



Joshua

translationNotes

v8

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translationNotes

Introduction to Joshua

Part 1: General Introduction

Outline of the Book of Joshua

1. Conquest of the land of Canaan (1–12)
 - Preparation for conquest; spies, and crossing the Jordan River (1:1–5:1)
 - Ceremonies at Gilgal; conquest of Jericho and Ai (5:2–8:29)
 - Covenant affirmation at Shechem (8:30–35)
 - Southern and central campaigns, northern campaigns (9:1–12:24)
2. Settlement in Promised Land; divisions of the land (13:1–22:34)
3. Joshua's final days (23–24)

What is the Book of Joshua about?

The Book of Joshua is about how God fulfilled his promise that the Israelites would enter the Promised Land and occupy it. They did this as they united in obedience to God and as they fought battles under his direction through Joshua, the leader who took the place of Moses. This book also tells how each of the twelve tribes received its portion of the land when it was divided among them. (See: [Promised Land](#))

How should the title of this book be translated?

Translators may create a short title such as “The Book About When Joshua Led Israel.” Translators should avoid a title that points to Joshua as the writer of the book.

Who wrote the Book of Joshua?

The book does not indicate who wrote it, although there are several references in it to Joshua writing some things down. Traditional Judaism believes that Joshua wrote most of the book.

Part 2: Important Religious and Cultural Concepts

What concept of history begins to be presented in the Book of Joshua?

Although humans made choices that affected historical events, it was common in the ancient Near East to assume that the gods determined most world events. The Book of Joshua has some similarities with this view, but there are important differences. In Joshua, historical events occur because of Yahweh's promises to his people, Israel. They also occur because of Israel's response of trust and obedience to Yahweh, or lack of faith and disobedience. Israel's trust in Yahweh was all the more

remarkable because it was normally assumed that gods had no power outside of the territories that they controlled.

Part 3: Important Translation Issues

What does the phrase “to this day” mean?

This phrase was used by the writer 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. He must avoid giving the impression to readers that “to this day” means the present day. The translator might decide to say “to this day, at the time when this was being written,” or “to this day, at the time of writing.” This Hebrew phrase occurs in Joshua 4:9; 6:25; 7:26; 8:28, 29; 10:27; 13:13; 14:14; 15:63; 16:10.

What does the phrase “all Israel” mean?

This phrase appears many times in the Book of Joshua, but it does not always mean the entire Israelite nation, that is, literally every Israelite. At times it means the Israelite army; at other times it means the representatives of the twelve tribes of Israel. In still other passages it probably means many people in the nation of Israel.

When should Joshua be translated?

The Book of Joshua should probably not be translated before Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This is because the historical events of Joshua will not be understood without the information provided by these previous books.

Joshua 01 General Notes

Structure and formatting

This chapter appears to be a natural continuation of the book of Deuteronomy.

Special concepts in this chapter

Be strong and Courageous

Joshua is often told, “Be strong and courageous.” This repeated encouragement is on purpose and may indicate Joshua will need help in the future.

Links:

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

Joshua 1:1-3

UDB:

¹ After Moses the servant of Yahweh, died, Yahweh said this to Nun's son Joshua, who had been Moses' servant leader: ² "You know that my servant Moses is now dead. So now get ready to cross over the Jordan River, you and all these people. Enter the land that I will soon give to the people of Israel. ³ Everywhere you walk in this land, I will give to you, as I promised Moses.

ULB:

¹ Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying, ² "Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel. ³ I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses.

translationNotes

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Nun

Joshua's father (See: [How to Translate Names](#))

cross over this Jordan

To "cross over" means "go to the opposite bank of the river." AT: "travel from this side to the opposite side of the Jordan" (See: [Idiom](#))

you and all this people

The word "you" here refers to Joshua. (See: [Forms of You](#))

I have given you every place

God giving the land to the Israelites in the future is spoken of as if he gave it to them in the past. This emphasizes that he will certainly give it to them. AT: "I will give to you every place" (See: [Predictive Past](#))

I have given you

The word “you” refers to both Joshua and the nation of Israel. (See: [Forms of You](#))

every place where the sole of your foot will walk

This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River.
AT: “everywhere you go in this land” (See: [Idiom](#))

translationWords

- [death, die, dead](#)
- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [Joshua](#)
- [Jordan River, Jordan](#)
- [Israel, Israelites](#)
- [promise, promises, promised](#)

Links:

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

Joshua 1:4-5**UDB:**

⁴ That land will extend from the wilderness in the south to the Lebanon mountains in the northwest, to the Euphrates River, and to the Mediterranean Sea on the west. It will include all the land where the Hittites live. ⁵ No group will be able to defeat you as long as you live. I will help you as I helped Moses. I promise that I will not abandon you and I will never leave you.

