesis 42:9-11
- Genesis 42:12-13
- Genesis 42:23-25
- Genesis 43:18-20
- Genesis 43:28-29
- Genesis 43:32-34
- Genesis 44:6-7
- Genesis 44:8-10
- Genesis 44:16-17
- Genesis 44:18-19

- Genesis 44:20-22
- Genesis 44:23-26
- Genesis 44:27-29
- Genesis 44:30-32
- Genesis 44:33-34
- Genesis 45:1-3
- Genesis 45:16-18
- Genesis 47:3-4
- Genesis 47:18-19
- Genesis 47:20-22
- Genesis 47:25-26
- Genesis 49:14-15
- Genesis 50:1-3
- Genesis 50:18-21

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a 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:

Uses:

- Genesis 15:14-16
- Genesis 25:23
- Genesis 27:29
- Genesis 27:39-40
- Genesis 30:25-26
- Genesis 30:29-30
- Genesis 31:4-6
- Genesis 43:30-31

set apart

Definition:

The term “set apart” means separated from something to fulfill a certain purpose. Also, to “set apart” some person or thing means to make it “set apart.”

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is “set apart” for service to God is “dedicated to” fulfilling God’s will.
- One meaning of the term “holy” is to be set apart as belonging to God and being separated from the sinful ways of the world.
- To “sanctify” someone means to set apart that person for God’s service.

Translation Suggestions:

- Ways to translate “to set apart” could include “to specially select” or “to separate from among you” or “to take aside to do a special task.”
- To “be set apart” could be translated as “be separated (from)” or “be specially appointed (for).”

(See also: [holy](#), [sanctify](#), [appoint](#))

Bible References:

- [Ephesians 03:17-19](#)
- [Exodus 31:12-15](#)
- [Judges 17:12-13](#)
- [Numbers 03:11-13](#)
- [Philippians 01:1-2](#)
- [Romans 01:1-3](#)

Word Data:

- Strong’s: H2764, H4390, H5674, H6918, H6942, H6944, G37, G38, G40, G873

Seth

Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abel](#), [Cain](#), [call](#), [descendant](#), [ancestor](#), [flood](#), [Noah](#))

Bible References:

- [1 Chronicles 01:1-4](#)
- [Luke 03:36-38](#)
- [Numbers 24:17](#)

Word Data:

- Strong's:

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: [adultery](#), [false god](#), [prostitute](#), [unfaithful](#))

Bible References:

- [Acts 15:19-21](#)
- [Acts 21:25-26](#)
- [Colossians 03:5-8](#)
- [Ephesians 05:3-4](#)
- [Genesis 38:24-26](#)
- [Hosea 04:13-14](#)
- [Matthew 05:31-32](#)
- [Matthew 19:7-9](#)

Word Data:

- Strong’s: H2181, H8457, G1608, G4202, G4203

shadow

Definition:

The word “shadow” literally refers to the darkness that is caused by an object blocking the light. It also has several figurative meanings.

- The “shadow of death” means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes “shadow” is used as another word for “darkness.”
- The Bible talks about being hidden or protected in the shadow of God’s wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate “shadow” in these contexts could include “shade” or “safety” or “protection.”
- It is best to translate “shadow” literally using the local term that is used to refer to an actual shadow.

(See also: [darkness](#), [light](#))

Bible References:

- [2 Kings 20:8-9](#)
- [Genesis 19:6-8](#)
- [Isaiah 30:1-2](#)
- [Jeremiah 06:4-5](#)
- [Psalms 017:8-10](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 19:6-8](#)

shame, shameful, ashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person’s sin and causing him to be humiliated.

(See also: [false god](#), [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:

Uses:

- [Genesis 30:22-24](#)
- [Genesis 38:21-23](#)

Sharon, Plain of Sharon

Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the “Plain of Sharon.”

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as “the plain called Sharon” or “Sharon Plain.”
- People who lived in the region of Sharon were called “Sharonites.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesarea](#), [Carmel](#), [Joppa](#), [the sea](#))

Bible References:

- [1 Chronicles 05:16-17](#)
- [Acts 09:33-35](#)
- [Isaiah 33:9](#)

Word Data:

- Strong's:

Sheba

Facts:

In ancient times, Sheba was an ancient civilization or region of land that was located somewhere in southern Arabia.

- The region or country of Sheba was probably located near what are now the present-day countries of Yemen and Ethiopia. Its inhabitants were probably descendants of Ham.
- The Queen of Sheba came to visit King Solomon when she heard the fame of his riches and wisdom.
- There were also several men named “Sheba” listed in genealogies in the Old Testament. It is possible that the name of the region of Sheba came from one of these men.
- The city of Beersheba was shortened to Sheba one time in the Old Testament.

(Translation suggestions: [Translate Names](#))

(See also: [Arabia](#), [Beersheba](#), [Ethiopia](#), [Solomon](#))

Bible References:

- [1 Chronicles 01:8-10](#)
- [1 Kings 10:1-2](#)
- [Isaiah 60:6-7](#)
- [Psalms 072:8-10](#)

Word Data:

- Strong's:

Shechem

Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: [Hamor](#))

(See also: [Canaan](#), [Esau](#), [Hamor](#), [Hivite](#), [Jacob](#))

Bible References:

- [Acts 07:14-16](#)
- [Genesis 12:6-7](#)
- [Genesis 33:18-20](#)
- [Genesis 37:12-14](#)

Word Data:

- Strong's:

Uses:

- [Genesis 12:6-7](#)
- [Genesis 33:18-20](#)
- [Genesis 34:1-3](#)
- [Genesis 34:4-5](#)
- [Genesis 34:6-7](#)
- [Genesis 34:8-10](#)
- [Genesis 34:11-13](#)
- [Genesis 34:18-19](#)
- [Genesis 34:20-21](#)
- [Genesis 34:24-26](#)
- [Genesis 34:30-31](#)
- [Genesis 35:4-5](#)
- [Genesis 37:12-14](#)

sheep, ram, ewe

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.’”

Word Data:

- Strong’s:

Uses:

- Genesis 12:14-16
- Genesis 15:9-11
- Genesis 20:13-14
- Genesis 21:25-27
- Genesis 22:13-14
- Genesis 26:12-14
- Genesis 29:1-3
- Genesis 29:4-6
- Genesis 29:9-10
- Genesis 30:31-32
- Genesis 30:33-34
- Genesis 31:19-21
- Genesis 31:38-40
- Genesis 32:13-16
- Genesis 38:12-14

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Arabia](#), [ark](#), [flood](#), [Noah](#))

Bible References:

- [Genesis 05:32](#)
- [Genesis 06:9-10](#)
- [Genesis 07:13-14](#)
- [Genesis 10:1](#)
- [Genesis 10:30-31](#)
- [Genesis 11:10-11](#)
- [Luke 03:36-38](#)

Word Data:

- Strong's:

Uses:

- [Genesis 5:32](#)
- [Genesis 6:9-10](#)
- [Genesis 7:13-14](#)
- [Genesis 9:18-19](#)
- [Genesis 9:26-27](#)
- [Genesis 10:1](#)
- [Genesis 10:30-31](#)
- [Genesis 11:10-11](#)

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water. Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the “shepherd” of his people because he took care of all their needs and protected them. He also led and guided them. (See: [Metaphor](#))
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus called himself the “good shepherd.” The apostle Paul also referred to him as the “great shepherd” over the Church.
- Also, in the New Testament, the term “shepherd” was used to refer to a person who was a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The spiritual expression “to shepherd” could be translated as “to take care of” or “to spiritually nourish” or “to guide and teach” or “to lead and take care of (like a shepherd cares for sheep).”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: [believer](#), [Canaan](#), [church](#), [Moses](#), [pastor](#), [sheep](#), [spirit](#))

Bible References:

- [Genesis 49:24](#)

- Luke 02:8-9
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

Examples from the Bible stories:

- **09:11** Moses became a **shepherd** in the wilderness far away from Egypt.
- **17:02** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:06** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:08** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:03** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's:

Uses:

- Genesis 4:1-2
- Genesis 46:31-32
- Genesis 46:33-34
- Genesis 47:3-4
- Genesis 49:24

Shiloh

Facts:

Shiloh was a walled Canaanite city that was conquered by the Israelites under the leadership of Joshua.

- The city of Shiloh was located west of the Jordan River and northeast of the city of Bethel.
- During the time that Joshua was leading Israel, the city of Shiloh was a meeting place for the people of Israel.
- The twelve tribes of Israel met together at Shiloh to hear Joshua tell them which portion of the land of Canaan had been assigned to each of them.
- Before any temple was built in Jerusalem, Shiloh was the place where the Israelites came to sacrifice to God.
- When Samuel was a young boy, his mother Hannah took him to live in Shiloh to be trained by the priest Eli to serve Yahweh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethel](#), [dedicate](#), [Hannah](#), [Jerusalem](#), [Jordan River](#), [priest](#), [sacrifice](#), [Samuel](#), [temple](#))

Bible References:

- [1 Kings 02:26-27](#)
- [1 Samuel 01:9-10](#)
- [Joshua 18:1-2](#)
- [Judges 18:30-31](#)

Word Data:

- Strong's:

Uses:

- [Genesis 49:10](#)

Shinar

Facts:

Shinar means “country of two rivers” and was the name of a plain or region in southern Mesopotamia.

- Shinar later became known as “Chaldea” and then, “Babylonia.”
- Ancient peoples living in the city of Babel in the Plain of Shinar built a tall tower to try to make themselves great.
- Generations later, the Jewish patriarch Abraham lived in the city of Ur in this region, which by that time was called “Chaldea.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Babel](#), [Babylon](#), [Chaldea](#), [Mesopotamia](#), [patriarchs](#), [Ur](#))

Bible References:

- [Genesis 10:8-10](#)
- [Genesis 14:1-2](#)
- [Genesis 14:7-9](#)
- [Isaiah 11:10-11](#)
- [Zechariah 05:10-11](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:8-10](#)
- [Genesis 11:1-2](#)
- [Genesis 14:1-2](#)
- [Genesis 14:7-9](#)

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:

Uses:

- [Genesis 10:15-18](#)
- [Genesis 10:19-20](#)
- [Genesis 49:13](#)

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- “Reminders” are signs that “remind” people by helping them remember something, often something that was promised:
 - The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
 - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
 - An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The miracles performed by the prophets and apostles were signs that proved they were speaking God’s message.
 - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- [Acts 02:18-19](#)
- [Exodus 04:8-9](#)
- [Exodus 31:12-15](#)
- [Genesis 01:14-15](#)
- [Genesis 09:11-13](#)
- [John 02:17-19](#)

- [Luke 02:10-12](#)
- [Mark 08:11-13](#)
- [Psalms 089:5-6](#)

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- [Genesis 1:14-15](#)
- [Genesis 9:11-13](#)
- [Genesis 17:9-11](#)
- [Genesis 39 General Notes](#)

Silas, Silvanus

Facts:

Silas was a leader among the believers in Jerusalem.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(Translation suggestions: [How to Translate Names](#))

(See also: [Antioch](#), [Barnabas](#), [Jerusalem](#), [Paul](#), [Philippi](#), [prison](#), [testimony](#))

Bible References:

- [1 Peter 05:12-14](#)
- [1 Thessalonians 01:1](#)
- [2 Thessalonians 01:1-2](#)
- [Acts 15:22-23](#)

Examples from the Bible stories:

- **47:01** One day, Paul and his friend **Silas** went to the town of Philippi to proclaim the good news about Jesus.
- **47:02** She (Lydia) invited Paul and **Silas** to stay at her house, so they stayed with her and her family.
- **47:03** Paul and **Silas** often met with people at the place of prayer.
- **47:07** So the owners of the slave girl took Paul and **Silas** to the Roman authorities, who beat them and threw them into jail.
- **47:08** They put Paul and **Silas** in the most secure part of the prison and even locked up their feet.
- **47:11** The jailer trembled as he came to Paul and **Silas** and asked, “What must I do to be saved?”
- **47:13** The next day the leaders of the city released Paul and **Silas** from prison and asked them to leave Philippi. Paul and **Silas** visited Lydia and some other friends and then left the city.

Word Data:

- Strong's:

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:

Uses:

- [Genesis 20:15-16](#)
- [Genesis 24:33-35](#)
- [Genesis 33:18-20](#)
- [Genesis 37:27-28](#)
- [Genesis 42:35-36](#)
- [Genesis 44:1-2](#)
- [Genesis 44:8-10](#)
- [Genesis 45:21-23](#)

Simeon

Facts:

In the Bible, there were several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel.
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [Christ](#), [dedicate](#), [Jacob](#), [Judah](#), [temple](#))

Bible References:

- [Genesis 29:33-34](#)
- [Genesis 34:24-26](#)
- [Genesis 42:35-36](#)
- [Genesis 43:21-23](#)
- [Luke 02:25-26](#)

Word Data:

- Strong's:

Uses:

- [Genesis 29:33-34](#)
- [Genesis 34:24-26](#)
- [Genesis 34:30-31](#)
- [Genesis 35:23-25](#)
- [Genesis 42:23-25](#)
- [Genesis 42:35-36](#)
- [Genesis 43:21-23](#)
- [Genesis 46:8-11](#)
- [Genesis 48:5-7](#)
- [Genesis 49:5-6](#)

sin offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: [altar](#), [cow](#), [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:

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 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:

- [Introduction to Genesis](#)
- [Genesis 03 General Notes](#)
- [Genesis 4:6-7](#)
- [Genesis 13:12-13](#)
- [Genesis 16 General Notes](#)
- [Genesis 18:20-21](#)
- [Genesis 20 General Notes](#)
- [Genesis 20:6-7](#)
- [Genesis 20:8-9](#)
- [Genesis 21 General Notes](#)
- [Genesis 22 General Notes](#)
- [Genesis 25 General Notes](#)
- [Genesis 28 General Notes](#)
- [Genesis 29 General Notes](#)
- [Genesis 31 General Notes](#)
- [Genesis 31:36-37](#)
- [Genesis 38 General Notes](#)
- [Genesis 39 General Notes](#)
- [Genesis 39:7-9](#)
- [Genesis 41 General Notes](#)
- [Genesis 42:21-22](#)
- [Genesis 45 General Notes](#)

Sinai, Mount Sinai

Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as “Mount Horeb.”

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: [desert](#), [Egypt](#), [Horeb](#), [Promised Land](#), [Ten Commandments](#))

Bible References:

- [Acts 07:29-30](#)
- [Exodus 16:1-3](#)
- [Galatians 04:24-25](#)
- [Leviticus 27:34](#)
- [Numbers 01:17-19](#)

Examples from the Bible stories:

***13:01** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**. ***13:03** Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast. ***13:11** For many days, Moses was on top of **Mount Sinai** talking with God. ***15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's:

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or spouse.

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 sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother in Christ](#), [spirit](#))

Bible References:

- [1 Chronicles 02:16-17](#)
- [Deuteronomy 27:22-23](#)
- [Philemon 01:1-3](#)
- [Romans 16:1-2](#)

Word Data:

- Strong's:

slaughter

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. 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:

slay, slain

Definition:

To “slay” a person or animal means to kill it. Often it means to kill it in a forceful or violent way. If a man has killed an animal he has “slain” it.

- When referring to an animal or to a large number of people, the term “slaughter” is another term that is often used.
- An act of slaughtering is also called a “slaughter.”
- The phrase “the slain” could also be translated as “the slain people” or “the people who were killed.”

(See also: [slaughter](#))

Bible References:

- [Ezekiel 28:23-24](#)
- [Isaiah 26:20-21](#)

Word Data:

- Strong's:

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: [Euphemism](#))

- The expression “sleep with” someone commonly refers to having sexual relations with that person. The past tense is “slept with.”
- In the Old Testament book “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This term is related to the expression “make love to.”

Translation Suggestions:

- Some languages may use different expressions for these terms in different contexts, depending on whether those involved are a married couple or whether they have some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See also: [sexual immorality](#))

Bible References:

- [1 Corinthians 05:1-2](#)
- [1 Samuel 01:19-20](#)
- [Deuteronomy 21:13-14](#)
- [Genesis 19:4-5](#)
- [Matthew 01:24-25](#)

Word Data:

- Strong's:

Uses:

- Genesis 16:1-4
- Genesis 19:4-5
- Genesis 19:6-8
- Genesis 19:31-33
- Genesis 19:34-35
- Genesis 24:15-16
- Genesis 26:9-11
- Genesis 29:23-25
- Genesis 30:3-4
- Genesis 30:14-15
- Genesis 30:16-18
- Genesis 34:1-3
- Genesis 35:21-22
- Genesis 38:1-2
- Genesis 38:8-10
- Genesis 38:15-16
- Genesis 38:17-18
- Genesis 38:24-26
- Genesis 39:7-9
- Genesis 39:10-12
- Genesis 39:13-15

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: [Canaan](#), [Gomorrah](#))

Bible References:

- [Genesis 10:19-20](#)
- [Genesis 13:12-13](#)
- [Matthew 10:14-15](#)
- [Matthew 11:23-24](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:19-20](#)
- [Genesis 13:10-11](#)
- [Genesis 13:12-13](#)
- [Genesis 14:1-2](#)
- [Genesis 14:10-12](#)
- [Genesis 14:21-24](#)
- [Genesis 18:16-19](#)
- [Genesis 18:20-21](#)
- [Genesis 18:22-23](#)
- [Genesis 19:1-3](#)
- [Genesis 19:4-5](#)
- [Genesis 19:23-25](#)
- [Genesis 19:26-28](#)

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:

Son of God, Son

Facts:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit. Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

- [1 John 04:9-10](#)
- [Acts 09:20-22](#)
- [Colossians 01:15-17](#)
- [Galatians 02:20-21](#)
- [Hebrews 04:14-16](#)
- [John 03:16-18](#)
- [Luke 10:22](#)
- [Matthew 11:25-27](#)
- [Revelation 02:18-19](#)
- [Romans 08:28-30](#)

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.**"
- **24:09** God had told John, "The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God.**"?
- **31:08** The disciples were amazed. They worshiped Jesus, saying to him, "Truly, you are **the Son of God.**"
- **37:05** Martha answered, "Yes, Master! I believe you are the Messiah, the **Son of God.**"
- **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."
- **46:06** Right away, Saul began preaching to the Jews in Damascus, saying, "Jesus is the **Son of 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.

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

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:

- Genesis 24:50-51
- Genesis 29:4-6
- Genesis 29:11-12
- Genesis 41:50-52
- Genesis 46:12-15

sons of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between human sons and their father, with all the privileges associated with being sons.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: [angel](#), [demon](#), [son](#), [Son of God](#), [ruler](#), [spirit](#))

Bible References:

- [Genesis 06:1-3](#)
- [Genesis 06:4](#)
- [Job 01:6-8](#)
- [Romans 08:14-15](#)

Word Data:

- Strong’s: H430, H1121, G2316, G5043, G5207

Uses:

- [Genesis 6:1-3](#)
- [Genesis 6:4](#)

sorcery, sorcerer, witchcraft

Definition:

“Sorcery” or “witchcraft” refers to using magic, which involves doing powerful things through the help of evil spirits. A “sorcerer” is someone who does these powerful, magical things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms “sorcery” and “witchcraft” could also be translated as “evil spirit power” or “casting spells.”
- Possible ways to translated “sorcerer” could include “worker of magic” or “person who casts spells” or “person who does miracles using evil spirit power.”
- Note that “sorcery” has a different meaning than the term “divination,” which refers to attempting to contact the spirit world.

(See also: [adultery](#), [demon](#), [divination](#), [idol](#), [magic](#), [sacrifice](#), [worship](#))

Bible References:

- [Acts 08:9-11](#)
- [Exodus 07:11-13](#)
- [Galatians 05:19-21](#)
- [Revelation 09:20-21](#)

Word Data:

- Strong's:

soul, souls

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means “the person who sins” and “my soul is tired” means, “I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: [spirit](#))

Bible References:

- [2 Peter 02:7-9](#)
- [Acts 02:27-28](#)
- [Acts 02:40-42](#)
- [Genesis 49:5-6](#)
- [Isaiah 53:10-11](#)
- [James 01:19-21](#)
- [Jeremiah 06:16-19](#)
- [Jonah 02:7-8](#)
- [Luke 01:46-47](#)
- [Matthew 22:37-38](#)
- [Psalms 019:7-8](#)
- [Revelation 20:4](#)

Word Data:

- Strong's: H5082, H5315, H5397, G5590

Uses:

- [Genesis 42:21-22](#)
- [Genesis 49:5-6](#)

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:

- Genesis 41:7-8
- Genesis 45:27-28

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: [glory](#), [king](#), [majesty](#))

Bible References:

- [1 Chronicles 16:25-27](#)
- [Exodus 28:1-3](#)
- [Ezekiel 28:6-7](#)
- [Luke 04:5-7](#)
- [Psalms 089:44-45](#)
- [Revelation 21:26-27](#)

Word Data:

- Strong's:

staff

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: [Pharaoh](#), [power](#), [sheep](#), [shepherd](#))

Bible References:

- [Exodus 04:1-3](#)
- [Exodus 07:8-10](#)
- [Luke 09:3-4](#)
- [Mark 06:7-9](#)
- [Matthew 10:8-10](#)
- [Matthew 27:27-29](#)

Word Data:

- Strong's:

Uses:

- [Genesis 32:9-10](#)
- [Genesis 38:17-18](#)

statute, statutes

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: [command](#), [decree](#), [law](#), [ordinance](#), [Yahweh](#))

Bible References:

- [1 Kings 11:11-13](#)
- [Deuteronomy 06:20-23](#)
- [Ezekiel 33:14-16](#)
- [Numbers 19:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 26:4-5](#)
- [Genesis 47:25-26](#)

Stephen

Facts:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

- Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
- Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
- Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
- The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
- His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
- Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [deacon](#), [Jerusalem](#), [Paul](#), [stone](#), [true](#))

Bible References:

- [Acts 06:5-6](#)
- [Acts 06:8-9](#)
- [Acts 06:10-11](#)
- [Acts 06:12-15](#)
- [Acts 07:59-60](#)
- [Acts 11:19-21](#)
- [Acts 22:19-21](#)

Word Data:

- Strong's:

stiff-necked, stubborn

Definition:

The term “stiff-necked” is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God’s authority.

- Similarly, the term “stubborn” describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as “stiff-necked” because they did not listen to the many messages from God’s prophets who urged them to repent and turn back to Yahweh.
- If a neck is “stiff” it does not bend easily. The project language may have a different idiom that communicates that a person is “unbending” in that he refuses to change his ways.
- Other ways to translate this term could include “pridefully stubborn” or “arrogant and unyielding” or “refusing to change.”

(See also: [arrogant](#), [proud](#), [repent](#))

Bible References:

- [Acts 07:51-53](#)
- [Deuteronomy 09:13-14](#)
- [Exodus 13:14-16](#)
- [Jeremiah 03:17-18](#)

Word Data:

- Strong’s:

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone isto 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:

storehouse

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”

(See also: [consecrate](#), [dedicate](#), [famine](#), [gold](#), [grain](#), [silver](#), [temple](#))

Bible References:

- [2 Chronicles 16:2-3](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- [Psalms 033:7-9](#)

Word Data:

- Strong's:

Uses:

- [Genesis 41:55-57](#)

strength, strengthen

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
- “puts strength on me like a belt” means “causes me to be completely strong, like a belt that completely surrounds my waist.”
- “in quietness and trust will be your strength” means “acting calmly and trusting in God will make you spiritually strong.”
- “will renew their strength” means “will become stronger again.”
- “by my strength and by my wisdom I acted” means “I have done all this because I am so strong and wise.”
- “strengthen the wall” means “reinforce the wall” or “rebuild the wall.”
- “I will strengthen you” means “I will cause you to be strong”
- “in Yahweh alone are salvation and strength” means “Yahweh is the only one who saves us and strengthens us.”
- “the rock of your strength” means “the faithful one who makes you strong”
- “with the saving strength of his right hand” means “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
- “of little strength” means “not very strong” or “weak.”
- “with all my strength” means “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [persevere](#), [right hand](#), [salvation](#))

Bible References:

- [2 Kings 18:19-21](#)
- [2 Peter 02:10-11](#)

- [Luke 10:25-28](#)
- [Psalm 021:1-2](#)

Word Data:

- Strong's:

strife

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

(See also: [angry](#))

Bible References:

- [1 Corinthians 03:3-5](#)
- [Habakkuk 01:3-4](#)
- [Philippians 01:15-17](#)
- [Proverbs 17:1-2](#)
- [Psalms 055:8-9](#)
- [Romans 13:13-14](#)

Word Data:

- Strong's:

Succoth

Definition:

Succoth was the name of two Old Testament cities. The word, “succoth” (or “sukkoth”) means “shelters.”

- The first city called Succoth was located on the east side of the Jordan River.
- Jacob stayed at Succoth with his family and flocks, building shelters for them there.
- Hundreds of years later, Gideon and his exhausted men stopped at Succoth as they were chasing the Midanites, but the people there refused to give them any food.
- The second Succoth was located on the northern border of Egypt and was a place where the Israelites stopped after they crossed the Red Sea as they were escaping from slavery in Egypt.