ULB:

⁴ From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land. ⁵ No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you.

translationNotes**General Information:**

Yahweh continues speaking to Joshua.

your land

The word “your” refers to the tribes of Israel and not only Joshua. (See: [Forms of You](#))

to stand before you

In verse 5 the words “you” and “your” refer to Joshua. (See: [Forms of You](#))

I will not abandon you or leave you

The words “abandon” and “leave” mean basically the same thing. Yahweh combines them to emphasize that he will not do these things. AT: “I will certainly stay with you always” (See: [Doublet](#) and [Double Negatives](#))

translationWords

- [desert, wilderness](#)
- [Lebanon](#)
- [Euphrates River](#)
- [Hittite](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)

Links:

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

Joshua 1:6-7**UDB:**

⁶ Be strong and brave, because you will lead these people so they can take this land as their own, the land that I promised to give to their ancestors. ⁷ Just be strong and very brave. Be sure to obey all the laws that my servant Moses taught you; carry out each one of them. If you do so, you will be successful wherever you go.

ULB:

⁶ Be strong and courageous. You will cause this people to inherit the land that I promised their ancestors I would give to them. ⁷ Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go.

translationNotes**General Information:**

Yahweh gives Joshua a series of commands. (See: [Imperatives - Other Uses](#))

Be strong and courageous

Yahweh commands Joshua to overcome his fears with courage. (See: [Imperatives - Other Uses](#))

Do not turn from it to the right or to the left

This can be stated as a positive command. AT: “Follow it exactly” or “Follow them exactly” (See: [Imperatives - Other Uses](#))

be successful

“achieve your goal” or “reach your goal”

translationWords

- inherit, inheritance, heritage, heir
- obey, obedient, obedience
- law, law of Moses, God’s law, law of Yahweh
- Moses
- command, commands, commanded, commandment, commandments
- turn, turn away, turn back

Links:

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

Joshua 1:8-9

UDB:

⁸ Talk with each other about the book of the law that Moses taught you. Think about those laws during the day and during the night. Follow the laws and do what they tell you to do, and they teach you to live so you may gain wealth and be successful. ⁹ Do not forget that I have commanded you to be strong and brave. Do not be afraid and do not be discouraged. I, Yahweh your God, will be with you wherever you go.”

ULB:

⁸ You will always speak about this book of the law. You will meditate on it day and night so that you can obey all that is written in it. Then you will be prosperous and successful. ⁹ Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go.”

translationNotes

General Information:

Yahweh continues speaking to Joshua.

You will always speak

The word “always” is an exaggeration for speaking often. (See: [Hyperbole and Generalization](#))

prosperous and successful

These two words mean basically the same thing and emphasize great prosperity. (See: [Doublet](#))

Have I not commanded you?

This refers to Yahweh commanding Joshua. AT: “I have commanded you!” (See: [Rhetorical Question](#))

Be strong and courageous!

Yahweh is commanding Joshua. (See: [Imperatives - Other Uses](#))

translationWords

- law, law of Moses, God's law, law of Yahweh
- meditate
- obey, obedient, obedience
- written
- command, commands, commanded, commandment, commandments
- Yahweh

Links:

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

Joshua 1:10-11**UDB:**

¹⁰ Then Joshua commanded the leaders of the people of Israel, ¹¹ “Go throughout the camp and give these orders to the people: ‘Prepare all the food that you will take with you. In three days you will go across the Jordan River in front of you, and you will go in and capture the land that Yahweh, your God, is about to give to you.’”

ULB:

¹⁰ Then Joshua commanded the leaders of the people, ¹¹ “Go through the camp and command the people, ‘Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.’”

translationNotes**Go through the camp and command the people, ‘Prepare ... possess.’**

Embedded quotes can be expressed as indirect quotes. AT: “Go through the camp and command the people to prepare provisions for themselves. In three days they will cross over this Jordan and go in and possess the land that Yahweh their God is giving them to possess.” (See: [Quotes Within Quotes](#))

the people

This refers to the people of Israel. AT: “the people of Israel” (See: [Assumed Knowledge and Implicit Information](#))

In three days

Here Joshua was counting his present day as day one. AT: “Two days from now” or “On the day after tomorrow”

cross over this Jordan

“cross over” refers to going to the opposite side of the river. AT: “travel to the other side of the Jordan River” (See: [Idiom](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Jordan River, Jordan](#)

- [possess, possession](#)
- [Yahweh](#)
- [God](#)

Links:

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

Joshua 1:12-13

UDB:

¹² Then Joshua spoke to the families of the descendants of Reuben and Gad, and to the half of the tribe of Manasseh that was going to settle on the east side of the Jordan River: ¹³ "Keep in mind the orders that Moses the servant of Yahweh, gave you. Moses said, 'Yahweh, your God, has promised to give you a place where you can settle down permanently—this place will be the land where you will live.

ULB:

¹² To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said, ¹³ "Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.'

translationNotes

General Information:

The tribes of Reuben, Gad and half of the tribe of Manasseh chose to settle east of the Jordan River. (See: [Assumed Knowledge and Implicit Information](#))

Reubenites

These were the descendants of Reuben. (See: [How to Translate Names](#))

Gadites

These were the descendants of Gad. (See: [How to Translate Names](#))

translationWords

- Gad
- tribe
- Manasseh
- Joshua
- Moses
- servant, slave, slavery
- Yahweh
- command, commands, commanded, commandment, commandments
- God
- rest

Links:

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

Joshua 1:14-15**UDB:**

¹⁴ Your wives, your little children, and your livestock may stay here in this land on the east side of the Jordan River, but all your soldiers and your fellow tribesmen must cross the river, ahead of your other fellow Israelites, in order to help them. ¹⁵ You must help them in battle until Yahweh has enabled your fellow Israelites to permanently settle in the land there, the land that they will capture, the land that Yahweh your God is giving to them. Then each of you will come back to the land that you will settle in, and you will live there—I mean the land that Moses, Yahweh’s servant, gave you here on the east side of the Jordan River.”

ULB:

¹⁴ Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your fighting men will go over with your brothers and help them ¹⁵ until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises.”

translationNotes**General Information:**

Joshua continues speaking to the Reubenites, Gadites, and the half tribe of Manasseh.

your little ones

“your little children”

beyond the Jordan

This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side “beyond the Jordan.” But at this time they were all still on the east side. AT: “east of the Jordan River” (See: [Idiom](#))

given your brothers rest

This refers to Israel defeating all their enemies residing in Canaan that they were to conquer. (See: [Idiom](#))

you will ... possess it

This refers to living out their life on the land in peace.

beyond the Jordan, where the sun rises

This refers to the east side of the Jordan river. (See: [Idiom](#))

translationWords

- [livestock](#)
- [Moses](#)
- [brother, brothers](#)
- [Yahweh](#)
- [possess, possession](#)
- [servant, slave, slavery](#)
- [Jordan River, Jordan](#)

Links:

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

Joshua 1:16-18

UDB:

¹⁶ The people answered Joshua, "We will obey every order you have given us, and we will go wherever you tell us to go. ¹⁷ We will obey you just as we obeyed Moses. We pray that Yahweh will be with you as he was with Moses. ¹⁸ We will put to death anyone who rebels and refuses to follow your orders. Just remember, Joshua, to be strong and brave!"

ULB:

¹⁶ Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. ¹⁷ We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses. ¹⁸ Whoever rebels against your commands and disobeys your words will be put to death. Only be strong and courageous."

translationNotes

General Information:

These Israelites were specifically the Reubenites, Gadites, and the half tribe of Manasseh that replied to Joshua.

rebels against your commands and disobeys your words

These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished. (See: [Parallelism](#))

will be put to death

This can be stated in active form. AT: "we will put to death" (See: [Active or Passive](#))

be strong and courageous

Israel and God considered both traits important for Joshua to pursue as their leader. (See: [Parallelism](#))

translationWords

- Joshua
- command, commands, commanded, commandment, commandments
- obey, obedient, obedience
- disobey, disobedient, disobedience

Links:

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

Joshua 02 General Notes

Structure and formatting

This chapter begins the story of the conquest of the Promised Land. (See: [Promised Land](#))

Special concepts in this chapter

Rahab's faith

Rahab expressed her faith in Yahweh. The statement “for Yahweh your God, he is God in heaven above and on the earth below” is a recognition of her faith. (See: [faith](#) and [heaven, sky, skies, heavens, heavenly](#))

Important figures of speech in this chapter

Metaphor

The Israelites were to completely destroy the evil Canaanites. They are compared to melting snow: “... melting away because of us.” (See: [Metaphor](#) and [evil, wicked, wickedness](#))

Links:

- [Joshua 02:01 Notes](#)

Joshua 2:1-3

UDB:

¹ Then Joshua chose two men from their camp at Acacia. He told them, “Go find out all that you can about the land, especially about Jericho.” They left the camp, and they came to Jericho, to the house of a prostitute whose name was Rahab. They stayed there. ² Someone told the king of Jericho, “Look! Some Israelite men have come here tonight to look at our land!” ³ So the king sent a messenger to tell Rahab, “Bring out the men who came to you and entered your house, because they have come here to look at our land!”