Bible References:

- [1 Kings 07:46-47](#)
- [Exodus 12:37-40](#)
- [Joshua 13:27-28](#)
- [Judges 08:4-5](#)

Word Data:

- Strong's:

Uses:

- [Genesis 33:15-17](#)

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- [1 Thessalonians 02:14-16](#)
- [2 Thessalonians 01:3-5](#)
- [2 Timothy 01:8-11](#)
- [Acts 07:11-13](#)
- [Isaiah 53:10-11](#)
- [Jeremiah 06:6-8](#)
- [Matthew 16:21-23](#)
- [Psalms 022:24-25](#)
- [Revelation 01:9-11](#)
- [Romans 05:3-5](#)

Examples from the Bible stories:

- **09:13** God said, “I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”

- **42:03** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:07** He (Jesus) said, "It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day."
- **44:05** "Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die."
- **46:04** God said, "I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake."
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong's: H943, H1741, H1934, H4342, H4531, H4912, H5142, H5254, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G91, G941, G971, G2210, G2346, G2347, G3804, G3958, G4310, G4778, G4841, G5004, G5723

sulfur

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: [Gomorrah](#), [judge](#), [Lot](#), [rebel](#), [Sodom](#), [ungodly](#))

Bible References:

- [Genesis 19:23-25](#)
- [Isaiah 34:8-10](#)
- [Luke 17:28-29](#)
- [Revelation 20:9-10](#)

Word Data:

- Strong's:

Uses:

- [Genesis 19:23-25](#)

sweep, swept

Facts:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: [Assyria](#), [Isaiah](#), [Judah](#), [prophet](#))

Bible References:

- [1 Kings 16:3-4](#)
- [Daniel 11:40-41](#)
- [Genesis 18:24-26](#)
- [Proverbs 21:7-8](#)
- [Psalms 090:5-6](#)

Word Data:

- Strong's:

Uses:

- [Genesis 18:24-26](#)
- [Genesis 19:14-15](#)
- [Genesis 19:16-17](#)

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- 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:

Uses:

- Genesis 27:39-40
- Genesis 34:24-26
- Genesis 48:21-22
- Genesis 49:5-6

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- [Acts 06:8-9](#)
- [Acts 14:1-2](#)
- [Acts 15:19-21](#)
- [Acts 24:10-13](#)
- [John 06:57-59](#)
- [Luke 04:14-15](#)
- [Matthew 06:1-2](#)
- [Matthew 09:35-36](#)
- [Matthew 13:54-56](#)

Word Data:

- Strong's:

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [commander](#), [Damascus](#), [descendant](#), [Elisha](#), [leprosy](#), [Naaman](#), [persecute](#), [prophet](#))

Bible References:

- [Acts 15:22-23](#)
- [Acts 15:39-41](#)
- [Acts 20:1-3](#)
- [Galatians 01:21-24](#)
- [Matthew 04:23-25](#)

Word Data:

- Strong's:

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: [altar](#), [altar of incense](#), [ark of the covenant](#), [temple](#), [tent of meeting](#))

Bible References:

- [1 Chronicles 21:28-30](#)
- [2 Chronicles 01:2-5](#)
- [Acts 07:43](#)
- [Acts 07:44-46](#)
- [Exodus 38:21-23](#)
- [Joshua 22:19-20](#)
- [Leviticus 10:16-18](#)

Word Data:

- Strong's: H168, H4908, H5520, H5521, H5522, H7900, G4633, G4634, G4636, G4638

Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament. *Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.* One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate. *Absalom also had a daughter named Tamar.* A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: [Absalom](#), [ancestor](#), [Amnon](#), [David](#), [ancestor](#), [Judah](#), [Salt Sea](#))

(Translation suggestions: [How to Translate Names](#))

Bible References:

- [1 Chronicles 02:3-4](#)
- [2 Samuel 13:1-2](#)
- [2 Samuel 14:25-27](#)
- [Genesis 38:6-7](#)
- [Genesis 38:24-26](#)
- [Matthew 01:1-3](#)

Word Data:

- Strong's:

Uses:

- [Genesis 38:6-7](#)
- [Genesis 38:11](#)
- [Genesis 38:12-14](#)
- [Genesis 38:24-26](#)

Tarshish

Facts:

Tarshish was the name of two men in the Old Testament. It was also the name of a city.

- One of Japheth's grandsons was named Tarshish.
- Tarshish was also the name of one of the wise men of King Ahashuerus.
- The city of Tarshish was a very prosperous port city, whose ships carried valuable products to buy, sell, or trade.
- This city was associated with Tyre and is thought to have been a Phoenician city that was somewhat distant from Israel, perhaps on the southern coast of Spain.
- The Old Testament prophet Jonah boarded a ship bound for the city of Tarshish instead of obeying God's command to go preach to Nineveh.

(Translation suggestions: [How to Translate Names](#))

(See also: [Esther](#), [Japheth](#), [Jonah](#), [Nineveh](#), [Phoenicia](#), [wise men](#))

Bible References:

- [Genesis 10:2-5](#)
- [Isaiah 02:14-16](#)
- [Jeremiah 10:8-10](#)
- [Jonah 01:1-3](#)
- [Psalms 048:7-8](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:2-5](#)

Tarsus

Facts:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

- Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
- At one time it was the capital of Cilicia.
- In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cilicia](#), [Paul](#), [province](#), [the sea](#))

Bible References:

- [Acts 09:10-12](#)
- [Acts 09:28-30](#)
- [Acts 11:25-26](#)

Word Data:

- Strong's:

tax collector

Definition:

A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Rome](#), [sin](#), [tax](#))

Bible References:

- [Luke 03:12-13](#)
- [Luke 05:27-28](#)
- [Matthew 05:46-48](#)
- [Matthew 09:10-11](#)
- [Matthew 11:18-19](#)
- [Matthew 17:26-27](#)
- [Matthew 18:17](#)

Examples from the Bible stories:

***34:06** He said, “Two men went to the Temple to pray. One of them was a **tax collector**, and the other was a religious leader.” ***34:07** “The religious leader prayed like this, “Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that **tax collector**.”” ***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.’” ***34:10** Then Jesus said, “I tell you the truth, God heard the **tax collector’s** prayer and declared him to be righteous.” ***35:01** One day, Jesus was teaching many **tax collectors** and other sinners who had gathered to hear him.

Word Data:

- Strong's:

tax, taxes**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:

teach, teaching, teaches, taught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean “to provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: [instruct](#), [teacher](#), [word of God](#))

Bible References:

- [1 Timothy 01:3-4](#)
- [Acts 02:40-42](#)
- [John 07:14-16](#)
- [Luke 04:31-32](#)
- [Matthew 04:23-25](#)
- [Psalms 032:7-8](#)

Word Data:

- Strong’s:

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

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

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- "To tempt God" could be translated as "to put God to the test" or "to test God" or "to try God's patience" or "to cause God to have to punish" or "to stubbornly keep disobeying God."

(See also: [disobey](#), [Satan](#), [sin](#), [test](#))

Bible References:

- [1 Thessalonians 03:4-5](#)
- [Hebrews 04:14-16](#)
- [James 01:12-13](#)
- [Luke 04:1-2](#)
- [Luke 11:3-4](#)
- [Matthew 26:39-41](#)

Examples from the Bible stories:

- **25:01** Then Satan came to Jesus and **tempted** him to sin.
- **25:08** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H974, H4531, H5254, G551, G1598, G3985, G3986, G3987

Uses:

- [Genesis 22 General Notes](#)

Ten Commandments

Facts:

The “Ten Commandments” were commands that God gave to Moses on Mount Sinai while the Israelites were living in the desert on their way to the land of Canaan. God wrote these commands on two large slabs of stone.

- God gave the Israelites many commands to obey, but the Ten Commandments were special commands to help the Israelites love and worship God and love other people.
- These commandments were also part of God’s covenant with his people. By obeying what God had commanded them to do, the people of Israel would show that they loved God and belonged to him.
- The stone slabs with the commandments written on them were kept in the Ark of the Covenant, which was located in the most holy place of the tabernacle and later, the temple.

(See also: [ark of the covenant](#), [command](#), [covenant](#), [desert](#), [law](#), [obey](#), [Sinai](#), [worship](#))

Bible References:

- [Deuteronomy 04:13-14](#)
- [Deuteronomy 10:3-4](#)
- [Exodus 34:27-28](#)
- [Luke 18:18-21](#)

Examples from the Bible stories:

***13:07** Then God wrote these **Ten Commandments** on two stone tablets and gave them to Moses.

***13:13** When Moses came down the mountain and saw the idol, he was so angry that he smashed the stones on which God had written the **Ten Commandments**. ***13:15** Moses wrote the **Ten Commandments** on new stone tablets to replace the ones he had broken.

Word Data:

- Strong’s:

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: [synecdoche](#))

(See also: [Abraham](#), [Canaan](#), [curtain](#), [Paul](#), [Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

- [1 Chronicles 05:10](#)
- [Daniel 11:44-45](#)
- [Exodus 16:16-18](#)
- [Genesis 12:8-9](#)

Word Data:

- Strong's:

Uses:

- [Genesis 12:8-9](#)
- [Genesis 25:27-28](#)
- [Genesis 26:23-25](#)
- [Genesis 31:33](#)
- [Genesis 35:21-22](#)

tent of meeting

Facts:

The term “tent of meeting” refers to a tent which was a temporary place where God met with Moses before the tabernacle was built.

- The tent of meeting was set up outside the camp of the Israelites.
- When Moses went into the tent of meeting to meet with God, a pillar of cloud would stand at the entrance to the tent as a sign of God’s presence there.
- After the Israelites built the tabernacle, the temporary tent was no longer needed and the term “tent of meeting” was sometimes used to refer to the tabernacle.

(See also: [Israel](#), [Moses](#), [pillar](#), [tabernacle](#), [tent](#))

Bible References:

- [1 Kings 02:28-29](#)
- [Joshua 19:51](#)
- [Leviticus 01:1-2](#)
- [Numbers 04:31-32](#)

Examples from the Bible stories:

***13:08** God gave the Israelites a detailed description of a tent he wanted them to make. It was called the **Tent of Meeting**, and it had two rooms, separated by a large curtain. ***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. ***14:08** God was very angry and came to the **Tent of Meeting**. ***18:02** Instead of at the **Tent of Meeting**, people now worshiped God and offered sacrifices to him at the Temple.

Word Data:

- Strong’s:

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: [believer](#), [Israel](#), [Levite](#), [livestock](#), [Melchizedek](#), [minister](#), [sacrifice tabernacle](#), [temple](#))

Bible References:

- [Genesis 14:19-20](#)
- [Genesis 28:20-22](#)
- [Hebrews 07:4-6](#)
- [Isaiah 06:13](#)
- [Luke 11:42](#)
- [Luke 18:11-12](#)
- [Matthew 23:23-24](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 14:19-20](#)
- [Genesis 28:20-22](#)

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Canaan](#), [Haran](#), [Lot](#), [Mesopotamia](#), [Nahor](#), [Sarah](#), [Shem](#), [Ur](#))

Bible References:

Genesis 11:31-32

- [1 Chronicles 01:24-27](#)
- [Luke 03:33-35](#)

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terror, terrify

Definition:

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: [adversary](#), [fear](#), [judge](#), [plague](#), [Yahweh](#))

Bible References:

- [Deuteronomy 02:24-25](#)
- [Exodus 14:10-12](#)
- [Luke 21:7-9](#)
- [Mark 06:48-50](#)
- [Matthew 28:5-7](#)

Word Data:

- Strong's:

Uses:

- [Genesis 28:16-17](#)

test, tests, tested

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term “to test” could also be translated as, “to challenge” or “to cause to experience difficulties” or “to prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as “to test” or “to set up a challenge” or “to force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: [tempt](#))

Bible References:

- [1 John 04:1-3](#)
- [1 Thessalonians 05:19-22](#)
- [Acts 15:10-11](#)
- [Genesis 22:1-3](#)
- [Isaiah 07:13-15](#)
- [James 01:12-13](#)
- [Lamentations 03:40-43](#)
- [Malachi 03:10-12](#)
- [Philippians 01:9-11](#)
- [Psalm 026:1-3](#)

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1242, G1263, G1303, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Genesis 22 General Notes](#)
- [Genesis 22:1-3](#)
- [Genesis 42:14-17](#)
- [Genesis 44 General Notes](#)

testimony, testify

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See also: [ark of the covenant](#), [prophet](#), [witness](#))

Bible References:

- [2 Timothy 01:8-11](#)
- [3 John 01:11-12](#)
- [Acts 04:32-33](#)
- [Acts 07:44-46](#)
- [John 03:31-33](#)
- [Mark 01:43-44](#)
- [Matthew 26:59-61](#)
- [Micah 06:3-5](#)
- [Revelation 12:11-12](#)

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1263, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Genesis 30:33-34](#)

the sea, the Great Sea, the western sea, Mediterranean Sea

Facts:

In the Bible, the “Great Sea” or “western sea” refers to what is now called the “Mediterranean Sea,” which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the “western sea.”

(Translation suggestions: [Translate Names](#))

(See also: [Israel](#), [people group](#), [prosper](#))

Bible References:

- [Ezekiel 47:15-17](#)
- [Ezekiel 47:18-20](#)
- [Joshua 15:3-4](#)
- [Numbers 13:27-29](#)

Word Data:

- Strong's:

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: [apostle](#), [disciple](#))

Bible References:

- [1 Corinthians 15:5-7](#)
- [Acts 06:2-4](#)
- [Luke 09:1-2](#)
- [Luke 18:31-33](#)
- [Mark 10:32-34](#)
- [Matthew 10:5-7](#)

Word Data:

- Strong’s: G1427, G1733

Thessalonica, Thessalonians

Facts:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the “Thessalonians.”

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(Translation suggestions: [How to Translate Names](#))

(See also: [Macedonia](#), [Paul](#), [Rome](#))

Bible References:

- [1 Thessalonians 01:1](#)
- [2 Thessalonians 01:1-2](#)
- [2 Timothy 04:9-10](#)
- [Acts 17:1-2](#)
- [Philippians 04:14-17](#)

Word Data:

- Strong's:

thief, thieves, robber

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- [2 Peter 03:10](#)
- [Luke 12:33-34](#)
- [Mark 14:47-50](#)
- [Proverbs 06:30-31](#)
- [Revelation 03:3-4](#)

Word Data:

- Strong’s:

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: [chaff](#), [grain](#), [winnow](#))

Bible References:

- [2 Chronicles 03:1-3](#)
- [2 Kings 13:6-7](#)
- [2 Samuel 24:15-16](#)
- [Daniel 02:34-35](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- [Ruth 03:1-2](#)

Word Data:

- Strong's:

Uses:

- [Genesis 50:10-11](#)

throne

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” is often used figuratively to refer to the ruler, his reign, or his power. (See: [metonymy](#))
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [king](#), [reign](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 41:39-41](#)
- [Luke 01:30-33](#)
- [Luke 22:28-30](#)
- [Matthew 05:33-35](#)
- [Matthew 19:28](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 41:39-41](#)

Timothy

Facts:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (1 Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [believer](#), [church](#), [Greek](#), [minister](#))

Bible References:

- [1 Thessalonians 03:1-3](#)
- [1 Timothy 01:1-2](#)
- [Acts 16:1-3](#)
- [Colossians 01:1-3](#)
- [Philemon 01:1-3](#)
- [Philippians 01:1-2](#)
- [Philippians 02:19-21](#)

Word Data:

- Strong's:

Tirzah

Facts:

Tirzah was an important Canaanite city that was conquered by the Israelites. It was also the name of a daughter of Gilead, a descendant of Manasseh.

- The city Tirzah was located in the region occupied by the tribe of Manasseh. It is thought that the city was about 10 miles north of the city of Shechem.
- Years later, Tirzah became a temporary capital city of the northern kingdom of Israel, during the reigns of four kings of Israel.
- Tirzah was also the name of one of Manasseh's granddaughters. They asked to be given a portion of the land since their father had died and he had no sons to inherit it as would normally be the custom.

(Translation suggestions: [How to Translate Names](#))

(See also: [Canaan](#), [inherit](#), [kingdom of Israel](#), [Manasseh](#), [Shechem](#))

Bible References:

- [Numbers 27:1](#)
- [Numbers 36:10-12](#)
- [Song of Solomon 06:4](#)

Word Data:

- Strong's:

Titus

Facts:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(Translation suggestions: [How to Translate Names](#))

(See also: [appoint](#), [believer](#), [church](#), [circumcise](#), [Crete](#), [elder](#), [encourage](#), [instruct](#), [minister](#))

Bible References:

- [2 Timothy 04:9-10](#)
- [Galatians 02:1-2](#)
- [Galatians 02:3-5](#)
- [Titus 01:4-5](#)

Word Data:

- Strong's:

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, “to minister” could also be translated as “to serve” or “to care for” or “to meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as “to serve” or “to work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: [serve](#), [sacrifice](#))

Bible References:

- [2 Samuel 20:23-26](#)
- [Acts 06:2-4](#)
- [Acts 21:17-19](#)

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G1247, G1248, G1249, G2023, G2038, G2418, G3008, G3009, G3010, G3011, G3930, G5256, G5257, G5524

tomb, grave, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- [Acts 02:29-31](#)
- [Genesis 23:5-6](#)
- [Genesis 50:4-6](#)
- [John 19:40-42](#)
- [Luke 23:52-53](#)
- [Mark 05:1-2](#)
- [Matthew 27:51-53](#)
- [Romans 03:13-14](#)

Examples from the Bible stories:

- [32:04](#) The man lived among the **tombs** in the area.
- [37:06](#) Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- [37:07](#) The **tomb** was a cave with a stone rolled in front of its opening.
- [40:09](#) Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- [41:04](#) He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- [41:05](#) When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.”

The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's:

Uses:

- [Genesis 23:3-4](#)
- [Genesis 23:5-6](#)
- [Genesis 23:7-9](#)
- [Genesis 23:19-20](#)
- [Genesis 35:16-20](#)
- [Genesis 50:4-6](#)

tongue

Definition:

There are several figurative meanings of “tongue” in the Bible.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- The expression “tongues” of fire refers to “flames” of fire.
- In the expression “my tongue rejoices,” the term “tongue” refers to the whole person. (See: [synecdoche](#))
- The phrase “lying tongue” refers to a person’s voice or speech. (See: [metonymy](#))

Translation Suggestions

- Depending on the context, the term “tongue” can be translated by “language” or “spiritual language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [joy](#), [praise](#), [rejoice](#), [spirit](#))

Bible References:

- [1 Corinthians 12:9-11](#)
- [1 John 03:16-18](#)
- [2 Samuel 23:1-2](#)
- [Acts 02:25-26](#)
- [Ezekiel 36:1-3](#)
- [Philippians 02:9-11](#)

Word Data:

- Strong’s:

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

trespass, trespasses, trespassed

Definition:

To “trespass” means to break a law or to violate the rights of another person. A “trespass” is the action of “trespassing.”

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms “sin,” and “transgress,” especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, “to trespass against” could be translated as “to sin against” or “to break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: [disobey](#), [iniquity](#), [sin](#), [transgress](#))

Bible References:

- [1 Samuel 25:27-28](#)
- [2 Chronicles 26:16-18](#)
- [Colossians 02:13-15](#)
- [Ephesians 02:1-3](#)
- [Ezekiel 15:7-8](#)
- [Romans 05:16-17](#)
- [Romans 05:20-21](#)

Word Data:

- Strong's: H816, H817, H819, H2398, H4603, H4604, H6586, H6588, G264, G3900

trial

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: [tempt](#), [test](#), [innocent](#), [guilt](#))

Bible References:

- [Deuteronomy 04:34](#)
- [Ezekiel 21:12-13](#)
- [Lamentations 03:58-61](#)
- [Proverbs 25:7-8](#)

Word Data:

- Strong's:

tribe

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [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:

Uses:

- [Genesis 17:19-21](#)
- [Genesis 25:13-16](#)
- [Genesis 49:16-18](#)

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as “believe what is true about God.”
- In an expression such as “worship God in spirit and in truth,” the expression “in truth” could also be translated by “faithfully obeying what God has taught us.”

(See also: [believe](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- [1 Corinthians 05:6-8](#)
- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [3 John 01:5-8](#)
- [Acts 26:24-26](#)
- [Colossians 01:4-6](#)
- [Genesis 47:29-31](#)
- [James 01:17-18](#)
- [James 03:13-14](#)
- [James 05:19-20](#)

- Jeremiah 04:1-3
- John 01:9
- John 01:16-18
- John 01:49-51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:8-10
- Matthew 12:15-17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

Examples from the Bible stories:

***02:04** The snake responded to the woman, "That is not **true**! You will not die." ***14:06** Immediately Caleb and Joshua, the other two spies, said, "It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!" ***16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God. ***31:08** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God." ***39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

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:

- [Genesis 13 General Notes](#)
- [Genesis 18 General Notes](#)
- [Genesis 24:26-27](#)
- [Genesis 26 General Notes](#)
- [Genesis 32 General Notes](#)
- [Genesis 32:9-10](#)
- [Genesis 33 General Notes](#)
- [Genesis 46 General Notes](#)
- [Genesis 47:29-31](#)

Tubal

Facts:

There were several men in the Old Testament who had the name “Tubal.”

- One man named Tubal was one of the sons of Japheth.
- A man named “Tubal-Cain” was a son of Lamech and descendant of Cain.
- Tubal was also the name of a people group mentioned by the prophets Isaiah and Ezekiel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Cain](#), [descendant](#), [Ezekiel](#), [Isaiah](#), [Japheth](#), [Lamech](#), [people group](#), [prophet](#))

Bible References:

- [1 Chronicles 01:5-7](#)
- [Ezekiel 27:12-13](#)
- [Genesis 10:2-5](#)

Word Data:

- Strong's:

Uses:

- [Genesis 10:2-5](#)

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- [Daniel 03:21-23](#)
- [Isaiah 22:20-22](#)
- [Leviticus 08:12-13](#)
- [Luke 03:10-11](#)
- [Mark 06:7-9](#)
- [Matthew 10:8-10](#)

Word Data:

- Strong's:

turn, turn away, turn back

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as “cause fathers to care for their children again.”
- The expression “turn my honor into shame” could be translated as “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake.” It could also be translated as “changed into.”

(See also: [idol](#), [leprosy](#), [worship](#))

Bible References:

- [1 Kings 11:1-2](#)
- [Acts 07:41-42](#)

- Acts 11:19-21
- Jeremiah 36:1-3
- Luke 01:16-17
- Malachi 04:4-6
- Revelation 11:6-7

Word Data:

- Strong's: H541, H1750, H2015, H2015, H2017, H2186, H2559, H3399, H3943, H3943, H4142, H4672, H4740, H4878, H4878, H5186, H5186, H5253, H5414, H5437, H5437, H5472, H5472, H5493, H5493, H5528, H5627, H5753, H5844, H6437, H6437, H6801, H7227, H7725, H7725, H7734, H7750, H7760, H7847, H8159, H8447, H8447, G344, G387, G387, G402, G576, G654, G654, G665, G868, G1294, G1294, G1578, G1612, G1624, G1624, G1994, G1994, G2827, G3179, G3179, G3313, G3329, G3344, G3344, G3346, G3346, G4762, G4762, G5077, G5157, G5290, G6060

twelve tribes of Israel

Definition:

The term “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham’s grandson. God later changed Jacob’s name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: [inherit](#), [Israel](#), [Jacob](#), [priest](#), [tribe](#))

Bible References:

- [Acts 26:6-8](#)
- [Genesis 49:28-30](#)
- [Luke 22:28-30](#)
- [Matthew 19:28](#)

Word Data:

- Strong’s: H3478, H7626, H8147, G1427, G2474, G5443

Uses:

- [Genesis 49:28-30](#)

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:

unbeliever, unbelievers, unbelief

Definition:

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believer](#), [believe](#), [trust](#))

Bible References:

- [1 Corinthians 06:1-3](#)
- [2 Corinthians 06:14-16](#)
- [Hebrews 03:12-13](#)
- [Luke 09:41-42](#)
- [Mark 06:4-6](#)
- [Romans 03:3-4](#)

Word Data:

- Strong’s: [G543](#), [G544](#), [G570](#), [G571](#)

Uses:

- [Genesis 18 General Notes](#)

uncircumcised, uncircumcision

Definition:

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This is a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

Translation Suggestions:

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

(See also: [Abraham](#), [circumcise](#))

Bible References:

- [2 Samuel 01:17-20](#)
- [Acts 11:1-3](#)
- [Colossians 02:13-15](#)
- [Ephesians 02:11-12](#)
- [Exodus 12:47-48](#)
- [Ezekiel 32:24-25](#)
- [Jeremiah 09:25-26](#)
- [Judges 15:17-18](#)
- [Leviticus 26:40-42](#)
- [Romans 02:25-27](#)

Word Data:

- Strong's: H6188, H6189, H6190, G203, G564

Uses:

- [Genesis 34:14-17](#)

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: [clean](#), [defile](#), [demon](#), [holy](#), [sacrifice](#), [unholy](#))

Bible References:

- [1 Thessalonians 04:7-8](#)
- [Acts 08:6-8](#)
- [Acts 10:27-29](#)
- [Colossians 03:5-8](#)
- [Genesis 07:1-3](#)
- [Matthew 23:27-28](#)

Word Data:

- Strong’s: H2930, H2931, H2932, H5079, H6172, H6945, H7137, G167, G169, G2839, G2840, G3394

Uses:

- [Genesis 7:1-3](#)
- [Genesis 7:8-10](#)

understand, understanding

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [know](#), [wise](#))

Bible References:

- [Job 34:16-17](#)
- [Luke 02:45-47](#)
- [Luke 08:9-10](#)
- [Matthew 13:10-12](#)
- [Matthew 13:13-14](#)
- [Proverbs 03:5-6](#)

Word Data:

- Strong's:

unfaithful, unfaithfulness

Definition:

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: [adultery](#), [disobey](#), [faithful](#), [unbeliever](#))

Bible References:

- [Hosea 05:5-7](#)
- [Jeremiah 09:7-9](#)
- [Judges 02:16-17](#)
- [Leviticus 26:40-42](#)
- [Luke 12:45-46](#)

Word Data:

- Strong’s: H898

ungodly, godless, ungodliness, godlessness

Definition:

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also: [godly](#), [evil](#))

Bible References:

- [1 Peter 04:17-19](#)
- [1 Timothy 01:9-11](#)
- [Hebrews 12:14-17](#)
- [Job 27:8-10](#)
- [Jude 01:14-16](#)
- [Proverbs 11:9-11](#)

Word Data:

- Strong's: H1100, H2623, H5760, H7563, G763, G764, G765

unholy

Definition:

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.

Translation Suggestions:

- Ways to translate this term 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](#), [honor](#), [profane](#), [unclean](#))

Bible References:

- [Acts 11:7-10](#)

Word Data:

- Strong's: H2455, G462, G2839

unjust, unjustly, injustice

Definition:

The terms “unjust” and “unjustly” refer to treating people in an unfair, and often, harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

Translation Suggestions:

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as, “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))

(See also: [just](#), [unrighteous](#))

Bible References:

- [Ezekiel 18:16-17](#)
- [Hebrews 06:9-10](#)
- [Luke 18:6-8](#)
- [Matthew 05:43-45](#)

Word Data:

- Strong's: H205, H2555, H5765, H5766, H5767, H8636, G91, G93, G94

unlawful, not lawful

Definition:

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

Translation Suggestions:

- This term should be translated using a word or expression that means “not lawful” or “law-breaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”

(See also: [lawful](#), [Moses](#), [Sabbath](#))

Bible References:

- [Acts 10:27-29](#)
- [Matthew 12:1-2](#)

Word Data:

- Strong’s: G111, G459

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:

- [Genesis 19:1-3](#)

unrighteous, unrighteousness

Definition:

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

Translation Suggestions:

- This term could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”

(See also: [righteous](#), [unjust](#), [sin](#), [unlawful](#))

Bible References:

- [1 Corinthians 06:9-11](#)
- [1 John 01:8-10](#)
- [1 John 05:16-17](#)
- [1 Peter 03:18-20](#)
- [2 Thessalonians 02:8-10](#)
- [Colossians 03:22-25](#)
- [Deuteronomy 19:15-16](#)
- [Malachi 02:5-7](#)
- [Romans 01:29-31](#)

Word Data:

- Strong’s: H205, H2555, H5765, H5766, H5767, H6664, G93, G94, G458

upright, uprightness

Definition:

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [parallelism](#))

Translation Suggestions:

- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: [integrity](#), [law](#), [law](#), [obey](#), [pure](#), [righteous](#))

Bible References:

- [Ecclesiastes 12:10-11](#)
- [Job 01:6-8](#)
- [Psalms 049:14-15](#)
- [Psalms 107:41-43](#)

Word Data:

- Strong’s: H1368, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5977, H6968, H8535, H8537, H8549, H8552, G3716, G3717

Uses:

- [Genesis 41 General Notes](#)
- [Genesis 50 General Notes](#)

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Canaan](#), [Chaldea](#), [Euphrates River](#), [Haran](#), [Lot](#), [Mesopotamia](#))

Bible References:

- [Genesis 11:27-28](#)
- [Genesis 11:31-32](#)

Word Data:

- Strong's:

Uses:

- [Genesis 11:27-28](#)
- [Genesis 11:31-32](#)
- [Genesis 15:6-8](#)

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:

Uzziah, Azariah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as “Azariah.”

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judah](#), [king](#), [leprosy](#), [reign](#), [watchtower](#))

Bible References:

- [2 Kings 14:20-22](#)
- [Amos 01:1-2](#)
- [Hosea 01:1-2](#)
- [Isaiah 06:1-2](#)
- [Matthew 01:7-8](#)

Word Data:

- Strong's:

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

- [Genesis 40:9-11](#)
- [Genesis 49:11-12](#)
- [John 15:1-2](#)
- [Luke 22:17-18](#)
- [Mark 12:1-3](#)
- [Matthew 21:35-37](#)

Word Data:

- Strong's:

Uses:

- [Genesis 40:9-11](#)
- [Genesis 49:11-12](#)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- [Genesis 09:20-21](#)
- [Luke 13:6-7](#)
- [Luke 20:15-16](#)
- [Matthew 20:1-2](#)
- [Matthew 21:40-41](#)

Word Data:

- Strong's:

Uses:

- [Genesis 9:20-21](#)

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: [Christ](#), [Isaiah](#), [Jesus](#), [Mary](#))

Bible References:

- [Genesis 24:15-16](#)
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- [Matthew 01:22-23](#)
- [Matthew 25:1-4](#)

Examples from the Bible stories:

***21:09** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**. ***22:04** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph. ***22:05** Mary replied, "How can this be, since I am a **virgin**?" ***49:01** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong's:

Uses:

- [Genesis 24:15-16](#)

vision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: [dream](#))

Bible References:

- [Acts 09:10-12](#)
- [Acts 10:3-6](#)
- [Acts 10:9-12](#)
- [Acts 12:9-10](#)
- [Luke 01:21-23](#)
- [Luke 24:22-24](#)
- [Matthew 17:9-10](#)

Word Data:

- Strong's:

Uses:

- [Genesis 15:1-3](#)
- [Genesis 46:1-4](#)

voice

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as “A person is heard calling out in the desert...” (See: [synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [proclaim](#), [splendor](#))

Bible References:

- [John 05:36-38](#)
- [Luke 01:42-45](#)
- [Luke 09:34-36](#)
- [Matthew 03:16-17](#)
- [Matthew 12:19-21](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 21:14-16](#)
- [Genesis 21:17-18](#)
- [Genesis 22:18-19](#)

vow, vows, vowed

Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- A vow is a special kind of oath that is made to God.

(See also: [promise](#), [oath](#))

Bible References:

- [1 Corinthians 07:27-28](#)
- [Acts 21:22-24](#)
- [Genesis 28:20-22](#)
- [Genesis 31:12-13](#)
- [Jonah 01:14-16](#)
- [Jonah 02:9-10](#)
- [Proverbs 07:13-15](#)

Word Data:

- Strong's: H5087, H5088, G2171

Uses:

- [Genesis 28:20-22](#)
- [Genesis 31:12-13](#)

walk, walks, walked, walking

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as, “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- [1 John 01:5-7](#)
- [1 Kings 02:1-4](#)
- [Colossians 02:6-7](#)
- [Galatians 05:25-26](#)
- [Genesis 17:1-2](#)
- [Isaiah 02:5-6](#)
- [Jeremiah 13:8-11](#)
- [Micah 04:2-3](#)

Word Data:

- Strong's: H1869, H1979, H1980, H1981, H3212, H4108, H4109, G1330, G1704, G3716, G4043, G4198, G4748

Uses:

- [Genesis 17:1-2](#)
- [Genesis 24:39-41](#)
- [Genesis 48:14-16](#)

waste, wasteland

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- [Ezekiel 06:6-7](#)
- [Leviticus 26:37-39](#)
- [Matthew 26:6-9](#)
- [Revelation 18:15-17](#)
- [Zechariah 07:13-14](#)

Word Data:

- Strong's:

watch, watchman

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- [1 Thessalonians 05:4-7](#)
- [Hebrews 13:15-17](#)
- [Jeremiah 31:4-6](#)
- [Mark 08:14-15](#)
- [Mark 13:33-34](#)
- [Matthew 25:10-13](#)

Word Data:

- Strong's:

watchtower, tower**Definition:**

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [watch](#))

Bible References:

- [1 Chronicles 27:25-27](#)
- [Ezekiel 26:3-4](#)
- [Mark 12:1-3](#)
- [Matthew 21:33-34](#)
- [Psalm 062:1-2](#)

Word Data:

- Strong's:

well, cistern

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: [Jeremiah](#), [prison](#), [strife](#))

Bible References:

- [1 Chronicles 11:15-17](#)
- [2 Samuel 17:17-18](#)
- [Genesis 16:13-14](#)
- [Luke 14:4-6](#)
- [Numbers 20:17](#)

Word Data:

- Strong's:

Uses:

- Genesis 16:13-14
- Genesis 21:19-21
- Genesis 21:25-27
- Genesis 26:15-17
- Genesis 26:18
- Genesis 26:19-20
- Genesis 26:21-22
- Genesis 26:32-33
- Genesis 29:1-3

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: [barley](#), [chaff](#), [grain](#), [seed](#), [thresh](#), [winnow](#))

Bible References:

- [Acts 27:36-38](#)
- [Exodus 34:21-22](#)
- [John 12:23-24](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- [Matthew 13:24-26](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:14-15](#)

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also 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:

Uses:

- [Genesis 9:20-21](#)

- Genesis 14:17-18
- Genesis 19:31-33
- Genesis 19:34-35
- Genesis 27:24-25
- Genesis 27:28
- Genesis 27:36-37
- Genesis 49:11-12

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: [grape](#), [wrath](#))

Bible References:

- [Isaiah 63:1-2](#)
- [Mark 12:1-3](#)
- [Matthew 21:33-34](#)
- [Revelation 14:19-20](#)

Word Data:

- Strong’s:

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: [How to Translate Unknowns](#))

(See also: [chaff](#), [grain](#))

Bible References:

- [Isaiah 21:10](#)
- [Luke 22:31-32](#)
- [Matthew 03:10-12](#)
- [Proverbs 20:7-8](#)
- [Ruth 03:1-2](#)

Word Data:

- Strong's:

wise men

Facts:

In the Bible, the phrase “wise men” often refers to men who serve God and act wisely, not foolishly. This is also a special term that refers to men with unusual knowledge and abilities who served as part of a king’s court.

- Sometimes the term “wise men” is explained in the text as “prudent men” or “men with understanding.” This refers to men who act wisely and righteously because they obey God.
- The “wise men” who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
- Often wise men were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel who had received this knowledge from God.
- Sometimes wise men also performed magical acts such as divination or miracles that were done through the power of evil spirits.
- In the New Testament, the group of men who came from eastern regions to worship Jesus were called “magi,” which is often translated as “wise men,” since this probably refers to scholars who served a ruler of an eastern country.
- It is very probable that these men were astrologers who studied the stars. Some have thought that they may have been descendants of the wise men whom Daniel taught when he was in Babylon.
- Depending on the context, the term “wise men” could be translated using the term “wise” or with a phrase such as “gifted men” or “educated men” or some other term that refers to men who have an important job working for a ruler.
- When “wise men” is simply a noun phrase, the word “wise” should be translated in the same or similar way to how it is translated elsewhere in the Bible.

(See also: [Babylon](#), [Daniel](#), [divination](#), [magic](#), [Nebuchadnezzar](#), [ruler](#), [wise](#))

Bible References:

- [1 Chronicles 27:32-34](#)
- [Daniel 02:1-2](#)
- [Daniel 02:10-11](#)

Word Data:

- Strong’s:

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:

- [Genesis 3:4-6](#)
- [Genesis 34 General Notes](#)
- [Genesis 41:7-8](#)
- [Genesis 41:33-34](#)
- [Genesis 41:39-41](#)

witness, witnesses, eyewitness, eyewitnesses**Definition:**

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- “To witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- “To witness to” could be translated as “to tell what was seen” or “to testify” or “to state what happened.”
- “To witness” something could be translated as “to see something” or “to experience something happen.”

(See also: [guilt](#), [judge](#), [true](#), [testimony](#))

Bible References:

- [1 John 05:6-8](#)
- [1 Thessalonians 02:10-12](#)
- [1 Timothy 05:19-20](#)
- [2 Peter 01:16-18](#)
- [Acts 13:30-31](#)
- [Deuteronomy 31:27-29](#)
- [John 01:6-8](#)
- [Romans 01:8-10](#)

Examples from the Bible stories:

- **39:02** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:04** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **42:08** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:07** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, G267, G1263, G2649, G3140, G3141, G3142, G3144, G4828, G4901, G5575, G5576, G5577

Uses:

- [Genesis 21:28-30](#)
- [Genesis 31:43-44](#)
- [Genesis 31:48-50](#)
- [Genesis 31:51-53](#)

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- [Genesis 25:23](#)
- [Genesis 25:24-26](#)
- [Genesis 38:27-28](#)
- [Genesis 49:25](#)
- [Luke 02:21](#)
- [Luke 11:27-28](#)
- [Luke 23:29-31](#)
- [Matthew 19:10-12](#)

Word Data:

- Strong’s:

Uses:

- [Genesis 25:23](#)
- [Genesis 25:24-26](#)
- [Genesis 29:31-32](#)
- [Genesis 38:27-28](#)
- [Genesis 49:25](#)

word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”

(See also: [prophet](#), [word](#), [Yahweh](#))

Bible References:

- [1 Kings 13:1-3](#)
- [2 Timothy 03:16-17](#)
- [Acts 06:2-4](#)
- [Acts 12:24-25](#)

- Genesis 15:1-3
- James 02:8-9
- Jeremiah 36:1-3
- John 05:39-40
- Luke 08:11-13
- Romans 01:1-3

Examples from the Bible stories:

- **25:07** In **God's word** he commands his people, 'Worship only the Lord your God and only serve him.'
- **33:06** So Jesus explained, 'The seed is the **word of God**.'
- **42:03** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:07** Jesus said, 'I told you that everything written about me in **God's word** must be fulfilled.' Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

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(See also: [prophet](#), [word](#), [Yahweh](#))

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- [Acts 06:2-4](#)
- [Acts 12:24-25](#)

- Genesis 15:1-3
- James 02:8-9
- Jeremiah 36:1-3
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- Romans 01:1-3

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Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- Genesis 15:1-3
- Genesis 15:4-5

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

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- [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:

- Genesis 30:33-34
- Genesis 34:18-19
- Genesis 37:7-8
- Genesis 37:12-14
- Genesis 41:39-41
- Genesis 42:18-20
- Genesis 44:6-7
- Genesis 44:8-10
- Genesis 44:18-19
- Genesis 44:23-26
- Genesis 45:27-28

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as “miracles” or “mighty acts” or “amazing things he does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression “examine your own work” could also be translated as “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- [1 John 03:11-12](#)
- [Acts 02:8-11](#)
- [Daniel 04:36-37](#)
- [Exodus 34:10-11](#)

- Galatians 02:15-16
- James 02:14-17
- Matthew 16:27-28
- Micah 02:6-8
- Romans 03:27-28
- Titus 03:4-5

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: [corrupt](#), [heaven](#), [Rome](#), [ungodly](#))

Bible References:

- [1 John 02:15-17](#)
- [1 John 04:4-6](#)
- [1 John 05:4-5](#)
- [John 01:29-31](#)
- [Matthew 13:36-39](#)

Word Data:

- Strong's: H776, H2309, H2465, H5769, H8398, G1093, G2886, G2889, G3625

worship

Definition:

“To worship” means to honor, praise and obey someone, especially God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worshiped false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [sacrifice](#), [praise](#), [honor](#))

Bible References:

- [Colossians 02:18-19](#)
- [Deuteronomy 29:17-19](#)
- [Exodus 03:11-12](#)
- [Luke 04:5-7](#)
- [Matthew 02:1-3](#)
- [Matthew 02:7-8](#)

Examples from the Bible stories:

***13:04** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.” ***14:02** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things. ***17:06** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices. ***18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols. ***25:07** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’” ***26:02** On the Sabbath, he (Jesus) went to the place of **worship**. ***47:01** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God. ***49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

Uses:

- [Genesis 21:33-34](#)
- [Genesis 22:4-6](#)
- [Genesis 24:26-27](#)
- [Genesis 24:47-48](#)

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase “to have worth” could also be translated as “to be valuable” or “to be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: [honor](#))

Bible References:

- [2 Samuel 22:3-4](#)
- [2 Thessalonians 01:11-12](#)
- [Acts 13:23-25](#)
- [Acts 25:25-27](#)
- [Acts 26:30-32](#)
- [Colossians 01:9-10](#)
- [Jeremiah 08:18-19](#)
- [Mark 01:7-8](#)
- [Matthew 03:10-12](#)
- [Philippians 01:25-27](#)

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- [Genesis 32:9-10](#)

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, H2534, H2740, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

wrong, mistreat, hurt**Definition:**

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means “to cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or, “treat unjustly” or “cause harm to” or treat in a harmful way” or “injure.”

Bible References:

- [Acts 07:26-28](#)
- [Exodus 22:20-21](#)
- [Genesis 16:5-6](#)
- [Luke 06:27-28](#)
- [Matthew 20:13-14](#)
- [Psalms 071:12-13](#)

Word Data:

- Strong's:

Uses:

- [Genesis 16:5-6](#)

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:

- [Genesis 02 General Notes](#)

- Genesis 2:4-6
- Genesis 2:7-8
- Genesis 2:9-10
- Genesis 2:21-23
- Genesis 3:1-3
- Genesis 3:7-8
- Genesis 3:9-11
- Genesis 4:1-2
- Genesis 4:3-5
- Genesis 4:6-7
- Genesis 4:8-9
- Genesis 4:13-15
- Genesis 4:16-17
- Genesis 4:25-26
- Genesis 6:5-6
- Genesis 6:7-8
- Genesis 7:1-3
- Genesis 7:4-5
- Genesis 7:15-16
- Genesis 8:20-22
- Genesis 9:26-27
- Genesis 11:5-7
- Genesis 11:8-9
- Genesis 12:1-3
- Genesis 12:4-5
- Genesis 12:6-7
- Genesis 12:8-9
- Genesis 12:17-20
- Genesis 13:3-4
- Genesis 13:10-11
- Genesis 13:12-13
- Genesis 13:14-15
- Genesis 13:16-18
- Genesis 14:21-24
- Genesis 15:6-8
- Genesis 15:17-21
- Genesis 16:1-4
- Genesis 16:5-6
- Genesis 16:7-8
- Genesis 16:9-10
- Genesis 16:13-14
- Genesis 17:1-2
- Genesis 18:1-2

- Genesis 18:13-15
- Genesis 18:16-19
- Genesis 18:20-21
- Genesis 18:22-23
- Genesis 18:24-26
- Genesis 18:32-33
- Genesis 19:12-13
- Genesis 19:14-15
- Genesis 19:16-17
- Genesis 19:23-25
- Genesis 19:26-28
- Genesis 20:17-18
- Genesis 21:1-4
- Genesis 21:33-34
- Genesis 22:11-12
- Genesis 22:13-14
- Genesis 22:15-17
- Genesis 24:1-4
- Genesis 24:5-7
- Genesis 24:12-14
- Genesis 24:21-23
- Genesis 24:26-27
- Genesis 24:31-32
- Genesis 24:33-35
- Genesis 24:39-41
- Genesis 24:42-44
- Genesis 24:47-48
- Genesis 24:50-51
- Genesis 24:52-53
- Genesis 24:56-58
- Genesis 25:21-22
- Genesis 25:23
- Genesis 26:2-3
- Genesis 26:12-14
- Genesis 26:23-25
- Genesis 26:28-29
- Genesis 27:5-7
- Genesis 27:20-21
- Genesis 27:26-27
- Genesis 28:12-13
- Genesis 28:16-17
- Genesis 28:20-22
- Genesis 29:31-32

- Genesis 29:35
- Genesis 30:22-24
- Genesis 30:27-28
- Genesis 30:29-30
- Genesis 31:1-3
- Genesis 31:48-50
- Genesis 32:9-10
- Genesis 38:6-7
- Genesis 38:8-10
- Genesis 39:1-2
- Genesis 39:3-4
- Genesis 39:5-6
- Genesis 39:21-23
- Genesis 49:16-18

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [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:

- [Genesis 7:11-12](#)
- [Genesis 8:13-14](#)
- [Genesis 21:5-7](#)
- [Genesis 23:1-2](#)
- [Genesis 25:7-8](#)
- [Genesis 25:19-20](#)
- [Genesis 25:24-26](#)
- [Genesis 26:12-14](#)
- [Genesis 26:34-35](#)
- [Genesis 29:15-18](#)

- Genesis 29:19-20
- Genesis 31:38-40
- Genesis 31:41-42
- Genesis 35:28-29
- Genesis 41:1-3
- Genesis 41:25-26
- Genesis 41:27-29
- Genesis 41:46-47
- Genesis 41:53-54
- Genesis 45:4-6
- Genesis 45:9-11
- Genesis 47:7-10
- Genesis 47:15-17
- Genesis 47:27-28
- Genesis 50:22-23
- Genesis 50:24-26

yeast, leaven

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, “leavening,” this would be the best term to use.

(See also: [Egypt](#), [Passover](#), [unleavened bread](#))

Bible References:

- [Exodus 12:5-8](#)
- [Galatians 05:9-10](#)
- [Luke 12:1](#)
- [Luke 13:20-21](#)
- [Matthew 13:33](#)
- [Matthew 16:5-8](#)

Word Data:

- Strong's:

yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: [bind](#), [burden](#), [oppress](#), [persecute](#), [servant](#))

Bible References:

- [Acts 15:10-11](#)
- [Galatians 05:1-2](#)
- [Genesis 27:39-40](#)
- [Isaiah 09:4-5](#)
- [Jeremiah 27:1-4](#)
- [Matthew 11:28-30](#)
- [Philippians 04:1-3](#)

Word Data:

- Strong's:

Uses:

- [Genesis 27:39-40](#)

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: [How to Translate Names](#))

(See also: [ark of the covenant](#), [David](#), [Jotham](#), [Nehemiah](#), [reign](#), [Solomon](#))

Bible References:

- [1 Chronicles 24:1-3](#)
- [1 Kings 01:26-27](#)
- [2 Samuel 15:24-26](#)
- [Matthew 01:12-14](#)

Word Data:

- Strong's:

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name “Zebulun” is also used to refer to the land where this Israelite tribe lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jacob](#), [Leah](#), [Salt Sea](#), [twelve tribes of Israel](#))

Bible References:

- [Exodus 01:1-5](#)
- [Genesis 30:19-21](#)
- [Isaiah 09:1-2](#)
- [Judges 04:10](#)
- [Matthew 04:12-13](#)
- [Matthew 04:14-16](#)

Word Data:

- Strong's:

Uses:

- [Genesis 30:19-21](#)
- [Genesis 35:23-25](#)
- [Genesis 46:12-15](#)
- [Genesis 49:13](#)

Zechariah (NT)

Facts:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

- Zechariah loved God and obeyed him.
- For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
- Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Elizabeth](#), [prophet](#))

Bible References:

- [Luke 01:5-7](#)
- [Luke 01:21-23](#)
- [Luke 01:39-41](#)
- [Luke 03:1-2](#)

Examples from the Bible stories:

***22:01** Suddenly an angel came with a message from God to an old priest named **Zechariah**. **Zechariah** and his wife, Elizabeth, were godly people, but she had not been able to have any children. ***22:02** The angel said to **Zechariah**, “Your wife will have a son. You will name him John.” ***22:03** Immediately, **Zechariah** was unable to speak. ***22:07** Then God allowed **Zechariah** to speak again.

Word Data:

- Strong's:

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:

Zedekiah

Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(Translation suggestions: [Translate Names](#))

(See also: [Ahab](#), [Babylon](#), [Ezekiel](#), [kingdom of Israel](#), [Jehoiachin](#), [Jeremiah](#), [Josiah](#), [Judah](#), [Nebuchadnezzar](#), [Nehemiah](#))

Bible References:

- [1 Chronicles 03:15-16](#)
- [Jeremiah 37:1-2](#)
- [Jeremiah 39:1-3](#)

Word Data:

- Strong's:

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:

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: [metonymy](#))
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: [Abraham](#), [David](#), [Jerusalem](#), [Bethlehem](#), [Jebusites](#))

Bible References:

- [1 Chronicles 11:4-6](#)
- [Amos 01:1-2](#)
- [Jeremiah 51:34-35](#)
- [Psalm 076:1-3](#)
- [Romans 11:26-27](#)

Word Data:

- Strong’s:

Zoar

Facts:

Zoar was a small city where Lot fled when God destroyed Sodom and Gomorrah.

- It was formerly known as “Bela” but was renamed “Zoar” when Lot asked God to spare this “small” city.
- Zoar is thought to have been located in the plain of the Jordan River or at the southern end of the Dead Sea.