ULB:

¹ Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, “Go, look over the land, especially Jericho.” They went away and came to the house of a prostitute whose name was Rahab, and they lodged there. ² It was told to the king of Jericho, “Look, men of Israel have come here to spy on the land.” ³ The king of Jericho sent word to Rahab and said, “Bring out the men who have come to you who entered your house, for they have come to spy on the whole land.”

translationNotes

Nun

This is Joshua’s father. (See: [How to Translate Names](#))

Shittim

This is the name of a place on the east side of the Jordan River. It means “Acacia Trees.” (See: [How to Translate Names](#))

as spies

These men were to visit the land to gain information on how Israel should conquer the land.

translationWords

- Joshua
- Jericho
- house
- prostitute, harlot, whore
- Rahab
- king
- Israel, Israelites

Links:

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

Joshua 2:4-5

UDB:

⁴ Now the woman had taken the men and hidden them in her house. So she said to the king's men, "Yes, it is true that those men came to me, but I did not know where they had come from. ⁵ They left when it was dark, about the time that the guards close the city gates. I do not know where they were going. If you hurry, you might catch up with them."

ULB:

⁴ But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from. ⁵ They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them."

translationNotes

General Information:

Rahab the prostitute protects the two Israelite spies from harm.

But the woman had taken the two men and hidden them

This happened before the king's messenger spoke to her.

the woman

This refers to Rahab, the prostitute.

dusk

This is the time that day begins to change to the darkness of night.

translationWords

- gate, gate bar

Links:

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

Joshua 2:6-7**UDB:**

⁶ But in reality, the woman had taken the two men up on to the flat roof of her house and hidden them under bundles of flax that were drying on her roof. ⁷ The king's men went out of the city to search for them on the road that leads to the fords across the Jordan River. The guards shut the city gates as the king's men went out.

ULB:

⁶ But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. ⁷ So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

translationNotes**But she had taken them ... on the roof**

This is background information and explains how she had hidden the men in [Joshua 2:4](#). (See: [Background Information](#))

the roof

The roof was flat and strong, so people could walk around on it.

flax

a plant that is grown for its fibers, which is used in making cloth

the men pursued them

The men pursued the spies because of what Rahab had told them in [Joshua 2:5](#).

fords

places where a river or other body of water is shallow enough for people to get to the other side by walking through it

translationWords

- [Jordan River, Jordan](#)
- [gate, gate bar](#)

Links:

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

Joshua 2:8-9**UDB:**

⁸ Before the Israelite men lay down to sleep that night, Rahab went up to the roof ⁹ and said to them, "We know that Yahweh has given you this land. All our people are terrified of you—we are so afraid of you that we will not resist you at all.

ULB:

⁸ The men had not yet lain down for the night, when she came up to them on the roof. ⁹ She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you.

translationNotes**not yet lain down**

This refers to going to sleep for the night. (See: [Idiom](#))

I know that Yahweh has given you the land

The word "you" refers to the all the Israelite people. (See: [Forms of You](#))

fear of you has come upon us

Becoming afraid is spoken of as if fear came and attacked them. AT: "we have become afraid of you" (See: [Metaphor](#))

will melt away before you

This compares the fearful people to ice melting and flowing away. Possible meanings are 1) they will be weak in the Israelites' presence or 2) they will be scattered. AT: "will be so afraid that they will not resist you" (See: [Metaphor](#))

translationWords

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

Links:

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

Joshua 2:10-11

UDB:

¹⁰ We have heard about how Yahweh dried up the water of the Sea of Reeds for you to cross when you left Egypt. We heard what you did to Sihon and Og, the two kings of the Amorites who lived on the other side of the Jordan River, and how you totally destroyed everyone and everything in their kingdom. ¹¹ When we heard about those things, we were terrified. We no longer have courage to fight against you, for Yahweh is God, and he rules everything up in heaven and down here on earth.