(Translation suggestions: [How to Translate Names](#))

(See also: [Lot](#), [Sodom](#), [Gomorrah](#))

Bible References:

- [Deuteronomy 34:1-3](#)
- [Genesis 13:10-11](#)
- [Genesis 14:1-2](#)
- [Genesis 19:21-22](#)
- [Genesis 19:23-25](#)

Word Data:

- Strong's:

Uses:

- [Genesis 13:10-11](#)
- [Genesis 14:1-2](#)
- [Genesis 19:21-22](#)
- [Genesis 19:23-25](#)
- [Genesis 19:30](#)

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:

- Genesis 18:20-21
- Genesis 18:20-21
- Genesis 19:12-13
- Genesis 19:18-20
- Genesis 21:14-16
- Genesis 21:22-24
- Genesis 21:28-30
- Genesis 23:10-11
- Genesis 23:12-13
- Genesis 23:14-16
- Genesis 24:12-14
- Genesis 24:12-14
- Genesis 24:12-14
- Genesis 24:26-27
- Genesis 24:49
- Genesis 28:3-4
- Genesis 29:31-32
- Genesis 30:22-24
- Genesis 30:25-26
- Genesis 31:41-42
- Genesis 34:11-13
- Genesis 35:4-5
- Genesis 39:21-23
- Genesis 41:19-21
- Genesis 41:50-52
- Genesis 42:21-22
- Genesis 43:8-10
- Genesis 43:13-15
- Genesis 43:21-23
- Genesis 44:30-32
- Genesis 45:7-8
- Genesis 46:33-34
- Genesis 47:29-31

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:

- Genesis 1:9-10
- Genesis 2:1-3
- Genesis 2:18-20
- Genesis 3:17-19
- Genesis 3:22-24
- Genesis 4:10-12
- Genesis 4:13-15
- Genesis 4:23-24
- Genesis 4:23-24
- Genesis 5:1-2
- Genesis 6:1-3
- Genesis 7:23-24
- Genesis 7:23-24
- Genesis 8:1-3
- Genesis 8:6-7
- Genesis 8:13-14
- Genesis 9:1-2
- Genesis 9:14-15
- Genesis 10 General Notes
- Genesis 10:24-25
- Genesis 11:3-4
- Genesis 12:1-3
- Genesis 12:10-13
- Genesis 12:14-16

- Genesis 14:19-20
- Genesis 15:12-13
- Genesis 16:5-6
- Genesis 17:9-11
- Genesis 17:9-11
- Genesis 17:12-14
- Genesis 17:12-14
- Genesis 17:12-14
- Genesis 17:24-27
- Genesis 18:3-5
- Genesis 18:16-19
- Genesis 18:24-26
- Genesis 19:14-15
- Genesis 19:16-17
- Genesis 19:18-20
- Genesis 20:15-16
- Genesis 21:12-13
- Genesis 22:13-14
- Genesis 22:13-14
- Genesis 22:18-19
- Genesis 22:20-22
- Genesis 24:31-32
- Genesis 24:31-32
- Genesis 24:66-67
- Genesis 25:7-8
- Genesis 25:9-11
- Genesis 25:17-18
- Genesis 25:23
- Genesis 26:4-5
- Genesis 26:9-11
- Genesis 26:28-29
- Genesis 27:29
- Genesis 27:29
- Genesis 27:41-42
- Genesis 28:14-15
- Genesis 29:7-8
- Genesis 29:7-8
- Genesis 29:21-22
- Genesis 29:31-32
- Genesis 29:33-34
- Genesis 30:33-34
- Genesis 31:14-16
- Genesis 31:22-23

- Genesis 31:38-40
- Genesis 32:9-10
- Genesis 32:11-12
- Genesis 32:24-26
- Genesis 32:29-30
- Genesis 33:9-11
- Genesis 33:12-14
- Genesis 34:1-3
- Genesis 34:6-7
- Genesis 34:24-26
- Genesis 34:30-31
- Genesis 35:6-8
- Genesis 35:9-10
- Genesis 35:16-20
- Genesis 35:28-29
- Genesis 37:31-33
- Genesis 37:34-36
- Genesis 38:3-5
- Genesis 38:12-14
- Genesis 38:12-14
- Genesis 38:17-18
- Genesis 38:19-20
- Genesis 38:21-23
- Genesis 38:24-26
- Genesis 38:24-26
- Genesis 38:24-26
- Genesis 38:24-26
- Genesis 38:29-30
- Genesis 39:1-2
- Genesis 39:19-20
- Genesis 40:1-3
- Genesis 40:14-15
- Genesis 41:4-6
- Genesis 41:19-21
- Genesis 41:22-24
- Genesis 41:27-29
- Genesis 41:30-32
- Genesis 41:30-32
- Genesis 41:35-36
- Genesis 41:39-41
- Genesis 42:14-17
- Genesis 42:14-17
- Genesis 42:18-20

- Genesis 42:18-20
- Genesis 42:23-25
- Genesis 42:26-28
- Genesis 43:11-12
- Genesis 43:18-20
- Genesis 43:18-20
- Genesis 44:3-5
- Genesis 44:8-10
- Genesis 44:8-10
- Genesis 44:11-13
- Genesis 44:16-17
- Genesis 44:16-17
- Genesis 44:27-29
- Genesis 45:16-18
- Genesis 45:19-20
- Genesis 47:15-17
- Genesis 47:20-22
- Genesis 48:1-2
- Genesis 48:14-16
- Genesis 49:7
- Genesis 50:24-26

Apostrophe

This page answers the question: *What is the figure of speech called apostrophe?*

Definition

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him.

Description

He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason this is a translation issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

Mountains of Gilboa, let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34 ULB)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' " (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.
 - **He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' "** (1 Kings 13:2 ULB)
 - He said this about the altar: "This is what Yahweh says about this altar. 'See, ... they will burn people's bones on it.' "
 - **Mountains of Gilboa, let there not be dew or rain on you** (2 Samuel 1:21 ULB)
 - As for these mountains of Gilboa, let there not be dew or rain on them

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:

- Genesis 03 General Notes
- Genesis 3:7-8
- Genesis 3:17-19
- Genesis 4:1-2
- Genesis 4:3-5
- Genesis 4:3-5
- Genesis 4:8-9
- Genesis 4:8-9
- Genesis 4:18-19
- Genesis 4:25-26
- Genesis 4:25-26
- Genesis 4:25-26
- Genesis 6:13-15
- Genesis 7:8-10
- Genesis 7:15-16
- Genesis 8:4-5
- Genesis 8:10-12
- Genesis 8:20-22
- Genesis 09 General Notes
- Genesis 09 General Notes
- Genesis 9:5-7
- Genesis 10:19-20
- Genesis 10:19-20
- Genesis 10:32
- Genesis 11 General Notes
- Genesis 11:5-7
- Genesis 11:5-7
- Genesis 11:5-7
- Genesis 11:8-9
- Genesis 12 General Notes
- Genesis 12:6-7
- Genesis 12:8-9
- Genesis 12:10-13
- Genesis 12:10-13
- Genesis 12:17-20
- Genesis 13 General Notes

- Genesis 13:1-2
- Genesis 13:3-4
- Genesis 13:3-4
- Genesis 14:3-6
- Genesis 14:7-9
- Genesis 14:17-18
- Genesis 14:21-24
- Genesis 14:21-24
- Genesis 15:14-16
- Genesis 16 General Notes
- Genesis 16:15-16
- Genesis 18 General Notes
- Genesis 18 General Notes
- Genesis 19:10-11
- Genesis 19:18-20
- Genesis 19:18-20
- Genesis 19:18-20
- Genesis 19:21-22
- Genesis 19:23-25
- Genesis 19:23-25
- Genesis 19:31-33
- Genesis 19:34-35
- Genesis 20 General Notes
- Genesis 20:10-12
- Genesis 20:17-18
- Genesis 21 General Notes
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:5-7
- Genesis 21:8-9
- Genesis 21:8-9
- Genesis 21:10-11
- Genesis 21:22-24
- Genesis 22:1-3
- Genesis 22:1-3
- Genesis 22:11-12
- Genesis 22:15-17
- Genesis 22:18-19
- Genesis 22:18-19
- Genesis 23 General Notes
- Genesis 24:21-23
- Genesis 24:49
- Genesis 24:63-65

- Genesis 25 General Notes
- Genesis 25:19-20
- Genesis 25:21-22
- Genesis 25:21-22
- Genesis 25:31-34
- Genesis 26 General Notes
- Genesis 26:1
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- Genesis 26:12-14
- Genesis 26:15-17
- Genesis 26:23-25
- Genesis 26:23-25
- Genesis 26:30-31
- Genesis 26:34-35
- Genesis 27:1-2
- Genesis 27:1-2
- Genesis 27:3-4
- Genesis 27:3-4
- Genesis 27:26-27
- Genesis 27:28
- Genesis 27:28
- Genesis 27:39-40
- Genesis 27:43-45
- Genesis 28:18-19
- Genesis 29:7-8
- Genesis 29:11-12
- Genesis 29:23-25
- Genesis 29:26-27
- Genesis 30:3-4
- Genesis 30:27-28
- Genesis 30:31-32
- Genesis 30:39-40
- Genesis 30:41-42
- Genesis 31:14-16
- Genesis 31:17-18
- Genesis 31:22-23
- Genesis 31:45-47
- Genesis 31:54-55
- Genesis 32 General Notes
- Genesis 32:9-10
- Genesis 33 General Notes
- Genesis 33:1-3
- Genesis 33:4-5

- Genesis 33:12-14
- Genesis 33:15-17
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- Genesis 34 General Notes
- Genesis 34:18-19
- Genesis 35:4-5
- Genesis 35:9-10
- Genesis 35:21-22
- Genesis 35:26-27
- Genesis 36:1-3
- Genesis 36:6-8
- Genesis 36:6-8
- Genesis 36:9-12
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- Genesis 36:17-19
- Genesis 36:29
- Genesis 36:34-36
- Genesis 36:37-39
- Genesis 36:40
- Genesis 37:12-14
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- Genesis 37:25-26
- Genesis 37:29-30
- Genesis 37:34-36
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- Genesis 40:6-8
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- Genesis 40:20-23
- Genesis 41:22-24
- Genesis 41:25-26
- Genesis 41:53-54
- Genesis 42 General Notes
- Genesis 42:1-4
- Genesis 42:5-6
- Genesis 42:5-6
- Genesis 42:9-11
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- Genesis 42:18-20
- Genesis 42:23-25
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- Genesis 42:37-38
- Genesis 43:8-10
- Genesis 43:24-25
- Genesis 43:30-31
- Genesis 43:32-34
- Genesis 44:18-19
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- Genesis 44:20-22
- Genesis 45:4-6
- Genesis 45:4-6
- Genesis 45:7-8
- Genesis 45:14-15
- Genesis 45:21-23
- Genesis 45:21-23
- Genesis 46:1-4
- Genesis 47:5-6
- Genesis 48:14-16
- Genesis 49 General Notes
- Genesis 49:11-12
- Genesis 49:11-12
- Genesis 49:11-12
- Genesis 49:11-12
- Genesis 49:24
- Genesis 49:31-33
- Genesis 50:4-6

Background Information

This page answers the question: *What is background information, and how can I show that some information is background information?*

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called **background information**. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example - The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day! They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig."

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter was the best hunter in the village" and "it was his own pig."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information

- To help their listeners be interested in the story
- To help their listeners understand something in the story
- To help the listeners understand why something is important in the story
- To tell the setting of a story
- Setting includes:
 - where the story takes place
 - when the story takes place
 - who is present when the story begins
 - what is happening when the story begins

Reasons this is a translation issue

- Languages have different ways of marking background information and storyline information.
- Translators need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- Translators will need to translate the story in a way that marks the background information in a way that their own readers will understand the order of events, which information is background information, and which is storyline information.

Examples from the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence, "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kind of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB) English uses the word “now” to show that there is some kind of change in the story. The verb “was” shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb “had” in “had done” shows that Herod did those things before John rebuked him.

2) Reorder the information so that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
 - “When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael.”
- **John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
 - “Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison.”

Uses:

- Genesis 13:5-7
- Genesis 14:10-12
- Genesis 14:13
- Genesis 16:1-4
- Genesis 16:15-16
- Genesis 20:4-5
- Genesis 23:10-11
- Genesis 24:28-30
- Genesis 25:27-28
- Genesis 27:5-7
- Genesis 28:6-7

- Genesis 29:1-3
- Genesis 29:15-18
- Genesis 29:23-25
- Genesis 31:24-25
- Genesis 31:24-25
- Genesis 31:31-32
- Genesis 31:34-35
- Genesis 32:31-32
- Genesis 34:4-5
- Genesis 37:3-4
- Genesis 39:5-6
- Genesis 42:5-6
- Genesis 42:23-25
- Genesis 48:5-7
- Genesis 48:8-10

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 cubits; its width will be one cubit and a half; and its height will be one cubit 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 meter ²; 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:

- [Genesis 6:13-15](#)
- [Genesis 6:13-15](#)
- [Genesis 6:13-15](#)
- [Genesis 6:13-15](#)
- [Genesis 6:16-17](#)

Biblical Imagery - Body Parts and Human Qualities

This page answers the question: *What are some examples of body parts and human qualities that are used as images in the Bible?*

Description

Some images from the Bible involving body parts and human qualities are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

The BODY represents a group of people

Now you are the body of Christ and individually members of it. (1 Corinthians 12:27 ULB)

Rather we will speak the truth in love and grow up in all ways into him who is the head, Christ. Christ joins the whole body of believers together—it is held together by every supporting ligament so that the whole body grows and builds itself up in love. (Ephesians 4:15-16 ULB)

In these verses, the body of Christ represents the group of people who follow Christ.

The FACE represents someone's presence

Do you not fear me—this is Yahweh's declaration—or tremble before my face? (Jeremiah 5:22 ULB)

To be before someone's face is to be in their presence, that is, to be with them.

The FACE represents someone's attention

Every man of the house of Israel who takes his idols into his heart, or who puts the stumbling block of his iniquity before his face, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols. (Ezekiel 14:4 ULB)

To put something before one's face is to look at it intently or pay attention to it.

Many seek the face of the ruler, (Proverbs 29:26 ULB)

If someone seeks another person's face, he hopes that the person will pay attention to him.

Why do you hide your face and forget our affliction and our oppression? (Psalm 44:24 ULB)

To hide one's face from someone is to ignore him.

The FACE represents surface

The famine was over all the face of the whole land. (Genesis 41:56 ULB)

He encloses the face of the moon and spreads his clouds on it. (Job 26:9 ULB)

The HAND represents a person's agency or power

Yahweh has burst through my enemies by my hand like a bursting flood of water. (1 Chronicles 14:11 ULB)

“Yahweh has burst through my enemies by my hand” means “Yahweh has used me to burst through my enemies.”

Your hand will seize all your enemies; your right hand will seize those who hate you. (Psalm 21:8 ULB)

“Your hand will seize all your enemies” means “By your power you will seize all your enemies.”

Look, Yahweh's hand is not so short that it cannot save. (Isaiah 59:1 ULB)

“His hand is not short” means that he is not weak.

The HEAD represents the ruler, the one who has authority over others

God has subjected all things under Christ's feet and has made him the head over all things in the church, which is his body, the fullness of him who fills all things in all ways. (Ephesians 1:22 ULB)

Wives should be subject to their own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, and he is the Savior of the body. (Ephesian 5:22-23 ULB)

A MASTER represents anything that motivates someone to act

No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:24 ULB)

To serve God is to be motivated by God. To serve money is to be motivated by money.

A NAME represents the person who has that name

May your God make the name of Solomon better than your name, and make his throne greater than your throne.” 1 Kings 1:47 (ULB)

See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt....” (Jeremiah 44:26 ULB)

If someone's name is great, it means that he is great.

Listen now to the prayer of your servant and to the prayer of your servants who delight to honor your name.... Nehemiah 1:11 (ULB)

To honor someone's name is to honor him.

A NAME represents the fame or reputation of a person

You must no longer profane my holy name with your gifts and your idols. Ezekiel 20:39 (ULB)

To profane God's name is to profane his reputation, that is, to profane how people think about him.

For I will make my great name holy, which you have profaned among the nations.... Ezekiel 36:23 (ULB)

To make God's name holy is to cause people to see that God is holy.

Your servants have come here from a land very far away, because of the name of Yahweh your God. We have heard a report about him and about everything that he did in Egypt (Joshua 9:9 ULB)

The fact that the men said they heard a report about Yahweh shows that "because of the name of Yahweh" means because of Yahweh's reputation.

The NOSE represents anger

Then...the foundations of the world were exposed at your battle cry, Yahweh—at the blast of the breath of your nostrils. (Psalms 18:15 ULB)

By the blast of your nostrils the waters were piled up.... (Exodus 15:8 ULB)

Smoke went up from out of his nostrils, and blazing fire came out of his mouth.... (2 Samuel 22:9 ULB)

...This is the Lord Yahweh's declaration: 'My fury will arise in my nostrils!' (Ezekiel 38:18 ULB)

A blast of air or smoke coming from someone's nose shows his great anger.

RAISED EYES represents arrogance

but you bring down those with proud, uplifted eyes! (Psalm 18:27 ULB)

Uplifted eyes show that a person is proud.

God humbles a proud man, and he saves the one with lowered eyes. (Job 22:29 ULB)

Lowered eyes show that a person is humble.

The SON OF SOMETHING shares its qualities

no son of wickedness will oppress him. (Psalm 89:22b ULB)

A son of wickedness is a wicked person.

May the groans of the prisoners come before you;
with the greatness of your power keep the children of death alive. (Psalm 79:11 ULB)

Children of death here are people that others plan to kill.

We all were once among these unbelievers and acted according to the evil desires of our flesh, doing the will of the flesh and of the mind, and we were by nature children of wrath like the others. (Ephesians 2:3 ULB)

Children of wrath here are people with whom God is very angry.

Translation Strategies

(see the Translations Strategies on [Biblical Imagery - Common Patterns](#))

Biblical Imagery - Common Metonymies

This page answers the question: *What are some common metonymies used in the Bible?*

Some common metonymies from the Bible are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

A CUP or bowl represents what is in it

my cup runs over. (Psalm 23:5 ULB)

There is so much in the cup that it runs over the top of the cup.

For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (1 Corinthians 11:26 ULB)

People do not drink cups. They drink what is in the cup.

The MOUTH represents speech or words

A fool's mouth is his ruin. (Proverbs 18:7 ULB)

Oh, how I would encourage you with my mouth! (Job 16:5 ULB)

I heard you when you boasted against me with your mouth; you said many things against me. I heard them. (Ezekiel 35:13 ULB)

In these examples the mouth refers to what a person says.

The MEMORY OF A PERSON represents his descendants

The memory of a person represents his descendants, because they are the ones who should remember and honor him. When the Bible says that someone's memory dies, it means that either he will not have any descendants, or his descendants will all die.

You terrified the nations with your battle cry;
you have destroyed the wicked;
you have blotted out their memory forever.
The enemy crumbled like ruins
when you overthrew their cities.
All remembrance of them has perished. (Psalm 9:5-6 ULB)

His memory will perish from the earth (Job 18:17 ULB)

Yahweh is against evildoers,
in order to wipe out their memory from the earth. (Psalm 34:16 ULB)

ONE PERSON represents a group of people

For the wicked person boasts of his deepest desires;
he blesses the greedy and insults Yahweh. (Psalm 10:3 ULB)

This does not refer to a particular wicked person, but to wicked people in general.

A PERSON'S NAME represents his descendants

Gad—raiders will attack him, but he will attack them at their heels.
Asher's food will be rich, and he will provide royal delicacies.
Naphtali is a doe let loose; he will have beautiful fawns. (Genesis 49:19-21 ULB)

The names Gad, Asher, and Naphtali refer not only to those men, but to their descendants.

A PERSON represents himself and the people with him

It came about that when Abram entered into Egypt, the Egyptians saw that Sarai was very beautiful. (Genesis 12:14 ULB)

Here when it says "Abram" it represents Abram and all the people traveling with him. The focus was on Abram.

PIERCING represents killing

His hand pierced the fleeing serpent. (Job 26:13 ULB)

This means that he killed the serpent.

Look, he is coming with the clouds; every eye will see him, including those who pierced him. (Revelation 1:7 ULB)

"Those who pierced him" refers to those who killed Jesus.

SINS (INIQUITY) represent punishment for those sins

Yahweh has placed on him the iniquity of us all (Isaiah 53:6 ULB)

This means that Yahweh placed on him the punishment that should have gone to all of us.

Biblical Imagery - Common Patterns

This page answers the question: *In the Bible, what ideas are often used to represent other ideas?*

This page discusses ideas that are paired together in limited ways. (For a discussion of more complex pairings, see [Biblical Imagery - Cultural Models](#).*)

Description

In all languages, most **metaphors** come from broad patterns of pairings of ideas in which one idea represents another. For example, some languages have the pattern of pairing **height** with “much” and pairing **being low** with “not much,” so that **height** represents “much” and **being low** represents “not much.” This could be because when there is a lot of something in a pile, that pile will be high. So also if something costs a lot money, in some languages people would say that the price is **high**, or if a city has more people in it than it used to have, we might say that its number of people has gone **up**. Likewise if someone gets thinner and loses weight, we would say that their weight has gone **down**.

The patterns found in the Bible are often unique to the Hebrew and Greek languages. It is useful to recognize these patterns because they repeatedly present translators with the same problems on how to translate them. Once translators think through how they will handle these translation challenges, they will be ready to meet them anywhere.

For example, one pattern of pairings in the Bible is of walking with “behaving” and a path with a kind of behavior. In Psalm 1:1 the walking in the advice of the wicked represents doing what wicked people say to do.

Blessed is the man who does not walk in the advice of the wicked (Psalm 1:1 ULB)

This pattern is also seen in Psalm 119:32 where running in the path of God’s commands represents doing what God commands. Since running is more intense than walking, the idea of running here might give the idea of doing this whole-heartedly.

I will run in the path of your commandments. (Psalm 119:32 ULB)

Reasons this is a translation Issue

These patterns present three challenges to anyone who wants to identify them:

1) When looking at particular metaphors in the Bible, it is not always obvious what two ideas are paired with each other. For example, it may not be immediately obvious that the expression, it is God who puts strength on me like a belt. (Psalm 18:32 ULB) is based on the pairing of clothing with moral quality. In this case, the image of a belt represents strength. (see “Clothing represents a moral quality” in [Biblical Imagery - Man-made Objects](#))

2) When looking at a particular expression, the translator needs to know whether or not it represents something. This can only be done by considering the surrounding text. The surrounding text shows us, for example, whether “lamp” refers concretely to a container with oil and a wick for

giving light or whether “lamp” is an image that represents life. (see “FIRE or LAMP represents life” in [Biblical Imagery - Natural Phenomena](#))

In 1 Kings 7:50, a lamp trimmer is a tool for trimming the wick on an ordinary lamp. In 2 Samuel 21:17 the lamp of Israel represents King David’s life. When his men were concerned that he might “put out the lamp of Israel” they were concerned that he might be killed.

The cups, lamp trimmers, basins, spoons, and incense burners were all made of pure gold. (1 Kings 7:50 ULB)

Ishbibenob...intended to kill David. But Abishai the son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, “You must not go to battle anymore with us, so that you do not put out the lamp of Israel.” (2 Samuel 21:16-17 ULB)

3) Expressions that are based on these pairings of ideas frequently combine together in complex ways. Moreover, they frequently combine with—and in some cases are based on—common metonymies and cultural models. (see [Biblical Imagery - Common Metonymies](#) and [Biblical Imagery - Cultural Models](#))

For example, in 2 Samuel 14:7 below, “the burning coal” is an image for the life of the son, who represents what will cause people to remember his father. So there are two patterns of pairings here: the pairing of the burning coal with the life of the son, and the pairing of the son with the memory of his father.

They say, ‘Hand over the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.’ And so they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth. (2 Samuel 14:7 ULB)

Links to Lists of Images in the Bible

The following pages have lists of some of the ideas that represent others in the Bible, together with examples from the Bible. They are organized according to the kinds of image:

A. [Biblical Imagery - Body Parts and Human Qualities](#)

B. [Biblical Imagery - Human Behavior](#) - Includes both physical and non-physical actions, conditions and experiences

C. [Biblical Imagery - Plants](#)

D. [Biblical Imagery - Natural Phenomena](#)

E. [Biblical Imagery - Man-made Objects](#)

Biblical Imagery - Cultural Models

This page answers the question: *What are cultural models and what are some cultural models found in the Bible?*

Description

Cultural models are mental pictures of parts of life or behavior. These pictures help us imagine and talk about these topics. For example, Americans often think of many things, even marriage and friendship, as if they were machines. Americans might say “His marriage is breaking down” or “Their friendship is going full speed ahead.” In this example, human relationships are modeled as a MACHINE.

Some cultural models, or mental pictures, found in the Bible are listed below. First there are models for God, then models for humans, things, and experiences. Each heading has the model written in capital letters. That word or phrase does not necessarily appear in every verse, but the idea does.

God is modeled as a HUMAN BEING

Although the Bible explicitly denies that God is a human being, he is often spoken of as doing things that humans do. But God is not human, so when the Bible says that God speaks, we should not think that he has vocal chords that vibrate. And when it says something about him doing something with his hand, we should not think that he has a physical hand.

If we hear the voice of Yahweh our God any longer, we will die. (Deuteronomy 5:25 ULB)

I have been strengthened by the hand of Yahweh my God (Ezra 7:28 ULB)

The hand of God also came on Judah, to give them one heart to carry out the command of the king and leaders by the word of Yahweh (2 Chronicles 30:12 ULB)

The word “hand” here is a metonym that refers to God’s power. (See: [Metonymy](#))

God is modeled as a KING

For God is the King over all the earth; (Psalm 47:7 ULB)

For the kingdom is Yahweh’s;
he is the ruler over the nations. (Psalm 22:28 ULB)

Your throne, God, is forever and ever;
a scepter of justice is the scepter of your kingdom. (Psalm 45:6 ULB)

This is what Yahweh says,
”Heaven is my throne, and the earth is my footstool. (Isaiah 66:1 ULB)

God reigns over the nations;
God sits on his holy throne.

The princes of the peoples have gathered together
to the people of the God of Abraham;
for the shields of the earth belong to God;
he is greatly exalted. (Psalm 47:8-9 ULB)

God is modeled as a SHEPHERD and his people are modeled as SHEEP

Yahweh is my shepherd; I will lack nothing. (Psalm 23:1 ULB)

His people are sheep.

For he is our God, and we are the people of his pasture and the sheep of his hand.
(Psalm 95:7 ULB)

He leads his people like sheep.

He led his own people out like sheep and guided them through the wilderness like a
flock. (Psalm 78:52 ULB)

He is willing to die in order to save his sheep.

I am the good shepherd, and I know my own, and my own know me. The Father knows
me, and I know the Father, and I lay down my life for the sheep. I have other sheep
that are not of this fold. Those, also, I must bring, and they will hear my voice so that
there will be one flock and one shepherd. (John 10:14-15 ULB)

God is modeled as a WARRIOR

Yahweh is a warrior; (Exodus 15:3 ULB)

Yahweh will go out as a warrior; he will proceed as a man of war. He will stir up his
zeal.

He will shout, yes, he will roar his battle cries; he will show his enemies his power.
(Isaiah 42:13 ULB)

Your right hand, Yahweh, is glorious in power;
your right hand, Yahweh, has shattered the enemy. (Exodus 15:6 ULB)

But God will shoot them;
suddenly they will be wounded with his arrows. (Psalm 65:7 ULB)

For you will turn them back; you will draw your bow before them. (Psalm 21:12 ULB)

A leader is modeled as a SHEPHERD and those he leads are modeled as SHEEP

Then all the tribes of Israel came to David at Hebron and said, "Look...when Saul was
king over us, it was you who led the Israelite army. Yahweh said to you, 'You will
shepherd my people Israel, and you will become ruler over Israel.' " (2 Samuel 5:1-2
ULB)

”Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh’s declaration.” (Jeremiah 23:1 ULB)

Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has made you overseers. Be careful to shepherd the assembly of the Lord, which he purchased with his own blood. 29I know that after my departure, vicious wolves will enter in among you, and not spare the flock. I know that from even among your own selves some men shall come and say corrupt things, in order to draw away the disciples after them. (Acts 20:28-30 ULB)

The eye is modeled as a LAMP

Variations of this model and the model of the EVIL EYE are found in many parts of the world. In most of the cultures represented in the Bible, these models included the following elements:

People see objects, not because of light around the object, but because of light that shines from their eyes onto those objects.