ULB:

¹⁰ We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on other side of the Jordan—Sihon and Og—whom you completely destroyed. ¹¹ As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below.

translationNotes

General Information:

Rahab continues to talk to the Israelite spies.

the Sea of Reeds

This is another name for the Red Sea.

Sihon ... Og

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

our hearts melted and there was no courage left in anyone

These two phrases share similar meanings, combined for emphasis. The phrase “our hearts melted” compares the hearts of the fearful people of Jericho to ice melting and flowing away. (See: [Doublet](#) and [Metaphor](#))

translationWords

- [Sea of Reeds, Red Sea](#)
- [Egypt, Egyptian](#)

- [Amorite](#)
- [heart, hearts](#)
- [God](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

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

Joshua 2:12-13

UDB:

¹² So now I want you to solemnly promise me before Yahweh, so that he may punish you if you do not do what you say. Promise me that you will act kindly to me and my family. Give me a guarantee that you will do what you promise, ¹³ and that you will spare the lives of my father and my mother, my brothers and sisters, and all of their families, and that you will rescue my family when the Israelites destroy this city.”

ULB:

¹² Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father’s house. Give me a sure sign ¹³ that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will save us from death.”

translationNotes

General Information:

Rahab continues to talk to the Israelite spies.

please swear to me ... Give me a sure sign

These are similar statements of Rahab seeking assurance from the spies. (See: [Parallelism](#))

I have been kind to you

The word “you” refers to the two spies. (See: [Forms of You](#))

spare the lives ... save us from death

a polite way of saying “do not to kill us” (See: [Euphemism](#))

translationWords

- oath, swear, swear by
- Yahweh
- ancestor, father, forefather
- sign, signs, proof, reminder
- brother, brothers
- sister
- family

- [save, saves, saved, safe](#)
- [death, die, dead](#)

Links:

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

Joshua 2:14

UDB:

¹⁴ The two men replied, “We will give up our lives if we do not do as we say! If you do not tell others what we are planning to do, then we will have to act kindly toward all your family, when Yahweh gives us this land.”

ULB:

¹⁴ The men said to her, “Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you.”

translationNotes

General Information:

The Israelite spies make the promise which Rahab asked for in [Joshua 2:12](#)

Our life for yours, even to death

This idiom is a way of swearing and asking God to curse them if they do not keep their promise. AT: “If we do not do what we promise, may Yahweh cause us to die” (See: [Idiom](#))

translationWords

- [life, live, lived, lives, living, alive](#)
- [death, die, dead](#)
- [Yahweh](#)
- [mercy, merciful](#)
- [faithful, faithfulness](#)

Links:

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

Joshua 2:15-17

UDB:

¹⁵ One of the outside walls of the house where Rahab lived was part of the wall of the city. She fastened a rope through a window that was built into the wall, so the men could climb out the window and down the wall. ¹⁶ Then she said to them, “When you leave the city, go up into the hills so that the men who are searching for you will not find you. Hide in caves in the hills for three days until the men who are searching for you come back. Then you can return to your camp.” ¹⁷ The two men gave her a red cord and said to her, “This is what you must do, if you do not do this, we will not be required to do what we have solemnly promised.

ULB:

¹⁵ So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city. ¹⁶ She said to them, “Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way.” ¹⁷ The men said to her, “We will not be bound to the promises of the oath you made us swear to, if you do not do this.

translationNotes

General Information:

The Israelite spies continue to talk to Rahab.

if you do not do this

This expresses a condition for the promise the spies had made to Rahab. The word, “this,” refers to “tie this scarlet rope in the window” in [Joshua 2:18](#). (See: [Hypothetical Situations](#))

translationWords

- [house](#)
- [promise, promises, promised](#)
- [oath, swear, swear by](#)

Links:

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

Joshua 2:18-19**UDB:**

¹⁸ You must tie this red cord in the window by which you let us down, and you must gather together your father and your mother and your brothers, and everyone in your father's household. ¹⁹ If anyone in your family goes outside this house into the street, he will be risking his life, and we will not be responsible if he is killed. But if anyone who is in this house with you is injured, we will be guilty.

ULB:

¹⁸ When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household. ¹⁹ Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head.

translationNotes**Connecting Statement:**

The Israelite spies clarify the condition they expressed in [Joshua 2:15](#).

General Information:

The Israelite spies continue talking to Rahab.