The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. (Matthew 6:22 ULB)

This light shining from the eyes carries with itself the viewer’s character.

The appetite of the wicked craves evil; his neighbor sees no kindness in his eyes. (Proverbs 21:10 ULB)

Envy and cursing are modeled as looking with an EVIL EYE at someone, and favor is modeled as looking with a GOOD EYE at someone

The primary emotion of a person with the evil eye is envy. The Greek word translated as “envy” in Mark 7 is “eye,” which refers here to an evil eye.

He said, ”It is that which comes out of the person that defiles him. For from within a person, out of the heart, proceed evil thoughts..., envy (Mark 7:20-22 ULB)

The context for Matthew 20:15 includes the emotion of envy. “Is your eye evil?” means “Are you envious?”

Is it not legitimate for me to do what I wish with my own possessions? Or is your eye evil because I am good? (Matthew 20:15 ULB)

If a person’s eye is evil, that person is envious of other people’s money.

The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:22-24 ULB)

A person who is envious might put a curse or enchantment on someone by looking at him with an evil eye.

Foolish Galatians, whose evil eye has harmed you? (Galatians 3:1 ULB)

A person with a good eye can put a blessing on someone by looking at him.

If I have found favor in your eyes... (1 Samuel 27:5 ULB)

Life is modeled as BLOOD

In this model, the blood of a person or an animal represents its life.

But you must not eat meat with its life—that is its blood—in it. (Genesis 9:4 ULB)

If blood is spilled or shed, someone has been killed.

Whoever sheds man's blood, by man will his blood be shed, (Genesis 9:6 ULB)

In this way, this person would not die by the hand of the one who wanted to avenge the blood that was shed, until the accused person would first stand before the assembly. (Joshua 20:9 ULB)

If blood cries out, nature itself is crying out for vengeance on a person who killed someone. (This also includes personification, because the blood is pictured as someone that can cry out. See: [Personification](#))

Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground. (Genesis 4:10 ULB)

A country is modeled as a WOMAN, and its gods are modeled as HER HUSBAND

It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal Berith their god. (Judges 8:33 ULB)

The nation of Israel is modeled as GOD'S SON

When Israel was a young man I loved him, and I called my son out of Egypt. (Hosea 11:1 ULB)

The sun is modeled as BEING IN A CONTAINER AT NIGHT

Yet their words go out over all the earth and their speech to the end of the world. He has pitched a tent for the sun among them. The sun is like a bridegroom coming out of his chamber and like a strong man who rejoices when he runs his race. (Psalm 19:4-5 ULB)

Psalm 110 pictures the sun as being in the womb before it comes out in the morning.

from the womb of the dawn your youth will be to you like the dew. (Psalm 110:3 ULB)

Things that can move fast are modeled as having WINGS

This is especially true of things that move in the air or the sky.

The sun is modeled as a disc with wings, which allow it to “fly” through the air from east to west during the daytime. In Psalm 139, “the wings of the morning” refers to the sun. In Malachi 4 God called himself the “sun of righteousness” and he spoke of the sun as having wings.

If I fly away on the wings of the morning and go to live in the uttermost parts across the sea... (Psalm 139:9 ULB)

But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2 ULB)

The wind moves quickly and is modeled as having wings.

He was seen flying on the wings of the wind. (2 Sam. 22:11 ULB)

He rode on a cherub and flew; he glided on the wings of the wind. (Psalm 18:10 ULB)

you walk on the wings of the wind (Psalm 104:3 ULB)

Futility is modeled as something that the WIND can blow away

In this model, the wind blows away things that are worthless, and they are gone.

Psalm 1 and Job 27 show that wicked people are worthless and will not live long.

The wicked are not so,
but are instead like the chaff that the wind drives away. (Psalm 1:4 ULB)

The east wind carries him away, and he leaves;
it sweeps him out of his place. (Job 27:21 ULB)

The writer of Ecclesiastes says that everything is worthless.

Like a vapor of mist,
like a breeze in the wind,
everything vanishes, leaving many questions.
What profit does mankind gain from all the work that they labor at under the sun?
(Ecclesiastes 1:2-3 ULB)

In Job 30:15, Job complains that his honor and prosperity are gone.

Terrors are turned upon me;
my honor is driven away as if by the wind;
my prosperity passes away as a cloud. (Job 30:15 ULB)

Human warfare is modeled as DIVINE WARFARE

When there was a war between nations, people believed that the gods of those nations were also at war.

This happened while the Egyptians were burying all their firstborn, those whom Yahweh had killed among them, for he also inflicted punishment on their gods. (Numbers 33:4 ULB)

And what nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?...You drove out nations and their gods from before your people, whom you rescued from Egypt. (2 Samuel 7:23 ULB)

The servants of the king of Aram said to him, "Their god is a god of the hills. That is why they were stronger than we were. But now let us fight against them in the plain, and surely there we will be stronger than they." (1 Kings 20:23 ULB)

Constraints in life are modeled as PHYSICAL BOUNDARIES

The verses below are not about real physical boundaries but about difficulties or the lack of difficulties in life.

He has built a wall around me, and I cannot escape. He has made my shackles heavy. (Lamentations 3:7 ULB)

He has blocked my path with walls of hewn stone; every way I take is crooked. (Lamentations 3:9 ULB)

Measuring lines have been laid for me in pleasant places (Psalm 16:6 ULB)

Dangerous places are modeled as NARROW PLACES

In Psalm 4 David asks God to rescue him.

Answer me when I call, God of my righteousness;
give me room when I am hemmed in.
Have mercy on me and listen to my prayer. (Psalm 4:1 ULB)

A distressing situation is modeled as a WILDERNESS

When Job was distressed because of all the sad things that happened to him, he spoke as if he were in a wilderness. Jackals and ostriches are animals that live in the wilderness.

My heart is troubled and does not rest;
days of affliction have come on me.
I go about with darkened skin but not because of the sun;
I stand up in the assembly and cry for help.
I am a brother to jackals,
a companion of ostriches. (Job 30:27-29 ULB)

Wellbeing is modeled as PHYSICAL CLEANLINESS, and evil is modeled as PHYSICAL DIRTINESS

Leprosy is a disease. If a person had it, he was said to be unclean.

Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean." Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. (Matthew 8:2-3 ULB)

An "unclean spirit" is an evil spirit.

When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. (Matthew 12:43 ULB)

Biblical Imagery - Human Behavior

This page answers the question: *What are some examples of things people do that are used as images in the Bible?*

Some images from the Bible involving human behavior are listed below. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

BEING BENT OVER represents being discouraged

Yahweh supports all who are falling and raises up all those who are bent over. (Psalm 145:14 ULB)

BIRTH PAINS represent the suffering that is necessary to achieve a new condition

Be in pain and labor to give birth, daughter of Zion, like a woman in labor.
For now you will go out of the city, live in the field, and go to Babylon.
There you will be rescued.

There Yahweh will rescue you from the hand of your enemies. (Micah 4:10 ULB)

For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. But all these things are only the beginning of birth pains. (Matthew 24:7-8 ULB)

My little children, I am suffering labor pains for you again, until Christ will have been formed in you! (Galatians 4:19 ULB)

BEING CALLED SOMETHING represents being that thing

The Holy One of Israel is your Redeemer; he is called the God of the whole earth. (Isaiah 54:5b ULB)

This is because he actually is the God of the whole earth.

The one who is wise in heart is called discerning, (Proverbs 16:21a ULB)

This is because he actually is discerning.

He will...be called the Son of the Most High. (Luke 1:32 ULB)

This is because he actually is the Son of the Most High.

So the holy one to be born will be called the Son of God. (Luke 1:35 ULB)

This is because he actually is the Son of God.

Every male that opens the womb will be called dedicated to the Lord. (Luke 2:23 ULB)

This is because he actually will be dedicated to the Lord.

CLEANLINESS represents being acceptable for God's purposes

Noah built an altar to Yahweh. He took some of the clean animals and some of the clean birds, and offered burnt offerings on the altar. Yahweh smelled the pleasing aroma... (Genesis 8:20 ULB)

The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean. (Leviticus 13:6 ULB)

CLEANSING or PURIFYING represents making something acceptable for God's Purposes

He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around. He must sprinkle some of the blood on it with his finger seven times to cleanse it and dedicate it to Yahweh, away from the unclean actions of the people of Israel. (Leviticus 16:18-19 ULB)

This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh. (Leviticus 16:30 ULB)

UNCLEANLINESS represents not being acceptable for God's purposes

You may eat any animal that has a split hoof and that also chews the cud. However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean for you. (Leviticus 11:3-4 ULB)

And if any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it will be unclean until evening. Then it will be clean. (Leviticus 11:32 ULB)

MAKING SOMETHING UNCLEAN represents making it unacceptable for God's purposes.

Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any livestock that has died, or creeping animal, even if the person did not intend to touch it, he is unclean and guilty. (Leviticus 5:2 ULB)

BEING CUT OFF FROM SOMETHING represents being separated from it

Uzziah, the king, was a leper to the day of his death, and lived in a separate house, since he was a leper; for he was cut off from the house of Yahweh. (2 Chronicles 26:21 ULB)

BEING CUT OFF represents being killed

So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people. (Exodus 31:14-15 ULB)

Whoever does not humble himself on that day must be cut off from his people. Whoever does any work on that day, I, Yahweh, will destroy him from among his people. (Leviticus 23:29-30 ULB)

But he was cut off from the land of the living. (Isaiah 53:8 ULB)

COMING AND STANDING BEFORE SOMEONE represents serving him

How blessed are your people, and how blessed are your servants who constantly stand before you, because they hear your wisdom. (1 Kings 10:8 ULB)

Covenant faithfulness and trustworthiness come before you. (Psalm 89:14 ULB)

Covenant faithfulness and trustworthiness are also personified here. (see [Personification](#))

DRUNKENNESS represents suffering and WINE represents judgment

Too much wine makes a person weak and he staggers. So too, when God judges people, they become weak and stagger. So the idea of wine is used to represent God's judgment.

You have shown your people severe things;
you have made us drink the wine of staggering. (Psalm 60:3 ULB)

Another example from Psalm.

But God is the judge;
he brings one down and raises up another.
For Yahweh holds a cup in his hand of foaming wine,
which is mixed with spices, and pours it out.
Surely all the wicked of the earth will drink it to the last drop. (Psalm 75:8 ULB)

An example from Revelation.

he also will drink the wine of God's wrath, the wine that has been prepared and poured unmixed into the cup of his anger. (Revelation 14:10 ULB)

EATING UP represents destroying

God brings [Israel] out of Egypt.
He has strength like a wild ox.
He will eat up the nations who fight against him.
He will break their bones to pieces.
He will shoot them with his arrows. Numbers 24:8 ULB)

Another word for “eat up” is devour.

Therefore as the tongue of fire devours stubble, and as the dry grass goes down in flame,
so their root will rot, and their blossom will blow away like dust, (Isaiah 5:24 ULB)

Another example from Isaiah.

Therefore Yahweh will raise up against him, Rezin, his adversary, and will stir up his enemies,
the Arameans on the east, and the Philistines on the west.
They will devour Israel with open mouth. (Isaiah 9:11-12 ULB)

An example from Deuteronomy.

I will make my arrows drunk with blood,
and my sword will devour flesh
with the blood of the killed and the captives,
and from the heads of the leaders of the enemy. (Deuteronomy 32:42 ULB)

FALLING UPON or BEING UPON represents affecting

Yahweh God caused a deep sleep to fall upon the man, so the man slept. (Genesis 2:21 ULB)

Would not his majesty make you afraid?
Would not his dread fall upon you? (Job 13:11 ULB)

Then the Spirit of Yahweh fell on me and he said to me... (Ezekiel 11:5 ULB)

Now look, the hand of the Lord is upon you, and you will become blind. (Acts 13:11 ULB)

FOLLOWING SOMEONE represents being loyal to him

They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because they broke away from Yahweh and worshiped Baal and the Ashtoreths.

For Solomon followed Ashtoreth, the goddess of the Sidonians, and he followed Milcom, the disgusting idol of the Ammonites. (1 Kings 11:5 ULB)

Not one of them who despised me will see it, except for my servant Caleb, because he had another spirit. He has followed me fully; I will bring him into the land which he went to examine. His descendants will possess it. (Numbers 14:23-24 ULB)

GOING BEFORE, ACCOMPANYING, OR FOLLOWING A KING WITH HIS OTHER ATTENDANTS represents serving him

See, his reward is with him, and his recompense is going before him. (Isaiah 62:11 ULB)

Righteousness will go before him and make a way for his footsteps. (Psalm 85:13 ULB)

INHERITING is permanently possessing something

Then the King will say to those on his right hand, "Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34)

The blessing of God's complete rule is given as the permanent possession to those to whom the King is speaking.

Now this I say, brothers and sisters, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. (1 Corinthians 15:50 ULB)

People cannot receive the kingdom of God in its complete form as a permanent possession while they are still in their mortal bodies.

An **INHERITANCE** is something that someone permanently possesses

You will bring them and plant them on the mountain of your inheritance. (Exodus 15:17 ULB)

The mountain where God will be worshiped is viewed as his permanent possession.

Pardon our iniquity and our sin, and take us as your inheritance. (Exodus 34:9 ULB)

Moses asks God to still accept the people of Israel as his special possession, that is, as the people permanently belonging to him.

the richness of the glory of his inheritance among those who are set apart for him. (Ephesians 1:18 ULB)

The wonderful things that God will give all who are set apart for him is viewed as their permanent possession.

An **HEIR** is someone who permanently possesses something

For it was not through the law that the promise was given to Abraham and to his descendants, this promise that they would be heirs of the world. (Romans 4:13 ULB)

The promise was that Abraham and his descendants would permanently possess the entire world.

God has spoken to us by a Son, whom he appointed to be the heir of all things. (Hebrews 1:2 ULB)

God's Son will receive all things as a permanent possession.

It was by faith that Noah...condemned the world and became an heir of the righteousness that comes through faith. (Hebrews 11:7 ULB)

Noah received righteousness as a permanent possession.

LYING DOWN represents DYING

When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, (2 Samuel 7:12 ULB)

Ask them, 'Are you really more beautiful than anyone else? Go down and lie with the uncircumcised!'

They will fall among those who were killed by the sword! Egypt is given to the sword; her enemies will seize her and her servants! (Ezekiel 32:19-20 ULB)

REIGNING OR RULING represents controlling

This happened so that, as sin ruled in death, even so grace might rule through righteousness for everlasting life through Jesus Christ our Lord. (Romans 5:21 ULB)

Therefore do not let sin rule in your mortal body in order that you obey its lusts. (Romans 6:12 ULB)

RESTING or a RESTING PLACE represents a permanent beneficial situation

Naomi her mother-in-law said to her, "My daughter, should I not seek a place for you to rest, so that things may go well for you?" (Ruth 3:1 ULB)

Therefore I vowed in my anger that they would never enter into my resting place. (Psalm 95:11 ULB)

This is my resting place forever; I will live here, for I desire her [Zion]. (Psalm 132:14 ULB)

The nations will seek him out, and his resting place will be glorious. (Isaiah 11:10 ULB)

RISING, STANDING UP represents acting

Rise up for our help and redeem us for the sake of your covenant faithfulness. (Psalm 44:26 ULB)

SEEING SOMETHING represents being there

You will not let the one who has covenant faithfulness see the pit. (Psalm 16:10 ULB)

SELLING represents handing over to someone's control. **BUYING** represents removing from someone's control

[Yahweh] sold [the Israelites] into the hand of Cushan Rishathaim king of Aram Naharaim. (Judges 3:8 ULB)

SITTING IS RULING

A throne will be established in covenant faithfulness, and one from David's tent will faithfully sit there. (Isaiah 16:5 ULB)

STANDING represents successfully resisting

So the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:2 ULB)

WALKING represents behaving and **PATH (WAY)** represents behavior

Blessed is the man who does not walk in the advice of the wicked. Psalm 1:1 ULB)

For Yahweh approves of the way of the righteous. (Psalm 1:6 ULB)

Turn from me the path of deceit. (Psalm 119:28 ULB)

I will run in the path of your commandments. (Psalm 119:32 ULB)

Biblical Imagery - Man-made Objects

This page answers the question: *What are some examples things people make that are used as images in the Bible?*

Some images from the Bible involving man-made objects are listed below in alphabetical order. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

BRONZE represents strength

He trains...my arms to bend a bow of bronze. Psalm 18:34 ULB)

CHAINS represent control

Let us tear off the shackles they put on us and throw off their chains. Psalm 2:3

CLOTHING represents moral qualities (emotions, attitudes, spirit, life)

It is God who puts strength on me like a belt. (Psalm 18:32 ULB)

Righteousness will be the belt of his waist, and faithfulness the belt around his hips. (Isaiah 11:5 ULB)

May my adversaries be clothed with shame; may they wear their shame like a robe. (Psalm 109:29 ULB)

I will clothe his enemies with shame. (Psalm 132:18 ULB)

A SNARE (A LIGHT TRAP FOR BIRDS WORKED BY CORDS) represents death

For he will rescue you from the snare of the hunter. (Psalm 91:3 ULB)

The cords of death surrounded me, and the snares of sheol confronted me. (Psalm 116:3 ULB)

The cords of the wicked have ensnared me. (Psalm 119:61 ULB)

The wicked have set a snare for me. (Psalm 119:110 ULB)

The wicked is ensnared by his own actions. (Psalm 9:16 ULB)

They mingled with the nations and learned their ways and worshiped their idols, which became a snare to them. (Psalm 106:35-36 ULB)

In this case the snare was a persuasion to do evil, which leads to death.

A TENT represents a house, home, people in one's home, descendants

God will likewise destroy you forever; he will take you up and pluck you out of your tent. (Psalm 52:5 ULB)

The house of the wicked will be destroyed, but the tent of the upright will flourish. (Proverbs 14:11 ULB)

A throne will be established in covenant faithfulness, and one from David's tent will faithfully sit there. (Isaiah 16:5 ULB)

Biblical Imagery - Natural Phenomena

This page answers the question: *What are some examples of things in nature that are used as images in the Bible?*

Some images from the Bible involving natural phenomena are listed below. The word in all capital letters represents an image. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

LIGHT represents someone's face (This often combines with FACE represents someone's presence)

Yahweh, lift up the light of your face on us. (Psalm 4:6 ULB)

For they did not obtain the land for their possession by their own sword,
neither did their own arm save them;
but your right hand, your arm, and the light of your face,
because you were favorable to them. (Psalm 44:3 ULB)

they did not reject the light of my face. (Job 29:24 ULB)

Yahweh, they walk in the light of your face. (Psalm 89:15 ULB)

LIGHT represents goodness, and DARKNESS represents evil

But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! (Matthew 6:23 ULB)

SHADOW or DARKNESS represents death

Yet you have severely broken us in the place of jackals and covered us with the shadow of death. (Psalm 44:19)

FIRE represents extreme feelings, particularly love or anger

Because iniquity will be increased, the love of many will be extinguished. (Matthew 24:12 ULB)

Surging waters cannot quench love. (Song of Solomon 8:7 ULB)

For a fire is kindled by my anger and is burning to the lowest sheol. (Deuteronomy 32:22 ULB)

Therefore the anger of Yahweh was set on fire against Israel. (Judges 3:8 ULB)

When Yahweh heard this, he was angry; so his fire burned against Jacob, and his anger attacked Israel. (Psalm 78:21 ULB)

FIRE OR A LAMP represents life

They say, 'Hand over the man who struck his brother, so that we may put him to death, to pay for the life of his brother whom he killed.' And so they would also destroy the heir. Thus they will put out the burning coal that I have left, and they will leave for my husband neither name nor descendant on the surface of the earth. (2 Samuel 14:7 ULB)

You must not go to battle anymore with us, so that you do not put out the lamp of Israel. (2 Samuel 21:17 ULB)

I will give one tribe to Solomon's son, so that David my servant may always have a lamp before me in Jerusalem. (1 Kings 11:36 ULB)

Nevertheless for David's sake, Yahweh his God gave him a lamp in Jerusalem by raising up his son after him in order to strengthen Jerusalem. (1 Kings 15:4 ULB)

Indeed, the light of the wicked person will be put out; the spark of his fire will not shine. The light will be dark in his tent; his lamp above him will be put out. (Job 18:5-6 ULB)

For you give light to my lamp; Yahweh my God lights up my darkness. (Psalm 18:28 ULB)

A dimly burning wick he will not quench. (Isaiah 42:3 ULB)

A WIDE SPACE represents safety, security, and ease

They came against me on the day of my distress but Yahweh was my support! He set me free in a wide open place; he saved me because he was pleased with me. (Psalms 18:18-19 ULB)

You have made a wide place for my feet beneath me, so my feet have not slipped. (2 Samuel 22:37 ULB)

You made people ride over our heads; we went through fire and water, but you brought us out into a spacious place. (Psalms 66:12 ULB)

A NARROW SPACE represents danger or difficulties

Answer me when I call, God of my righteousness; give me room when I am hemmed in. Have mercy on me and listen to my prayer. (Psalm 4:1 ULB)

For a prostitute is a deep pit, and an immoral woman is a narrow well. (Proverbs 23:27 ULB)

LIQUID represents a moral quality (emotion, attitude, spirit, life)

Yahweh has burst through my enemies before me like a bursting flood of water. (2 Samuel 5:20 ULB)

He will make a full end to his enemies with an overwhelming flood. (Nahum 1:8 ULB)

My heart drips because of sadness. (Psalm 119:28 ULB)

I am being poured out like water. (Psalm 22:14 ULB)

It will come about afterward that I will pour out my Spirit on all flesh. (Joel 2:28 ULB)

My God, my soul has melted within me. (Psalm 42:6 ULB)

For it is great, the anger of Yahweh that has been poured out on us. (2 Chronicles 34:21 ULB)

WATER represents what someone says

A quarreling wife is a constant dripping of water. (Proverbs 19:13 ULB)

His lips are lilies, dripping myrrh. (Song of Solomon 5:13 ULB)

My groaning is poured out like water. (Job 3:24 ULB)

The words of a man's mouth are deep waters; the fountain of wisdom is a flowing stream. (Proverbs 18:3 ULB)

FLOODING WATER represents disaster

I have come into deep waters, where the floods flow over me. (Psalm 69:2 ULB)

Do not let the floods of water overwhelm me. (Psalm 69:15 ULB)

Reach out your hand from above; rescue me out of many waters from the hands of these foreigners. (Psalm 144:7 ULB)

A SPRING OF WATER represents the origins of something

The fear of Yahweh is a fountain of life. (Proverbs 14:27 ULB)

A ROCK represents protection

Who is a rock except our God? (Psalm 18:31 ULB)

Yahweh, my rock, and my redeemer. (Psalm 19:14 ULB)

Biblical Imagery - Plants

This page answers the question: *What are some examples of plants that are used as images in the Bible?*

Some images from the Bible involving plants are listed below in alphabetical order. The word in all capital letters represents an idea. The word does not necessarily appear in every verse that has the image, but the idea that the word represents does.

A BRANCH represents a person's descendant

In the examples below, Isaiah wrote about one of Jesse's descendants and Jeremiah wrote about one of David's descendants.

A shoot will sprout from the root of Jesse, and a branch out of his root will bear fruit. The Spirit of Yahweh will rest upon him, the spirit of wisdom and understanding. (Isaiah 11:1 ULB)

See, days are coming—this is Yahweh's declaration—when I will raise up for David a righteous branch.

He will reign as king; he will bring prosperity and carry out justice and righteousness in the land. (Jeremiah 23:5 ULB)

In Job when it says "his branch will be cut off," it means that he will not have any descendants.

His roots will be dried up beneath;
above will his branch be cut off.
His memory will perish from the earth;
he will have no name in the street. (Job 18:17 ULB)

A PLANT represents a person

God will likewise destroy you forever; he will...root you out of the land of the living. (Psalm 52:5 ULB)

A PLANT represents an emotion or attitude

Just as planting one kind of seeds results in that kind of plant growing, behaving in one way results in that kind of consequence.

The emotion or attitude in the verses is underlined below.

Sow righteousness for yourselves, and reap the fruit of covenant faithfulness. (Hosea 10:12 ULB)

Based on what I have observed, those who plow iniquity and sow trouble, reap the same. (Job 4:8 ULB)

For the people sow the wind and reap the whirlwind. (Hosea 8:7 ULB)

You have turned...the fruit of righteousness into bitterness. (Amos 6:12 ULB)

What fruit then did you have at that time of the things of which you are now ashamed?
(Romans 6:21 ULB)

A TREE represents a person

He will be like a tree planted by the streams of water that produces its fruit in its season,
whose leaves do not wither; whatever he does will prosper. (Psalm 1:3 ULB)

I have seen the wicked and terrifying person spread out like a green tree in its native
soil. (Psalm 37:35 ULB)

I am like a green olive tree in God's house. (Psalm 52:8 ULB)

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:

- [Genesis 18:6-8](#)

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 talents and 2,400 shekels."
- 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:
 - [Genesis 23:14-16](#)
 - [Genesis 24:21-23](#)
 - [Genesis 24:21-23](#)

Connecting Words

This page answers the question: *What are connecting words for, and how do I translate them?*

Description

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, so I opened my umbrella.
- It was raining, but I did not have an umbrella. So I got very wet.

Sometimes people might not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I did not have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts in a way that is natural in their language.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something Paul did after he returned to Damascus.

Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

The word “Therefore” links this section with the section before it, signalling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “But” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We do not place a stumbling block in front of anyone, for we do not wish our ministry to be brought into disrepute. Instead, we prove ourselves by all our actions, that we are God’s servants. (2 Corinthians 6:3-4 ULB)

Here the word “for” connects what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (proving by his actions that he is God’s servant) with what he said he does not do (placing stumbling blocks).

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1) Use a connecting word (even if the ULB does not use one).

- **Jesus said to them, “Come after me, and I will make you become fishers of men.” Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with “so.”
 - Jesus said to them, “Come after me, and I will make you become fishers of men.” So immediately they left the nets and went after him.

2) Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) -

Some languages would prefer not to use connecting words here, because the meaning is clear without them and using them would be unnatural. They might translate like this:

- Therefore whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) -

Some languages might not need the words “but” or “then” here.

- I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3) Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
 - Because of that, whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since,” some translators might prefer to start the second part of the sentence with “so” to show the same relationship.
 - “The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Uses:

- [Genesis 24:12-14](#)
- [Genesis 24:47-48](#)
- [Genesis 26:15-17](#)
- [Genesis 26:15-17](#)
- [Genesis 27:5-7](#)

- [Genesis 30:31-32](#)
- [Genesis 49:8](#)

Copy or Borrow Words

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

Description

Sometimes the Bible includes things that are not part of your culture and that your language may not have a word for. It also includes people and places that you may not have names for.

When that happens you can “borrow” the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways to translate words for things that are not in your language. See [Translate Unknowns..](#))

Examples from the Bible

He saw a fig tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not have a name for this kind of creature.

The declaration of the word of Yahweh to Israel by the hand of Malachi. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
 - □□□□□□□□□□ - A man's name in Hebrew letters.
 - "Zephaniah" - The same name in Roman letters
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
 - **Zephaniah** - This is a man's name.
 - "Zephaniah" - The name as it is spelled in English, but you can pronounce it according to the rules of your language.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.
 - **Zephaniah** - If your language does not have the "z", you could use "s". If your writing system does not use "ph" you could use "f". Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay".
 - "Sefania"
 - "Sefanaia"
 - "Sefanaya"

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: ""

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person's point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULB)

- Indirect quote: He instructed him to tell no one,
- Direct quote: but told him, "Go on your way, and show yourself to the priest..."

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees when the kingdom of God would come,
- Direct quote: Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
- Direct quotes: Neither will they say, 'Look here; or, 'Look there!'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.
 - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but to go on his way, and to show himself to the priest and to offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them."
2. If an indirect quote would not work well in your language, change it to a direct quote.
 - **He instructed him, to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him, "Tell no one. Just go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- [Genesis 20:4-5](#)
- [Genesis 20:10-12](#)
- [Genesis 20:13-14](#)
- [Genesis 24:5-7](#)
- [Genesis 24:12-14](#)
- [Genesis 24:28-30](#)
- [Genesis 26:9-11](#)
- [Genesis 27:5-7](#)
- [Genesis 32:3-5](#)
- [Genesis 32:9-10](#)

- Genesis 32:11-12
- Genesis 32:17-18
- Genesis 32:17-18
- Genesis 34:6-7
- Genesis 42:21-22
- Genesis 42:29-32
- Genesis 43:3-5
- Genesis 43:6-7
- Genesis 43:6-7
- Genesis 44:18-19
- Genesis 44:20-22
- Genesis 44:20-22
- Genesis 44:20-22
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:27-29
- Genesis 45:9-11
- Genesis 45:16-18
- Genesis 45:16-18
- Genesis 45:19-20
- Genesis 46:31-32
- Genesis 46:33-34
- Genesis 46:33-34
- Genesis 48:3-4
- Genesis 48:19-20
- Genesis 50:4-6
- Genesis 50:15-17

Distinguishing versus Informing or Reminding

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either distinguish the noun from other similar items, or they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase with a noun, they assume that its function is to distinguish one item from another similar item.

Some languages use a comma to mark the difference between making a distinction between similar items and giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to her sister who was very thankful.
 - If her sister was usually thankful, the phrase “who was thankful” could **distinguish this sister** of Mary’s from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to her sister, who was very thankful.
 - This same phrase can be used give us more information about Mary’s sister. It tells us about **how Mary’s sister responded** when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons this is a translation issue

- Many source languages of the Bible use phrases that modify a noun **both** for distinguishing the noun from another similar item **and also** for giving more information about the noun. The translator must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun **only** for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, people who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples from the Bible

Examples of words and phrases that are used to distinguish one item from other possible items: These usually do not cause a problem in translation.

... The curtain is to separate the holy place from the most holy place. (Exodus 26:33 ULB)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

A foolish son is a grief to his father, and bitterness to the woman who bore him. (Proverbs 17:25 ULB)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item: These are a translation issue for languages that do not use these.

... for your righteous judgments are good. (Psalm 119:39 ULB)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgements from his unrighteous judgements, because all of his judgments are righteous.

Can Sarah, who is ninety years old, bear a son? - (Genesis 17:17-18 ULB)

The phrase “who is ninety years old” is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

I will wipe away mankind whom I have created from the surface of the earth. (Genesis 6:7 ULB)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If people would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

1. Put the information in another part of the sentence and add words that show its purpose.
2. Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

1. Put the information in another part of the sentence and add words that show its purpose.
 - **I hate those who serve worthless idols** (Psalm 31:6 ULB) - By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.
 - Because idols are worthless, I hate those who serve them.
 - **... for your righteous judgments are good.** (Psalm 119:39 ULB)
 - ... for your judgments are good because they are righteous.
 - **Can Sarah, who is ninety years old, bear a son?** (Genesis 17:17-18 ULB) - The phrase “who is ninety years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.
 - Can Sarah bear a son even when she is ninety years old?
 - **I will call on Yahweh, who is worthy to be praised** (2 Samuel 22:4 ULB) - There is only one Yahweh. The phrase “who is worthy to be praised” gives a reason for calling on Yahweh.
 - I will call on Yahweh, because he is worthy to be praised
2. Use one of your language’s ways for expressing that this is just added information.
 - **You are my Son, whom I love. I am pleased with you.** (Luke 3:22 ULB)
 - You are my Son. I love you and I am pleased with you.
 - Receiving my love, you are my Son. I am pleased with you.

Uses:

- Genesis 2:11-12
- Genesis 2:13-14
- Genesis 6:7-8
- Genesis 8:6-7
- Genesis 14:3-6
- Genesis 14:10-12
- Genesis 17:17-18
- Genesis 23:7-9
- Genesis 23:7-9
- Genesis 23:10-11
- Genesis 23:17-18

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning “not.” Examples are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not” such as the underlined parts of these words: “unhappy,” “impossible,” and “useless.”

A double negative occurs when a sentence has two words that each express the meaning of “not.”

It is not that we do not have authority... (2 Thessalonians 3:9 ULB)

And this better confidence did not happen without the taking of an oath, ... (Hebrews 7:20 ULB.)

Be sure of this—wicked people will not go unpunished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally, “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know both what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

... so that they may not be unfruitful. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and without him there was not one thing made that has been made. (John 1:3 ULB)

By using a double negative, John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
 - **For we do not have a high priest who cannot feel sympathy for our weaknesses.** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses.”
 - **... so that they may not be unfruitful.** (Titus 3:14 ULB)
 - “... so that they may be fruitful.”
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”
 - **Be sure of this—wicked people will not go unpunished ...** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will certainly be punished ...”
 - **All things were made through him and without him there was not one thing made that has been made.** (John 1:3 ULB)
 - “All things were made through him. He made absolutely everything that has been made.”

Uses:

- Genesis 8:20-22
- Genesis 11:5-7
- Genesis 21:22-24
- Genesis 22:11-12
- Genesis 22:15-17
- Genesis 32:24-26
- Genesis 39:5-6
- Genesis 39:7-9

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word “doublet” to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean that he was “very old.”

... he attacked two men more righteous and better than himself ... (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare false and deceptive words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

... as of a lamb without blemish and without spot. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

1. Translate only one of the words.
 - **You have decided to prepare false and deceptive words** (Daniel 2:9 ULB)
 - "You have decided to prepare false things to say."
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
 - **King David was old and advanced in years.** (1 Kings 1:1 ULB)
 - "King David was very old."
3. If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.
 - **... a lamb without blemish and without spot...** (1 Peter 1:19 ULB) - English can emphasize this with "any" and "at all."
 - "... a lamb without any blemish at all ..."

Uses:

- Genesis 1:22-23
- Genesis 1:26-27
- Genesis 1:28-29
- Genesis 5:28-29
- Genesis 8:15-17
- Genesis 9:1-2
- Genesis 9:1-2
- Genesis 9:5-7
- Genesis 23:1-2
- Genesis 24:66-67
- Genesis 25:7-8
- Genesis 25:7-8
- Genesis 25:17-18
- Genesis 28:3-4
- Genesis 28:16-17
- Genesis 35:11-13
- Genesis 35:28-29
- Genesis 35:28-29
- Genesis 39:5-6
- Genesis 47:27-28
- Genesis 48:3-4

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there. The information that is omitted has usually already been stated in a preceding sentence or phrase.

... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

Examples from the Bible

... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, that I might receive my sight.” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** (Psalm 1:5)
 - ... the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous
- **... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, that I might receive my sight.”** (Luke 18:40-41)
 - ... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, I want you to heal me that I might receive my sight.”
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.

Uses:

- Genesis 6:20-22
- Genesis 12:1-3
- Genesis 19:16-17
- Genesis 19:16-17
- Genesis 21:22-24
- Genesis 24:21-23
- Genesis 24:24-25
- Genesis 24:49
- Genesis 33:9-11
- Genesis 40:6-8
- Genesis 41:7-8
- Genesis 41:7-8
- Genesis 41:14-16
- Genesis 41:22-24
- Genesis 41:22-24
- Genesis 41:25-26
- Genesis 42:5-6
- Genesis 42:18-20
- Genesis 42:29-32
- Genesis 42:29-32
- Genesis 43:1-2
- Genesis 44:1-2
- Genesis 44:11-13
- Genesis 47:23-24
- Genesis 49:7

Euphemism

This page answers the question: *What is a Euphemism?*

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

Definition

... they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons “were dead”. It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples from the Bible

... where there was a cave. Saul went inside to relieve himself ... (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

Mary said to the angel, “How will this happen, since I have not slept with any man?”
(Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1) Use a euphemism from your own culture.

- **... where there was a cave. Saul went inside to relieve himself.** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
 - "...where there was a cave. Saul went into the cave to dig a hole"
 - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
 - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
 - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- Genesis 4:1-2
- Genesis 4:16-17
- Genesis 4:25-26
- Genesis 11:29-30
- Genesis 12:14-16
- Genesis 15:14-16
- Genesis 16:5-6
- Genesis 17:9-11
- Genesis 17:12-14
- Genesis 19:4-5
- Genesis 19:6-8
- Genesis 20:4-5
- Genesis 20:6-7
- Genesis 21:5-7
- Genesis 21:8-9
- Genesis 24 General Notes
- Genesis 25:7-8
- Genesis 27:43-45
- Genesis 29:28-30
- Genesis 31:34-35
- Genesis 34:1-3
- Genesis 35:28-29
- Genesis 37:21-22

- [Genesis 37:21-22](#)
- [Genesis 38 General Notes](#)
- [Genesis 39:16-18](#)
- [Genesis 47:29-31](#)
- [Genesis 49:28-30](#)
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- [Genesis 49:31-33](#)
- [Genesis 49:31-33](#)
- [Genesis 50:1-3](#)

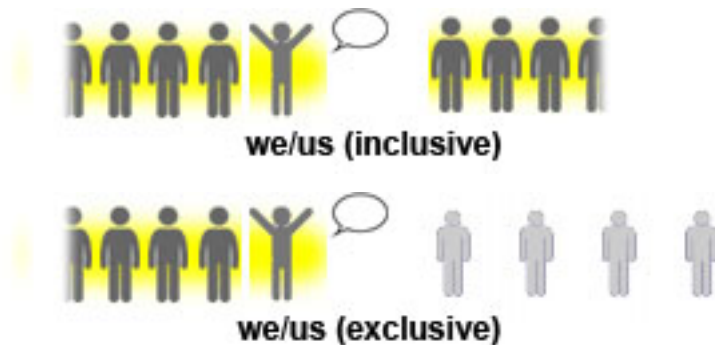
Exclusive and Inclusive “We”

This page answers the question: *What is exclusive and inclusive “we”?*

Description

Some languages have more than one form of “we:” an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so that they can decide which form of “we” to use.

Examples from the Bible

They said, “We have no more than five loaves of bread and two fish, unless we went and bought food for all this crowd of people.” (Luke 9:13 ULB)

In the first clause, the disciples are telling Jesus how much food they have among them, so this “we” could be the inclusive form or the exclusive form. In the second clause, the disciples are talking about some of them going to buy food, so that “we” would be the exclusive form, since Jesus would not go to buy food.

we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of “we” and “us” would use the exclusive forms in this verse.

... the shepherds said one to each other, “Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us.” (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said “us,” they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let us go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to, so this would be the inclusive form.

Uses:

- Genesis 19:1-3
- Genesis 19:12-13
- Genesis 20:8-9
- Genesis 22:4-6
- Genesis 24:21-23
- Genesis 26:9-11
- Genesis 26:19-20
- Genesis 32:17-18
- Genesis 34:14-17
- Genesis 37:7-8
- Genesis 41:9-11
- Genesis 43:6-7
- Genesis 43:8-10
- Genesis 43:8-10
- Genesis 43:8-10
- Genesis 44:27-29

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you.”

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “Your servant used to keep his father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
“... Do you have an arm like God’s? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
 - **But David said to Saul, “Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
 - **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like God’s? Can you thunder with a voice like him?** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like mine? Can you thunder with a voice like me?”
 - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Uses:

- [Genesis 18:13-15](#)
- [Genesis 18:16-19](#)
- [Genesis 18:27-28](#)
- [Genesis 19:1-3](#)
- [Genesis 19:18-20](#)
- [Genesis 27:30-31](#)
- [Genesis 28:20-22](#)
- [Genesis 33:4-5](#)

- Genesis 33:6-8
- Genesis 33:12-14
- Genesis 33:12-14
- Genesis 33:15-17
- Genesis 35:1-3
- Genesis 41:9-11
- Genesis 41:9-11
- Genesis 41:12-13
- Genesis 41:12-13
- Genesis 41:12-13
- Genesis 41:25-26
- Genesis 41:27-29
- Genesis 41:33-34
- Genesis 42:9-11
- Genesis 44:6-7
- Genesis 44:6-7
- Genesis 44:8-10
- Genesis 44:8-10
- Genesis 44:16-17
- Genesis 44:16-17
- Genesis 44:18-19
- Genesis 44:18-19
- Genesis 44:18-19
- Genesis 44:20-22
- Genesis 44:20-22
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:30-32
- Genesis 44:30-32
- Genesis 44:33-34
- Genesis 44:33-34
- Genesis 46:33-34
- Genesis 47:3-4
- Genesis 47:18-19
- Genesis 49:1-2
- Genesis 50:15-17

Forms of “You” - Formal or Informal

This page answers the question: *What are formal and informal “you”?*

(You may also want to watch the video at http://ufw.io/figs_youform.)

Description

Some languages make a distinction between the formal form of “you” and the informal form of “you.” This page is primarily for people whose language makes this distinction.

In some cultures people use the formal “you” when speaking to someone who is older or in authority, and they use the informal “you” when speaking to someone who is their own age or younger or who has less authority. In other cultures, people use the formal “you” when speaking to strangers or people they do not know well, and the informal “you” when speaking with family members and close friends.

Reasons this is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of “you.”
- English and many other source languages do not have formal and informal forms of “you.”
- Translators who use a source text in a language that does have formal and informal forms of “you” will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator’s language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker’s attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples from the Bible

Yahweh God called to the man and said to him, “Where are you?” (Genesis 3:9 ULB)

God is in authority over the man, so languages that have formal and informal forms of “you” would probably use the informal form here.

So, it seemed good to me also, having investigated everything accurately from the beginning, to write it down for you in order, most excellent Theophilus. I want you to know the certainty of the things that you were taught. (Luke 1:3-4 ULB)

Luke called Theophilus "most excellent." This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of "you" would probably use that form here.

Heavenly Father, sanctify your name. (Matthew 6:9 ULB)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal "you" because God is in authority. Other cultures would use the informal "you" because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of "you" will need to understand the relationship between two speakers in order to choose the appropriate form of "you" in their language.

Deciding whether to use the Formal or Informal "You"

1. Pay attention to the relationships between the speakers.
 - Is one speaker in authority over the other?
 - Is one speaker older than the other?
 - Are the speakers family members, relatives, friends, strangers, or enemies?
2. If you have a Bible in a language that has formal and informal forms of "you," see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of "you", so we cannot show in English how to translate using formal and informal forms of "you." Please see the examples and discussion above.

Forms of You

This page answers the question: *What are the different forms of you?*

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd.

- [Singular Pronouns that Refer to Groups](#)

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- [Forms of “You” - Formal or Informal](#)

Uses:

- [Genesis 2:15-16](#)
- [Genesis 3:1-3](#)
- [Genesis 3:1-3](#)
- [Genesis 3:4-6](#)
- [Genesis 3:9-11](#)
- [Genesis 6:20-22](#)
- [Genesis 7:1-3](#)
- [Genesis 18:3-5](#)
- [Genesis 18:3-5](#)
- [Genesis 24:24-25](#)
- [Genesis 24:31-32](#)
- [Genesis 24:49](#)
- [Genesis 27:28](#)

- Genesis 27:29
- Genesis 31:4-6
- Genesis 31:29-30
- Genesis 31:29-30
- Genesis 42:18-20
- Genesis 42:37-38
- Genesis 43:8-10
- Genesis 44:27-29
- Genesis 46:1-4
- Genesis 46:1-4
- Genesis 48:21-22
- Genesis 48:21-22

Fractions

This page answers the question: *What are fractions and how can I translate them?*

Description

Fractions are a kind of number that refer to equal parts of a thing or to equal groups within a larger group of people or things. An item or a group of items is divided into two or more parts or groups, and a fraction refers to one or more of those parts or groups.

For the drink offering, you must offer a third of a hin of wine. (Numbers 15:7 ULB)

A hin is a container used for measuring wine and other liquids. They were to think about dividing a hin container into three equal parts and fill up only one of those parts, and offer that amount.

a third of the ships were destroyed. (Revelation 8:9 ULB)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have “-th” added to the end of the number.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | two | half | | three | third | | five | fifth |

Reason this is a translation issue: Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many are included in a group.

Examples From the Bible

Now to one half of the tribe of Manasseh, Moses had given an inheritance in Bashan, but to the other half, Joshua gave an inheritance beside their brothers in the land west of the Jordan. (Joshua 22:7 ULB)

The tribe of Manasseh divided into two groups. The phrase “one half of the tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

The four angels who had been prepared for that very hour, that day, that month, and that year, were released to kill a third of humanity. (Revelation 9:15 ULB)

If all the people were to be divided into three equal groups, then the number of people in one group would be killed.

You must also prepare a fourth of a hin of wine as the drink offering. (Numbers 15:5 ULB)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
2. For measurements such as for weight and length, use a unit that your people might know or the unit in the UDB.
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
 - **A third of the ocean became red like blood** (Revelation 8:8 ULB)
 - It was like they divided the ocean into three parts, and one part of the ocean became blood.
 - **then you must offer with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
 - ... then you must divide an ephah of fine flour into ten parts and divide a hin of oil into two parts. Then mix three of those parts of the flour with one of the parts of oil. Then you must offer that grain offering along with the bull.
2. For measurements, use the measurements that are given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - **two thirds of a shekel** (1 Samuel 13:21 ULB)
 - eight grams of silver (1 Samuel 13:21 UDB)
 - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
 - six and one-half liters of finely ground flour mixed with two liters of olive oil. (Numbers 15:9 UDB)
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.
 - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9, ULB)
 - six quarts of fine flour mixed with two quarts of oil.

Uses:

- [Genesis 41:33-34](#)
- [Genesis 47:23-24](#)

Generic Noun Phrases

This page answers the question: *What are generic noun phrases and how can I translate them?*

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can a man walk on hot coals without scorching his feet?
So is the man who goes into his neighbor's wife;
the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

People curse the man who refuses to sell them grain. (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to a good man, but he condemns a man who makes evil plans.
(Proverbs 12:2 ULB)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word “the” in the noun phrase.

2. Use the word “a” in the noun phrase.
3. Use the word “any”, as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.
 - **Yahweh gives favor to a good man, but he condemns a man who makes evil plans.** (Proverbs 12:2 ULB)
 - “Yahweh gives favor to the good man, but he condemns the man who makes evil plans.” (Proverbs 12:2)
2. Use the word “a” in the noun phrase.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse a man who refuses to sell them grain”
3. Use the word “any, as in ”any person” or “anyone.”
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse any man who refuses to sell them grain.”
4. Use the plural form, as in “people” (or in this sentence, “men”).
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse men who refuse to sell them grain”
5. Use any other way that is natural in your language.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse whoever refuses to sell them grain.”

Go and Come

This page answers the question: *What do I do if the word “go” or “come” is confusing in a certain sentence?*

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I’m coming,” while Spanish speakers say “I’m going.” You will need to translate the words “go” and “come” (and also “take” and “bring”) in a way that your readers will understand which direction people are moving in.

Reason this is a translation issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples from the Bible

Yahweh said to Noah, “Come, you and all your household, into the ark (Genesis 7:1 ULB)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULB)

Abraham was speaking to his servant. Abraham’s relatives lived far away, from where he and his servant were standing and he wanted his servant to go to them, not come toward Abraham.

When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULB)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, “When you have gone into the land...”

Joseph and Mary brought him up to the temple in Jerusalem to present him to the Lord. (Luke 1:22 ULB)

In some languages, it might make more sense to say that Joseph and Mary took or carried Jesus to the temple.

Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus' feet and implored him to come to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months. (Luke 1:24 UDB)

In some languages, it might make more sense to say that Elizabeth did not come out in public.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

1. Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
2. Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

1. Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
 - **But you will be free from my oath if you come to my relatives and they will not give her to you.** (Genesis 24:41 ULB)
 - But you will be free from my oath if you go to my relatives and they will not give her to you.
 - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
 - Some time after this, his wife Elizabeth became pregnant, but she did not come out in public for five months.
2. Use another word that expresses the right meaning.
 - **When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...** (Deuteronomy 17:14 ULB)
 - “When you have arrived in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”
 - **Yahweh said to Noah, “Come, you and all your household, into the ark ...** (Genesis 7:1 ULB)
 - “Yahweh said to Noah, “Enter, you and all your household, into the ark ...”
 - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
 - Some time after this, his wife Elizabeth became pregnant, but she did not appear in public for five months.

Uses:

- Genesis 6:16-17
- Genesis 7:1-3
- Genesis 7:15-16
- Genesis 8:15-17
- Genesis 8:18-19
- Genesis 14:7-9
- Genesis 24:31-32
- Genesis 24:39-41
- Genesis 35:26-27
- Genesis 41:14-16
- Genesis 42:5-6
- Genesis 42:5-6
- Genesis 43:16-17
- Genesis 48:21-22

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:

- Genesis 7:11-12
- Genesis 8:4-5
- Genesis 8:13-14
- Genesis 8:13-14

Hendiadys

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called “hendiadys.” In hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own kingdom and glory. (1 Thessalonians 2:12 ULB)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or a **glorious kingdom**.

Reasons this is a translation issue

- Often hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use hendiadys, so people may not understand how the two words work together; one word describing the other.

Examples from the Bible

... for I will give you words and wisdom ... (Luke 21:15 ULB)

“Words” and “wisdom” are nouns, but in this figure of speech “wisdom” describes “words.”

... if you are willing and obedient ... (Isaiah 1:19 ULB)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute the describing noun with an adjective that means the same thing.
2. Substitute the describing noun with a phrase that means the same thing.
3. Substitute the describing adjective with an adverb that means the same thing.
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute the describing noun with an adjective that means the same thing.
 - **for I will give you words and wisdom** (Luke 21:15 ULB)
 - for I will give you wise words
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own glorious kingdom.
2. Substitute the describing noun with a phrase that means the same thing.
 - **for I will give you words and wisdom.** (Luke 21:15 ULB)
 - for I will give you words of wisdom.
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own kingdom of glory.
3. Substitute the describing adjective with an adverb that means the same thing.
 - **if you are willing and obedient** (Isaiah 1:19 ULB)
 - if you are willingly obedient
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.
 - **if you are, willing and obedient** (Isaiah 1:19 ULB) - The adjective “obedient” can be substituted with the verb “obey.”
 - if you obey willingly

Uses:

- [Genesis 4:10-12](#)
- [Genesis 19:23-25](#)

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:

- Introduction to Genesis
- Genesis 2:11-12
- Genesis 2:11-12
- Genesis 2:13-14
- Genesis 4:18-19
- Genesis 4:18-19
- Genesis 4:20-22
- Genesis 4:25-26
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- Genesis 50:12-14
- Genesis 50:12-14
- Genesis 50:22-23

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:

- Genesis 25:31-34
- Genesis 27:46
- Genesis 29:31-32
- Genesis 30:1-2
- Genesis 31:1-3
- Genesis 31:26-28

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

“If the sun stopped shining...”, “What if the sun stopped shining...”, “Suppose the sun stopped shining...”, “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situations in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles and repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent.

Martha then said to Jesus, “Lord, if you had been here, my brother would not have died.” (John 11:21 ULB)

Martha said this to express her wish that Jesus had come sooner. But Jesus did not come sooner, and her brother did die.

1. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

1. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about how bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

1. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."
(Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. I wish that you were either cold or hot! (Revelation 3:15 ULB)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Know how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at http://ufw.io/figs_hypo.

Uses:

- [Genesis 24:8-9](#)
- [Genesis 24:39-41](#)
- [Genesis 24:39-41](#)
- [Genesis 43:8-10](#)
- [Genesis 44:30-32](#)
- [Genesis 44:30-32](#)

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:

- [Genesis 1:22-23](#)
- [Genesis 1:28-29](#)

- Genesis 2:1-3
- Genesis 2:24-25
- Genesis 3:4-6
- Genesis 3:17-19
- Genesis 4:3-5
- Genesis 4:8-9
- Genesis 4:13-15
- Genesis 4:16-17
- Genesis 6:7-8
- Genesis 8:15-17
- Genesis 9:1-2
- Genesis 9:5-7
- Genesis 15:1-3
- Genesis 15:4-5
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- Genesis 50:4-6
- Genesis 50:22-23

Imperatives - Other Uses

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. ("Be clean" means "Be healed.")

"I am willing. Be clean." Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general second-person command, as in the ULB:

God said, "Let there be light," and there was light. (Genesis 1:3 ULB)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like, "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

... do not abandon wisdom and she will watch over you; love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
 - **Be clean.** (Matthew 8:3 ULB)
 - "You are now clean."
 - "I now cleanse you."
 - **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - God said, "There is now light" and there was light.
 - **God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."** (Genesis 1:3 ULB)

- God blessed them and said to them, "My will for you is that you be fruitful, and multiply. Fill the earth, and subdue it. I want you to have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
- **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
 - God said, 'Let there be light,' so there was light.
 - God said, "Light must be;" as a result, there was light.
3. If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

**Teach a child the way he should go,
and when he is old he will not turn away from that instruction.** (Proverbs 22:6 ULB)

Translated as:

"If you teach a child the way he should go,
then when he is old he will not turn away from that instruction."### Uses:

- Genesis 1:3-5
- Genesis 1:6-8
- Genesis 1:9-10
- Genesis 1:9-10
- Genesis 1:11-13
- Genesis 1:14-15
- Genesis 1:14-15
- Genesis 1:14-15
- Genesis 1:20-21
- Genesis 1:20-21
- Genesis 1:22-23
- Genesis 1:24-25
- Genesis 24:1-4
- Genesis 24:1-4

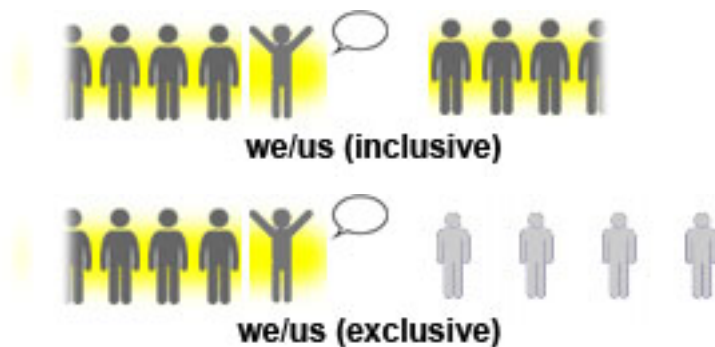
Inclusive “We”

This page answers the question: *What is inclusive “we”?*

Description

Some languages have more than one form of “we”: an **inclusive** form that means “I and you” and an **exclusive** form that means “I and someone else but not you.” The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” Translators whose language has separate exclusive and inclusive forms of “we” will need to understand what the speaker meant so they can decide which form of “we” to use.

Examples from the Bible

... the shepherds said one to each other, “Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us.” (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said “us,” they were including the people they were speaking to - one another.

Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, “Let us go over to the other side of the lake.” Then they set sail. (Luke 8:22 ULB)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to.

Uses:

- [Genesis 31:31-32](#)
- [Genesis 31:36-37](#)

- Genesis 31:36-37
- Genesis 34:20-21
- Genesis 37:7-8
- Genesis 39:16-18
- Genesis 43:1-2
- Genesis 43:8-10

Introduction of a New Event

This page answers the question: *How do we introduce a new event in a story?*

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples from the Bible

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “One day” in Luke 1:8 helps to introduce the first event in this story:

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened after Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ...
(Matthew 3:1-22 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did it. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULB)

Verse 6 is a summary of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: “another time” or “someone.”
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.
 - **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)

- There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...
 - One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...
 - **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - As he passed by, Levi the son of Alpheus was sitting at the tax collecting place. Jesus saw him and and said to him ...
 - As he passed by, there was a man sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
 - As he passed by, there was a tax collector sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - After that, when Noah was six hundred years old, the flood came upon the earth.
 - **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - Another time Jesus began to teach people again beside the lake.
 - Jesus went to the lake and began to teach people again there.
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - Now this is what happened when Noah was six hundred years old and the flood came upon the earth.
 - This part tells about what happened when the flood came upon the earth. It happened when Noah was six hundred years old.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.
- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood.** (Genesis 7:6-7 ULB)
 - Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because God had said that the waters of the flood would come.

Uses:

- Genesis 21:22-24
- Genesis 22:1-3
- Genesis 22:20-22
- Genesis 38:1-2
- Genesis 38:24-26
- Genesis 38:27-28
- Genesis 39:5-6
- Genesis 39:7-9
- Genesis 39:10-12
- Genesis 39:13-15
- Genesis 39:13-15
- Genesis 39:16-18
- Genesis 39:19-20
- Genesis 40:1-3
- Genesis 40:20-23
- Genesis 41:1-3
- Genesis 41:7-8
- Genesis 42:1-4
- Genesis 43:1-2
- Genesis 44:23-26
- Genesis 48:1-2

Introduction of New and Old Participants

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

Description

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to him (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as “This man” and “him” when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples from the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah.
(Judges 13:2 ULB)

A new participant who is not the most important one is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose name was Manoah.
His wife was not able to become pregnant and so she had not given birth. (Judges 13:2
ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

When King David was very old, they covered him with blankets, but he could not keep warm. (1 Kings 1:1 ULB)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah’s wife is referred to with the noun phrase “the woman.”

The angel of Yahweh appeared to the woman and said to her, (Judges 13:3 ULB)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant’s name again. In the example below, Manoah is referred to with his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh... (Judges 13:8 ULB)

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (see [Verbs](#))

Translation Strategies

1. If the participant is new, use one of your language’s ways of introducing new participants.
2. If it is not clear to whom a pronoun refers, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If the participant is new, use one of your language’s ways of introducing new participants.
 - **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB) - Starting the sentence with Joseph’s name when he has not been introduced yet might be confusing in some languages.

- There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).
 - There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
- **It happened when he finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who “he” refers to.
 - It happened when Jesus finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.
- **Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it unnatural or confusing to use his name so much. They might prefer a pronoun.
 - Joseph’s master took him and put him in prison, in the place where all the king’s prisoners were put, and he stayed there in the prison.

Uses:

- [Genesis 24:28-30](#)

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work?
 Can you find the way back to their houses for them?
 Undoubtedly you know, for you were born then;
 "the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is not found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1) Translate it in a way that shows that the speaker is saying what someone else believes.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
 - You think that you are doing well when you reject God's commandment so you may keep your tradition!
 - You act like it is good to reject God's commandment so you may keep your tradition!
- **I did not come to call righteous people to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - I did not come to call people who think that they are righteous to repentance, but to call sinners to repentance.

2) Translate the actual, intended meaning of the statement of irony.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

- You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.” (Isaiah 41:21-22 ULB)**
 - ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols cannot bring us their own arguments or come forward to declare to us what will happen so we may know these things well. We cannot hear them because they cannot speak to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.
- **Can you lead light and darkness to their places of work?**

Can you find the way back to their houses for them?

**Undoubtedly you know, for you were born then;
the number of your days is so large!” (Job 38:20, 21 ULB)**

- Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!

Uses:

- **Genesis 37:18-20**

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:

- Genesis 24:26-27
- Genesis 29:15-18
- Genesis 31:31-32
- Genesis 37:21-22
- Genesis 39:7-9

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

Alpha and Omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of heaven and earth ..., (Matthew 11:25 ULB)

Heaven and earth is a merism that includes everything that exists.

Reason this is a translation issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both young and old. (Psalm 115:13)

The underlined phrase is merism because it speaks of, old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of heaven and earth ...** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything ...
- **From the rising of the sun to its setting, Yahweh's name should be praised.** (Psalm 113:3 ULB)
 - In all places, people should praise Yahweh's name.

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of heaven and earth.** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything, including both what is in heaven and what is on earth.
- **He will bless those who honor him, both young and old.** (Psalm 115:13 ULB)
 - He will bless all those who honor him, regardless of whether they are young or old.

Uses:

- Genesis 1:3-5
- Genesis 1:6-8
- Genesis 1:11-13
- Genesis 1:16-19
- Genesis 1:22-23
- Genesis 1:30-31
- Genesis 2:9-10
- Genesis 3:4-6
- Genesis 3:22-24
- Genesis 8:20-22
- Genesis 19:10-11
- Genesis 24:1-4
- Genesis 31:24-25
- Genesis 31:29-30
- Genesis 43:32-34

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 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:

- [Genesis 1:16-19](#)
- [Genesis 4:6-7](#)
- [Genesis 5:21-24](#)
- [Genesis 6:7-8](#)
- [Genesis 6:7-8](#)
- [Genesis 6:11-12](#)
- [Genesis 6:11-12](#)
- [Genesis 6:11-12](#)
- [Genesis 9:1-2](#)
- [Genesis 9:5-7](#)
- [Genesis 9:5-7](#)
- [Genesis 15:1-3](#)
- [Genesis 15:1-3](#)
- [Genesis 16:11-12](#)
- [Genesis 17:1-2](#)
- [Genesis 18:3-5](#)
- [Genesis 18:22-23](#)
- [Genesis 18:24-26](#)
- [Genesis 18:27-28](#)
- [Genesis 19:6-8](#)
- [Genesis 19:10-11](#)
- [Genesis 19:14-15](#)
- [Genesis 19:16-17](#)
- [Genesis 19:18-20](#)
- [Genesis 19:31-33](#)
- [Genesis 19:34-35](#)
- [Genesis 20:8-9](#)
- [Genesis 20:15-16](#)
- [Genesis 20:15-16](#)
- [Genesis 21:19-21](#)
- [Genesis 24:8-9](#)
- [Genesis 24:21-23](#)
- [Genesis 24:39-41](#)
- [Genesis 24:39-41](#)

- Genesis 24:45-46
- Genesis 24:49
- Genesis 25:7-8
- Genesis 25:27-28
- Genesis 26:9-11
- Genesis 26:34-35
- Genesis 27:1-2
- Genesis 27:11-12
- Genesis 27:13-14
- Genesis 27:28
- Genesis 27:34-35
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- Genesis 27:43-45
- Genesis 28:3-4
- Genesis 28:3-4
- Genesis 28:16-17
- Genesis 29:31-32
- Genesis 30:1-2
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- Genesis 30:16-18
- Genesis 30:22-24
- Genesis 30:27-28
- Genesis 31:14-16
- Genesis 31:38-40
- Genesis 31:38-40
- Genesis 32:3-5
- Genesis 33:6-8
- Genesis 33:9-11
- Genesis 34:1-3
- Genesis 34:11-13
- Genesis 34:30-31
- Genesis 34:30-31
- Genesis 35:4-5
- Genesis 37:25-26
- Genesis 37:25-26
- Genesis 37:34-36
- Genesis 39:1-2
- Genesis 39:3-4
- Genesis 39:5-6

- Genesis 39:5-6
- Genesis 39:7-9
- Genesis 39:7-9
- Genesis 39:21-23
- Genesis 40:12-13
- Genesis 41:27-29
- Genesis 41:30-32
- Genesis 41:30-32
- Genesis 41:35-36
- Genesis 41:37-38
- Genesis 41:48-49
- Genesis 41:50-52
- Genesis 42:26-28
- Genesis 42:37-38
- Genesis 43:8-10
- Genesis 44:6-7
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- Genesis 45:16-18
- Genesis 47:18-19
- Genesis 47:25-26
- Genesis 47:29-31
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- Genesis 49:22-23
- Genesis 49:22-23

- Genesis 49:24
- Genesis 49:24
- Genesis 49:26
- Genesis 49:27
- Genesis 50:4-6
- Genesis 50:15-17
- Genesis 50:15-17

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)
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 - “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.
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 - **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](#)

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:

- [Genesis 3:17-19](#)
- [Genesis 4:10-12](#)
- [Genesis 6:5-6](#)
- [Genesis 6:5-6](#)
- [Genesis 6:11-12](#)
- [Genesis 6:16-17](#)
- [Genesis 7:15-16](#)
- [Genesis 7:15-16](#)
- [Genesis 7:21-22](#)
- [Genesis 9:1-2](#)
- [Genesis 11:1-2](#)
- [Genesis 12:1-3](#)
- [Genesis 12:1-3](#)
- [Genesis 14:10-12](#)
- [Genesis 14:10-12](#)
- [Genesis 15:14-16](#)
- [Genesis 16:13-14](#)
- [Genesis 18:3-5](#)
- [Genesis 19:14-15](#)

- Genesis 19:18-20
- Genesis 19:23-25
- Genesis 19:31-33
- Genesis 20:4-5
- Genesis 20:4-5
- Genesis 20:6-7
- Genesis 20:8-9
- Genesis 20:10-12
- Genesis 20:13-14
- Genesis 21:12-13
- Genesis 21:14-16
- Genesis 21:17-18
- Genesis 21:17-18
- Genesis 21:17-18
- Genesis 21:22-24
- Genesis 22:15-17
- Genesis 22:18-19
- Genesis 22:18-19
- Genesis 23:10-11
- Genesis 23:17-18
- Genesis 24:5-7
- Genesis 24:28-30
- Genesis 24:45-46
- Genesis 24:56-58
- Genesis 24:59-60
- Genesis 25:23
- Genesis 25:23
- Genesis 26:9-11
- Genesis 26:12-14
- Genesis 26:23-25
- Genesis 27:8-10
- Genesis 27:13-14
- Genesis 27:29
- Genesis 27:39-40
- Genesis 28:1-2
- Genesis 28:14-15
- Genesis 28:20-22
- Genesis 28:20-22
- Genesis 29:13-14
- Genesis 29:21-22
- Genesis 30:35-36
- Genesis 31:26-28
- Genesis 31:29-30

- Genesis 31:41-42
- Genesis 31:48-50
- Genesis 32:3-5
- Genesis 32:6-8
- Genesis 32:11-12
- Genesis 32:19-21
- Genesis 33:9-11
- Genesis 34:6-7
- Genesis 34:24-26
- Genesis 35:4-5
- Genesis 35:4-5
- Genesis 35:11-13
- Genesis 36:40
- Genesis 37:21-22
- Genesis 37:21-22
- Genesis 37:27-28
- Genesis 40:1-3
- Genesis 40:20-23
- Genesis 40:20-23
- Genesis 41:12-13
- Genesis 41:30-32
- Genesis 41:30-32
- Genesis 41:33-34
- Genesis 41:35-36
- Genesis 41:35-36
- Genesis 41:35-36
- Genesis 41:39-41
- Genesis 41:39-41
- Genesis 41:42-43
- Genesis 41:44-45
- Genesis 41:46-47
- Genesis 41:55-57
- Genesis 41:55-57
- Genesis 42:1-4
- Genesis 42:18-20
- Genesis 42:21-22
- Genesis 42:26-28
- Genesis 42:33-34
- Genesis 44:6-7
- Genesis 45:1-3
- Genesis 45:4-6
- Genesis 45:4-6
- Genesis 45:7-8

- Genesis 45:7-8
- Genesis 45:24-26
- Genesis 46:1-4
- Genesis 46:1-4
- Genesis 46:28-30
- Genesis 46:31-32
- Genesis 47:13-14
- Genesis 47:13-14
- Genesis 47:15-17
- Genesis 47:18-19
- Genesis 47:18-19
- Genesis 47:29-31
- Genesis 48:3-4
- Genesis 48:14-16
- Genesis 48:14-16
- Genesis 48:19-20
- Genesis 48:21-22
- Genesis 49:3-4
- Genesis 49:7
- Genesis 49:10
- Genesis 49:10
- Genesis 49:13
- Genesis 49:13
- Genesis 49:14-15
- Genesis 49:16-18
- Genesis 49:19-21
- Genesis 49:19-21
- Genesis 49:19-21
- Genesis 49:22-23
- Genesis 49:24
- Genesis 49:24
- Genesis 49:24
- Genesis 49:24
- Genesis 49:25
- Genesis 49:25
- Genesis 49:25
- Genesis 49:25
- Genesis 49:25
- Genesis 49:27
- Genesis 50:4-6
- Genesis 50:7-9
- Genesis 50:24-26

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

... The rich man had huge numbers of flocks and herds ... (2 Samuel 12:2 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last ... (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

...the rich must not give more than the half shekel, and the poor must not give less.
(Exodus 30:15 ULB)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason this is a translation issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are the meek (Matthew 5:5 ULB)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.
 - **The scepter of wickedness must not rule in the land of the righteous.** (Psalms 125:3 ULB)
 - The scepter of wickedness must not rule in the land of righteous people.
 - **Blessed are the meek ...** (Matthew 5:5 ULB)
 - Blessed are people who are meek ...

Uses:

- Genesis 3:20-21
- Genesis 19:31-33
- Genesis 23:3-4
- Genesis 23:5-6
- Genesis 23:7-9
- Genesis 23:10-11
- Genesis 23:12-13
- Genesis 23:14-16

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:

- Genesis 4:23-24
- Genesis 5:3-5
- Genesis 5:3-5
- Genesis 5:6-8
- Genesis 5:6-8
- Genesis 5:6-8
- Genesis 5:9-11
- Genesis 5:9-11
- Genesis 5:9-11
- Genesis 5:9-11
- Genesis 5:12-14
- Genesis 5:12-14
- Genesis 5:12-14
- Genesis 5:12-14
- Genesis 5:15-17
- Genesis 5:18-20
- Genesis 5:21-24
- Genesis 5:25-27
- Genesis 5:28-29
- Genesis 5:30-31
- Genesis 5:30-31
- Genesis 6:1-3
- Genesis 11:10-11
- Genesis 11:12-13

- Genesis 11:14-15
- Genesis 11:16-17
- Genesis 11:18-19
- Genesis 11:20-21
- Genesis 11:22-23
- Genesis 11:24-26
- Genesis 11:31-32
- Genesis 14:13
- Genesis 20:15-16
- Genesis 21:1-4
- Genesis 21:5-7
- Genesis 21:28-30
- Genesis 22:23-24
- Genesis 23:1-2
- Genesis 23:14-16
- Genesis 24:54-55
- Genesis 24:59-60
- Genesis 25:7-8
- Genesis 25:13-16
- Genesis 25:17-18
- Genesis 25:19-20
- Genesis 25:24-26
- Genesis 26:12-14
- Genesis 26:34-35
- Genesis 31:38-40
- Genesis 31:41-42
- Genesis 31:41-42
- Genesis 32:6-8
- Genesis 32:13-16
- Genesis 32:13-16
- Genesis 33:1-3
- Genesis 33:18-20
- Genesis 35:21-22
- Genesis 35:28-29
- Genesis 37:1-2
- Genesis 37:9-11
- Genesis 37:27-28
- Genesis 41:46-47
- Genesis 42:12-13
- Genesis 45:21-23
- Genesis 46:12-15
- Genesis 46:16-18
- Genesis 46:19-22

- Genesis 46:23-25
- Genesis 46:26-27
- Genesis 46:26-27
- Genesis 47:7-10
- Genesis 47:27-28
- Genesis 47:27-28
- Genesis 50:1-3
- Genesis 50:1-3
- Genesis 50:10-11
- Genesis 50:22-23
- Genesis 50:24-26

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on [Verbs](#))
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they are in that order. This may require putting two or more verses together (like 5-6). (See: [Verse Bridges](#))

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.
 - **²⁰ But then Herod ... had John locked up in prison. ²¹ Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
 - ²⁰ But then Herod ... had John locked up in prison. ²¹ Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.
 - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to open the scroll after breaking its seals?
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.
 - **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.
3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).
 - **⁸ Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...¹⁰ But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
 - ⁸⁻¹⁰ Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets ...
 - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
 - Who is worthy to break the seals and open the scroll?

You may also want to watch the video at http://ufw.io/figs_events.## Uses:

- [Genesis 24:28-30](#)
- [Genesis 26:18](#)

- Genesis 27:24-25
- Genesis 47:1
- Genesis 50:7-9
- Genesis 50:24-26

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:

- [Genesis 7:11-12](#)

- Genesis 7:11-12
- Genesis 8:4-5
- Genesis 8:13-14
- Genesis 8:13-14
- Genesis 8:13-14
- Genesis 22:4-6
- Genesis 22:15-17
- Genesis 34:24-26
- Genesis 41:4-6
- Genesis 42:18-20

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:

- Genesis 1:26-27
- Genesis 4:23-24
- Genesis 4:23-24
- Genesis 6:20-22
- Genesis 11:1-2
- Genesis 19:14-15
- Genesis 22:11-12
- Genesis 26:4-5
- Genesis 31:1-3
- Genesis 31:36-37
- Genesis 32:11-12
- Genesis 37:7-8
- Genesis 41:30-32
- Genesis 43:8-10
- Genesis 44:3-5
- Genesis 44:16-17
- Genesis 49:1-2
- Genesis 49:3-4

- Genesis 49:3-4
- Genesis 49:5-6
- Genesis 49:7
- Genesis 49:8
- Genesis 49:10
- Genesis 49:11-12
- Genesis 49:11-12

Parallelism with the Same Meaning

This page answers the question: *What is parallelism with the same meaning?*

Description

Parallelism with the same meaning is a poetic device in which one complex idea is expressed in two or more different ways. Speakers may do this in order to emphasize the idea that is the same in the two phrases. This is also called “synonymous parallelism.”

Note: We use the term “parallelism with the same meaning” 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.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULB)

The first underlined phrase and the second underlined phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything ... does” corresponds to “all the paths ... takes,” and “a person” corresponds to “he.”

Synonymous parallelism in poetry 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

In some languages people do not expect someone to say the same thing twice, even in different ways. They expect that if there are two phrases or two sentences, they must have different meanings. So they do not understand that the repetition of ideas serves to emphasize the idea.

Examples from the Bible

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentences are metaphors saying that God’s word teaches people how to live. The words “lamp” and “light” are similar in meaning because they refer to light, and the words “my feet” and “my path” are related, because they refer to a person walking.

Praise Yahweh, all you nations; exalt him, all you peoples! (Psalm 117:1 ULB)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing, ‘Yahweh’ and ‘him’ refer to the same person, and ‘all you nations’ and ‘all you peoples’ refer to the same people.

For Yahweh has a lawsuit with his people, and he will fight in court against Israel.
(Micah 6:2 ULB)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

If your language uses parallelism in the same way as the biblical languages, that is, to strengthen a single idea, then it would be appropriate to use it in your translation. 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.

Parts of Speech

This page answers the question: *What are some of the parts of speech in English?*

Description

Parts of speech are categories of words. The different categories of words have different functions in a sentence. All languages have parts of speech, and all words in a language belong to a part of speech. Most languages have these basic parts of speech, with some variations, and some languages have more categories than this. This is not an exhaustive list of parts of speech, but it covers the basic categories.

VERBS are words that express either an action (such as come, go, eat) or a state-of-being (such as is, are, was). More detailed information can be found on [Verbs](#).

NOUNS are words that represent a person, place, thing, or idea. Common nouns are generic, that is, they do not refer to any specific entity (man, city, country). Names, or proper nouns, refer to a specific entity (Peter, Jerusalem, Egypt). (For more information see) [How to Translate Names](#).

PRONOUNS take the place of nouns and include such words as he, she, it, you, they, and we. More detailed pages on pronouns can be found on [Pronouns](#).

CONJUNCTIONS are words that join phrases or sentences. Examples include and, or, but, for, yet, nor. Some conjunctions are used in pairs: both/and; either/or; neither/nor; not only/but also. More information about these can be found on [Connecting Words](#)

PREPOSITIONS are words that begin phrases which connect a noun or verb with more detail about that noun or verb. For example, "The girl ran to her father." Here the phrase with the preposition "to" tells the direction of the girl's running (the action) in relation to her father. Another example is, "The crowd around Jesus grew in numbers." The phrase with the preposition around tells the location of the crowd in relation to Jesus. Some examples of prepositions are to, from, in, out, on, off, with, without, above, below, before, after, behind, in front of, among, through, beyond, among.

ARTICLES are words that are used with nouns to show whether or not the speaker is referring to something that his listener should be able to identify. In English these words are: "a", an, the. The words a and an mean the same thing. If a speaker says "a dog, he does not expect his listener to know which dog he is talking about; this might be the first time he says anything about a dog. If a speaker says the dog, he is usually referring to a specific dog, and he expects his listener to know which dog he is talking about. English speakers also use the to show that they are talking about something in general. For example, they can say "The elephant is a large animal" and refer to elephants in general, not a specific elephant. More information about this can be found on [Generic Noun Phrases](#).

ADJECTIVES are words that describe nouns and express such things as quantity, size, color, and age. Some examples are: many, big, blue, old, smart, tired. Sometimes people use adjectives to give some information about something, and sometimes people use them to distinguish one item from another. For example, in my elderly father the adjective elderly simply tells something about my father. But in my eldest sister the word eldest distinguishes that sister from any other older sisters

I might have. More information about this can be found on [Distinguishing versus Informing or Reminding](#).

ADVERBS are words that describe verbs or adjectives and tell such things as how, when, where, why, and to what extent. Many English adverbs end in *ly*. Some examples of adverbs: slowly, later, far, intentionally, very.

Personification

This page answers the question: *What is personification?*

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "like" or "as" to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.

- ... **sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
 - ... sin is at your door, waiting to attack you

2. Use words such as “like” or “as” to show that the sentences is not to be understood literally.

- ... **sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
 - ... sin is crouching at the door, just as a wild animal does waiting to attack a person.

3. Find a way to translate it without the personification.

- ... **even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the “wind and the sea as if they are able to hear” and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
 - He even controls the winds and the sea.

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics.)### Uses:

- [Genesis 1:16-19](#)
- [Genesis 4:6-7](#)
- [Genesis 4:6-7](#)
- [Genesis 4:10-12](#)
- [Genesis 4:10-12](#)
- [Genesis 11 General Notes](#)
- [Genesis 19:18-20](#)
- [Genesis 30:33-34](#)
- [Genesis 31:43-44](#)
- [Genesis 31:48-50](#)
- [Genesis 31:51-53](#)
- [Genesis 37:7-8](#)

Poetry

This page answers the question: *What is poetry and how do I translate it into my language?*

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as **Apostrophe**.
- Parallel lines (see **Parallelism** and **Parallelism with the Same Meaning**)
- Repetition of some or all of a line
 - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
 - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
 - "Twinkle, twinkle little star. How I wonder what you are." (from an English rhyme)
- The same sound repeated many times
 - "Peter, Peter, pumpkin eater" (from an English rhyme)
- Old words and expressions
- Dramatic imagery
- Different use of grammar - including:
 - incomplete sentences
 - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

for you saw my affliction;
you knew the distress of my soul. (Psalm 31:7 ULB)

This example of **Parallelism with the Same Meaning** has two lines that mean the same thing.

Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (see **Parallelism**)

Keep your servant also from arrogant sins;
let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (see **Personification**)

Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULB)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

**Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

"Happy is the person not encouraged to sin
Disrespect for God he will not begin
To those who laugh at God, he is no kin.
God is his constant delight
He does what God says is right
He thinks of it all day and night

2) Translate the poetry using your style of elegant speech.

- This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh's law, and he meditates on it day and night.

3) Translate the poetry using your style of ordinary speech.

- The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh's law, and they think about it all the time.

Uses:

- [Genesis 25:23](#)
- [Genesis 49:1-2](#)

Predictive Past

This page answers the question: *What is the predictive past?*

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding;
their leaders go hungry, and their masses have nothing to drink. (Isaiah 5:13 ULB)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason this is a translation issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples from the Bible

Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers." (Joshua 6:1-2 ULB)

For to us a child has been born, to us a son has been given;
and the rule will be on his shoulder; (Isaiah 9:6 ULB)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

And about these people also Enoch, the seventh in line from Adam, foretold, saying,
"Look, the Lord came with tens of thousands of his holy ones, (Jude 1:14 ULB)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the future tense to refer to future events.
2. If it refers to something in the immediate future, use a form that would show that.
3. Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

1) Use the future tense to refer to future events.

- **For to us a child has been born, to us a son has been given;** (Isaiah 9:6a ULB)
 - "For to us a child will be born, to us a son will be given;

2) If it refers to something that would happen very soon, use a form that shows that.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)
 - Yahweh said to Joshua, "See, I am about to hand over to you Jericho, its king, and its trained soldiers."

3) Some languages may use the present tense to show that something will happen very soon.

- **Yahweh said to Joshua, "See, I have handed over to you Jericho, its king, and its trained soldiers."** (Joshua 6:2 ULB)
 - Yahweh said to Joshua, "See, I am handing over to you Jericho, its king, and its trained soldiers."

Uses:

- **Genesis 49:11-12**

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:

- [Genesis 1:26-27](#)
- [Genesis 1:26-27](#)
- [Genesis 3:14-15](#)
- [Genesis 5:1-2](#)
- [Genesis 11:5-7](#)

Proverbs

This page answers the question: *What are proverbs, and how can I translate them?*

Description

Proverbs are short sayings that give wisdom or teach a truth. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism.

Hatred stirs up conflicts,
but love covers over all offenses. (Proverbs 10:12 ULB)

Another example from Proverbs.

Look at the ant, you lazy person, consider her ways, and be wise.
It has no commander, officer, or ruler,
yet it prepares its food in the summer,
and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULB)

Reason this is a translation issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language, so that people recognize them as proverbs and understand what they teach.

Examples from the Bible

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,
so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that a lazy person is very annoying to those who send him to do something.

The way of Yahweh protects those who have integrity,
but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1) Find out how people say proverbs in your language, and use one of those ways.

- **A good name is to be chosen over great riches,**

and favor is better than silver and gold. (Proverbs 22:1 ULB)

Here are some ideas for ways that people might say a proverb in their language.

- It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold.
- Wise people choose a good name over great riches, and favor over silver and gold.
- Try to have a good reputation rather than great riches.
- Will riches really help you? I would rather have a good reputation.

2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

- **Like snow in summer or rain in harvest,**

so a fool does not deserve honor. (Proverbs 26:1 ULB)

- It is not natural for a cold wind to blow in the hot season or for it to rain in the harvest season; And it is not natural to honor a foolish person.

3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

- **Do not boast about tomorrow** (Proverbs 27:1 ULB)
 - Do not count your chickens before they hatch.

4) Give the same teaching but not in a form of a proverb.

- **A generation that curses their father and does not bless their mother,**

that is a generation that is pure in their own eyes,

but they are not washed of their filth. (Proverbs 30:11-12 ULB)

- People who do not respect their parents think that they are righteous, and they do not turn away from their sin.

Uses:

- [Genesis 10:8-10](#)

Quotes Within Quotes

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

But Paul said, “I was born a Roman citizen.” (Acts 22:28 ULB)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.”
Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." ' ' " (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' ' ' ' " (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (see [Direct and Indirect Quotations](#))

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.
 - **Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him if he would go to Jerusalem to be judged there about these things. But when Paul called to be kept under guard for the Emperor's decision, I ordered him to be kept until I send him to Caesar."** (Acts 25:14-21 ULB)
 - Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him, 'Will you go to Jerusalem to be judged there about these things?' But when Paul said, 'I want to be kept under guard for the Emperor's decision,' I told the guard, 'Keep him under guard until I send him to Caesar.'"

2. Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

- **Then Yahweh spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.’ ”** (Exodus 16:11-12 ULB)
 - Then Yahweh spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them that at twilight they will eat meat, and in the morning they will be filled with bread. Then they will know that I am Yahweh their God.”
- **They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ” ’ ”** (2 Kings 1:6 ULB)
 - They told him that a man had come to meet them who said to them, “Go back to the king who sent you, and tell him that Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ”

Uses:

- Genesis 20:4-5
- Genesis 20:10-12
- Genesis 20:13-14
- Genesis 24:5-7
- Genesis 24:12-14
- Genesis 26:9-11
- Genesis 27:5-7
- Genesis 32:3-5
- Genesis 32:9-10
- Genesis 32:11-12
- Genesis 32:17-18
- Genesis 32:17-18
- Genesis 42:21-22
- Genesis 42:29-32
- Genesis 43:3-5
- Genesis 43:6-7
- Genesis 43:6-7
- Genesis 44:18-19
- Genesis 44:20-22

- Genesis 44:20-22
- Genesis 44:20-22
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:27-29
- Genesis 45:9-11
- Genesis 45:16-18
- Genesis 45:16-18
- Genesis 45:19-20
- Genesis 46:31-32
- Genesis 46:33-34
- Genesis 46:33-34
- Genesis 48:3-4
- Genesis 48:19-20
- Genesis 50:4-6
- Genesis 50:15-17

Reflexive Pronouns

This page answers the question: *What are reflexive pronouns?*

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using **Reflexive pronouns**. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: myself, yourself, himself, herself, itself, ourselves, yourselves, and themselves. Other languages may have other ways to show this.

Reason this is a translation issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples from the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

If I should testify about myself alone, my testimony would not be true. (John 5:31 ULB)

Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves. (John 11:55 ULB)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

Jesus himself was not baptizing, but his disciples were (John 4:2 ULB)

So they left the crowd, taking Jesus with them, since he was already in the boat. Other boats were also with him. And a violent windstorm arose and the waves were breaking into the boat so that the boat was already full. But Jesus himself was in the stern, asleep on a cushion. (Mark 4:36-38 ULB)

Reflexive pronouns are used to show that someone did something alone.

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself. (John 6:15 ULB)

Reflexive pronouns are used to show that someone or something was alone.

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself. (John 20:6-7 ULB)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
4. In some languages people show that someone did something alone by using a word like “alone.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

1. In some languages people put something on the verb to show that the object of the verb is the same as the subject.
 - **If I should testify about myself alone, my testimony would not be true.** (John 5:31)
 - “If I should self-testify alone, my testimony would not be true.”
 - **Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.** (John 11:55)
 - “Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to self-purify.”
2. In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
 - **He himself took our sickness and bore our diseases.** (Matthew 8:17 ULB)
 - “It was he who took our sickness and bore our diseases.”
 - **Jesus himself was not baptizing, but his disciples were.** (John 4:2)
 - “It was not Jesus who was baptizing, but his disciples were.”
3. In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

- **Now Jesus said this to test Philip, for he himself knew what he was going to do.** (John 6:6)
4. In some languages people show that someone did something alone by using a word like “alone.”
- **When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.** (John 6:15)
 - “When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again alone up the mountain.”
5. In some languages people show that something was alone by using a phrase that tells about where it was.
- **He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up in its place by itself.** (John 20:6-7 ULB)
 - “He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was rolled up and lying in it’s own place.”

Uses:

- Genesis 20:4-5
- Genesis 22:7-8
- Genesis 32:19-21
- Genesis 33:1-3

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 their 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 poeple have forgotten me for days without number

Uses:

- Genesis 3:1-3
- Genesis 3:9-11
- Genesis 3:9-11
- Genesis 3:12-13
- Genesis 4:6-7
- Genesis 4:6-7
- Genesis 4:8-9
- Genesis 4:8-9
- Genesis 4:10-12
- Genesis 12:17-20
- Genesis 13:8-9
- Genesis 16:13-14
- Genesis 17:17-18
- Genesis 17:17-18
- Genesis 18 General Notes
- Genesis 18:11-12
- Genesis 18:13-15
- Genesis 18:13-15
- Genesis 18:16-19
- Genesis 18:24-26
- Genesis 18:24-26
- Genesis 19:18-20
- Genesis 20:4-5
- Genesis 20:8-9
- Genesis 20:8-9
- Genesis 21:5-7
- Genesis 23:14-16
- Genesis 24:31-32
- Genesis 25:31-34
- Genesis 26:9-11
- Genesis 27:36-37
- Genesis 27:36-37

- Genesis 27:43-45
- Genesis 27:46
- Genesis 29:15-18
- Genesis 29:23-25
- Genesis 29:23-25
- Genesis 30:1-2
- Genesis 30:14-15
- Genesis 30:14-15
- Genesis 30:29-30
- Genesis 31:14-16
- Genesis 31:14-16
- Genesis 31:43-44
- Genesis 32:29-30
- Genesis 33:15-17
- Genesis 34:22-23
- Genesis 34:30-31
- Genesis 37:7-8
- Genesis 37:9-11
- Genesis 37:12-14
- Genesis 37:25-26
- Genesis 37:29-30
- Genesis 39:7-9
- Genesis 40:6-8
- Genesis 42:1-4
- Genesis 42:21-22
- Genesis 43:6-7
- Genesis 43:28-29
- Genesis 44:3-5
- Genesis 44:3-5
- Genesis 44:8-10
- Genesis 44:14-15
- Genesis 44:16-17
- Genesis 44:33-34
- Genesis 47:15-17
- Genesis 47:18-19
- Genesis 49:9
- Genesis 50:18-21

Sentence Structure

This page answers the question: *What are the parts of a sentence?*

Description

The simplest sentence structure in English includes a **subject** and an **action** word:

- The boy ran.

Subject

The **subject** is who or what the sentence is about. In these examples, the subject is underlined:

- The boy is running.
- He is running.

Subjects are typically noun phrases or pronouns. (see [Parts of Speech](#)) In the examples above, “the boy” is a noun phrase that has the noun “boy,” and “he” is a pronoun.

When the sentence is a command, in many languages it does not have a subject pronoun. People understand that the subject is “you.”

- Close the door.

Predicate

The predicate is the part of a sentence that tells something about the subject. It usually has a verb. (See: [Verbs](#)) In the sentences below, the subjects are “the man” and “he.” The predicates are underlined and the verbs are in bold.

- The man is strong.
- He worked hard.
- He made a garden.

Compound Sentences

A sentence can be made up of more than one sentence. Each of the two lines below has a subject and a predicate and is a full sentence.

- He planted the yams.
- His wife planted the corn.

The compound sentence below contains the two sentences above. In English, compound sentences are joined with a conjunction such as “and,” “but,” or “or.”

- He planted the yams and his wife planted the corn.

Clauses

Sentences can also have clauses and other phrases. Clauses are like sentences because they have a subject and a predicate, but they do not normally occur by themselves. Here are some examples of clauses. The subjects are in bold, and the predicates are underlined.

- when **the corn** was ready
- after **she** picked it
- because **it** tasted so good

Sentences can have many clauses, and so they can become long and complex. But each sentence has to have at least one **independent clause**, that is, a clause that can be a sentence all by itself. The other clauses that cannot be sentences by themselves are called the **dependent clauses**. Dependent clauses depend on the independent clause to complete their meaning. The dependent clauses are underlined in the sentences below.

- When the corn was ready, she picked it.
- After she picked it, she carried it home and cooked it.
- Then she and her husband ate it all, because it tasted so good.

The following phrases can each be a whole sentence. They are the independent clauses from the sentences above.

- She picked it.
- She carried it home and cooked it.
- Then she and her husband ate it all.

Relative Clauses

In some languages, clauses can be used with a noun that is part of a sentence. These are called **relative clauses**.

In the sentence below, “the corn that was ready” is part of the predicate of the whole sentence. The relative clause “that was ready” is used with the noun “corn” to tell which corn she picked.

- His wife picked **the corn** that was ready.

In the sentence below “her mother, who was very annoyed” is part of the predicate of the whole sentence. The relative clause “who was very annoyed” is used with the noun “mother” to tell how her mother felt when she did not get any corn.

- She did not give any corn to **her mother**, who was very annoyed.

Translation Issues

- Languages have different orders for the parts of a sentence. (See: //add Information Structure page//)
- Some languages do not have relative clauses, or they use them in a limited way. (see [Distinguishing versus Informing or Reminding](#))

Uses:

- **Genesis 31:4-6**

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 lighting 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:

- Genesis 19:26-28
- Genesis 22:15-17
- Genesis 25:24-26
- Genesis 26:4-5
- Genesis 28:14-15
- Genesis 31:26-28
- Genesis 32:11-12
- Genesis 33:9-11
- Genesis 49:3-4
- Genesis 49:9
- Genesis 49:11-12
- Genesis 49:11-12

Singular Pronouns that Refer to Groups

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

Description

The Bible was written in Hebrew, Aramaic and Greek. These languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. However sometimes speakers in the Bible used the **singular** form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English, because English does not have distinct forms for “you” singular and “you” plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Reason this is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.
- In some languages it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples from the Bible

¹Take heed that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. ²So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to you, they have received their reward. (Matthew 6:1,2 ULB)

Jesus said this to a crowd. He used “you” plural in verse 1, and “you” singular in the first sentence of verse 2. Then in the last sentence he used the plural again.

God spoke all these words: “I am Yahweh, your God, who brought you out of the land of Egypt, out of the house of slavery. You must have no other gods before me.” (Exodus 20:1-3 ULB)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

This is what Yahweh says,
 ”For three sins of Edom,
 even for four,
 I will not turn away punishment,
 because he pursued his brother with the sword

and cast off all pity.
His anger raged continually,
and his wrath lasted forever.” (Amos 1:11 ULB)

Yahweh said these things about the nation of Edom, not about only one person.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

- Whether you can use it may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.
- If the singular form of the pronoun would not be natural when referring to a group of people, or if the readers would be confused by it, use the plural form of the pronoun.

Translation Strategies Applied

1. If the singular form of the pronoun would not be natural when referring to a group of people, or if the readers would be confused by it, use the plural form of the pronoun.

This is what Yahweh says,
”For three sins of Edom,
even for four,
I will not turn away punishment,
because he pursued his brother with the sword
and cast off all pity.
His anger raged continually,
and his wrath lasted forever.” (Amos 1:11 ULB)

This is what Yahweh says, ”For three sins of Edom, even for four, I will not turn away punishment, because they pursued their brothers with the sword and cast off all pity. Their anger raged continually, and their wrath lasted forever.”

Symbolic Action

This page answers the question: *What is a symbolic action and how do I translate it?*

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean “Yes” or turn their head from side to side to mean “No.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In others cultures it means “Yes.”

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Examples from the Bible

Jairus fell down at Jesus’ feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
 - Jairus fell down at Jesus' feet in order to show that he greatly respected him.
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
 - Look, I stand at the door and knock on it, asking you to let me in.
2. Do not tell what the person did, but tell what he meant.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41)
 - Jairus showed Jesus great respect.
 - **Look, I stand at the door and knock.** (Revelation 3:20)
 - Look, I stand at the door and ask you to let me in.
3. Use an action from your own culture that has the same meaning.
 - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
 - **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
 - Look, I stand at the door and clear my throat.

Uses:

- [Genesis 21:25-27](#)
- [Genesis 24:1-4](#)
- [Genesis 24:8-9](#)
- [Genesis 24:26-27](#)
- [Genesis 24:47-48](#)
- [Genesis 24:52-53](#)

- Genesis 24:63-65
- Genesis 27:29
- Genesis 28:18-19
- Genesis 31:12-13
- Genesis 33:1-3
- Genesis 33:6-8
- Genesis 35:1-3
- Genesis 35:14-15
- Genesis 41:42-43
- Genesis 41:42-43
- Genesis 41:42-43
- Genesis 41:44-45
- Genesis 42:5-6
- Genesis 43:26-27
- Genesis 43:28-29
- Genesis 44:11-13
- Genesis 44:14-15
- Genesis 47:29-31
- Genesis 48:11-13
- Genesis 48:11-13
- Genesis 48:11-13
- Genesis 48:14-16
- Genesis 48:17-18
- Genesis 49:8
- Genesis 50:18-21

Symbolic Language

This page answers the question: *What is symbolic language and how do I translate it?*

Description

Symbolic language in speech and writing is the use of symbols to represent other things and events. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

Eat this scroll, then go speak to the house of Israel.” (Ezekiel 3:1 ULB)

This was in a dream. Eating the scroll is a symbol of reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason this is a translation issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples from the Bible

After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. (Daniel 7:7 ULB)

The meaning of the underlined symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

This is what that person said, 'As for the fourth animal, it will be a fourth kingdom on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom ten kings will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings. (Daniel 7:23-24 ULB)

I turned around to see whose voice was speaking to me, and as I turned I saw seven golden lampstands. In the middle of the lampstands there was one like a Son of Man, ... He had in his right hand seven stars, and coming out of his mouth was a sharp two-edged sword.... As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (Revelation 1:12, 16, 20 ULB)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
2. Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

1. Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
 - **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB) - People will be able to understand what the symbols mean when they read the explanation in Daniel 7:23-24.
2. Translate the text with the symbols. Then explain the symbols in footnotes.
 - **After this I saw in my dream at night a fourth animal, terrifying, frightening, and very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.** (Daniel 7:7 ULB)
 - After this I saw in my dream at night a fourth animal,¹ terrifying, frightening, and very strong. It had large iron teeth;² it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns.³
 - The footnotes would look like:

- ◇ ^[1] The animal is a symbol for a kingdom.
- ◇ ^[2] The iron teeth is a symbol for the kingdom's powerful army.
- ◇ ^[3] The horns are a symbol of powerful kings.

Uses:

- [Genesis 23:7-9](#)
- [Genesis 23:12-13](#)

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:

- Genesis 3:17-19
- Genesis 4:10-12
- Genesis 4:23-24
- Genesis 5:28-29
- Genesis 6:11-12
- Genesis 6:16-17
- Genesis 7:15-16
- Genesis 7:21-22
- Genesis 9:5-7
- Genesis 9:5-7
- Genesis 9:11-13
- Genesis 9:14-15
- Genesis 14:10-12
- Genesis 15:14-16
- Genesis 19:6-8
- Genesis 21:14-16
- Genesis 21:28-30
- Genesis 22:4-6
- Genesis 22:4-6
- Genesis 22:7-8
- Genesis 22:15-17
- Genesis 24:1-4
- Genesis 24:36-38
- Genesis 26:4-5
- Genesis 26:18
- Genesis 27:22-23
- Genesis 27:22-23
- Genesis 27:28
- Genesis 27:29
- Genesis 27:29
- Genesis 27:39-40
- Genesis 27:41-42
- Genesis 28:14-15
- Genesis 28:20-22
- Genesis 30:41-42
- Genesis 31:10-11

- Genesis 31:12-13
- Genesis 33:9-11
- Genesis 33:9-11
- Genesis 34:30-31
- Genesis 37:1-2
- Genesis 37:25-26
- Genesis 38:19-20
- Genesis 41:7-8
- Genesis 41:48-49
- Genesis 41:48-49
- Genesis 41:55-57
- Genesis 42:21-22
- Genesis 42:23-25
- Genesis 42:37-38
- Genesis 43:3-5
- Genesis 43:11-12
- Genesis 43:11-12
- Genesis 43:13-15
- Genesis 43:21-23
- Genesis 43:21-23
- Genesis 43:26-27
- Genesis 43:32-34
- Genesis 44:16-17
- Genesis 44:16-17
- Genesis 44:18-19
- Genesis 44:23-26
- Genesis 44:23-26
- Genesis 44:27-29
- Genesis 44:30-32
- Genesis 45:12-13
- Genesis 45:12-13
- Genesis 45:24-26
- Genesis 45:27-28
- Genesis 46:28-30
- Genesis 47:15-17
- Genesis 48:11-13
- Genesis 48:14-16
- Genesis 49:5-6
- Genesis 49:19-21
- Genesis 49:24
- Genesis 50:18-21

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:

- [Genesis 2:11-12](#)
- [Genesis 2:11-12](#)
- [Genesis 21:33-34](#)
- [Genesis 25:31-34](#)
- [Genesis 30:14-15](#)
- [Genesis 30:37-38](#)
- [Genesis 31:26-28](#)
- [Genesis 43:11-12](#)
- [Genesis 43:11-12](#)

Verbs

This page answers the question: *What are verbs and what kinds of things are associated with them?*

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things.

Examples The verbs in the examples below are underlined.

- John ran. (“Run” is an action.)
- John ate a banana. (“Eat” is an action.)
- John saw Mark. (“See” is an event.)
- John died. (“Die” is an event.)
- John is tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John looks handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John is my brother. (The phrase “is my brother” identifies John.)

People or Things Associated with a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the underlined word is the verb, and the phrase in bold print is the **object**. In English the object usually comes after the verb.

- He ate **lunch**.
- He sang **a song**.
- He read **a book**.
- He saw **the book**.

Some verbs never have an object.

- The sun rose at six o’clock.
- John slept well.
- John fell yesterday.

For many verbs in English, it is alright to leave out the object when the object is not important in the sentence.

- He never eats at night.
- He sings all the time.
- He reads well.
- He cannot see.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might say the sentences above like this.

- He never eats **food** at night.
- He sings **songs** all the time.
- He reads **words** well.
- He cannot see **anything**.

Subject and Object Marking on Verbs

In some languages, the verb may be a little bit different depending on the persons or things associated with it. For example, English speakers sometimes put “s” at the end of the verb when the subject is just one person. In other languages marking on the verb may show whether the subject is “I,” “you,” or “he”; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject “they” is more than one person.)
- John **eats** bananas every day. (The subject “John” is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like “yesterday,” “now,” or “tomorrow.”

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called **tense**. English speakers sometimes put “ed” at the end of the verb when the event happened in the past.

- Sometimes Mary cooks meat.
- Yesterday Mary cooked meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word “will” when the verb refers to something in the future.

- Tomorrow Mary will cook meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time, or how the event relates to another event. This is **aspect**. English speakers sometimes use the verbs “is” or “has” and add “s,” “ing,” or “ed” to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary cooks meat every day. (This tell about something Mary often does.)
- Mary is cooking the meat. (This tells about something Mary is in the process of doing right now.)
- Mary cooked the meat, and John came home. (This simply tells about things that Mary and John did.)

- While Mary was cooking the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary has cooked the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary had cooked the meat by the time Mark came home. (This tells about something that Mary completed in the past before something else happened.)

Verse Bridges

This page answers the question: *Why are some verse numbers combined, such as “3-5” or “17-18”?*

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

²⁹ These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, ³⁰ Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 26:29-30 ULB)

²⁹⁻³⁰ The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishpan. (Genesis 26:29-30 UDB)

In the ULB text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UDB text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

⁴ However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), ⁵ if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULB)

⁴⁻⁵ Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UDB)

There are also a few verse bridges in the ULB.

¹⁷⁻¹⁸ Ezrah's sons were Jether, Mered, Ephraim, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

The ULB moved the underlined sentence from verse 18 to verse 17 to more clearly show which were the sons of Bithiah. Here is the original order, which is confusing to many readers:

17 The sons of Ezra: Jether, Mered, Ephraim, and Jalon. She conceived and bore Miriam, Shammai, and Ishbah father of Eshtemoa. 18 And his Judahite wife bore Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah. These were the sons of Bithiah daughter of Pharaoh, whom Mered married. (1 Chronicles 4:17-18 TNK)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See how to mark verses in the [translationStudio APP](#).

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, put the verse numbers before the first verse with a hyphen between them.
 - **² you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. ³ You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.** (Deuteronomy 19:2-3)
 - ²⁻³ you must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UDB)
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

When Masculine Words Include Women

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In some parts of the Bible, the words “men”, “brothers” and “sons” refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says ‘brothers’ when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his”, but it is not limited to males.

A wise child makes his father rejoice
but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
 - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
 - “The wise person dies just like the fool dies.”
 - “Wise people die just like fools die.”
2. Use a word that refers to men and a word that refers to women.
 - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia.** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
 - “For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia.” (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
 - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me.** (Matthew 16:24 ULB) - English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.
 - “If people want to follow me, they must deny themselves, take up their cross, and follow me.”

Uses:

- [Genesis 31:26-28](#)
- [Genesis 41:44-45](#)