Whoever goes out of the doors of your house

This phrase expresses a condition, creating a hypothetical situation. (See: [Hypothetical Situations](#))

blood will be upon their own heads

Here "blood" represents a person's death. To be responsible for their own death is spoken of as if their blood would be on their heads. AT: "their death will be their own fault" (See: [Metonymy](#) and [Metaphor](#))

we will be guiltless

"we will be innocent"

if a hand is laid upon any

Here “a hand is laid upon” is a polite way of referring to causing someone injury. AT: “if we cause injury to any” (See: [Euphemism](#))

translationWords

- [house](#)
- [ancestor, father, forefather](#)
- [brother, brothers](#)
- [household](#)
- [blood](#)

Links:

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

Joshua 2:20-21

UDB:

²⁰ Also, if you tell anyone what we are planning to do, we are not required to do what we had promised to do for you and your family.” ²¹ Rahab said, “I agree to do what you say.” So she sent them away, and they left her. And she tied the red cord so it would hang out of the window.

ULB:

²⁰ But if you speak about our business, we will be free from the oath you made us swear.” ²¹ Rahab replied, “May what you say be done.” She sent them away and they left. Then she tied the scarlet rope in the window.

translationNotes

General Information:

The two Israelite spies continue to speak to Rahab about their promise to her.

General Information:

The spies required Rahab to remain silent about their visit or they would be free from their oath to protect her family.

if you speak

“You” refers to Rahab. (See: [Forms of You](#))

May what you say be done

Rahab agreed to their terms of the oath to protect her family.

translationWords

- [promise, promises, promised](#)
- [oath, swear, swear by](#)
- [Rahab](#)

Links:

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

Joshua 2:22**UDB:**

²² When the two men left the city, they went up into the hills. They stayed there for three days while the men who had been sent by the king continued to search for them. They searched all along the road, but they did not find the two men.

ULB:

²² They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing.

translationNotes**General Information:**

The two Israelites spies leave Jericho.

their pursuers returned

It may be helpful to say they returned to Jericho. AT: “their pursuers returned to the city of Jericho” (See: [Assumed Knowledge and Implicit Information](#))

found nothing

This refers to the men not finding the spies.

Links:

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

Joshua 2:23-24**UDB:**

²³ Then the two men started back toward their camp. They went down to the river, crossed it and returned so they could report to Joshua. They told him everything that had happened to them. ²⁴ They said to Joshua, “Yahweh has indeed given this land to us. The people there will not be able to resist us because they are too afraid.”

ULB:

²³ The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them. ²⁴ They said to Joshua, “Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us.”

translationNotes**The two men returned**

The two men returned back to the Israelite’s camp. (See: [Assumed Knowledge and Implicit Information](#))

returned and crossed over and came back

These are similar expressions referring to returning to where the Israelite’s are camped. (See: [Doublet](#))

crossed over

“cross over” means to go to the opposite bank of the river. AT: “traveled from this side to the opposite side of the Jordan” (See: [Idiom](#))

Nun

This is a male name; the father of Joshua. (See: [How to Translate Names](#))

everything that had happened to them

“all that the men had experienced and seen.”

us

This word, “us,” refers to Israel.

inhabitants of the land are melting away

The people of the land toward Israel are like a substance that melts in the presence of heat. (See: [Metaphor](#))

translationWords

- [Joshua](#)
- [amen, truly](#)
- [Yahweh](#)

Links:

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

Joshua 03 General Notes

Special concepts in this chapter

God dries the Jordan River

Joshua told the people “Dedicate yourselves to Yahweh tomorrow, for Yahweh will do wonders among you.” The conquest of the Promised Land is accomplished through the supernatural power of God. (See: [miracle](#), [miracles](#), [wonder](#), [wonders](#), [sign](#), [signs](#) and [Promised Land](#))

Links:

- [Joshua 03:01 Notes](#)

Joshua 3:1**UDB:**

¹ Joshua and all the other Israelites got up early the next morning. They left their camp at the Acacias and went down to the Jordan River. They camped there before they crossed over the river.

ULB:

¹ Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over.

translationNotes**got up**

The phrase, “got up,” means to “awaken.”

Shittim

A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

translationWords

- [Joshua](#)
- [Jordan River, Jordan](#)
- [Israel, Israelites](#)

Links:

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

Joshua 3:2-4**UDB:**

² After three days, the officers went through the middle of the camp. ³ They instructed the people, "As soon as you see the priests, some of the descendants of Levi, carrying the sacred chest of Yahweh your God, then you will know it is time to leave this place and follow the sacred chest. ⁴ Keep nine hundred meters away from it. Do not come closer than that to it. You do not know the way you should go, since you have not gone this way before."

ULB:

² After three days, the officers went through the middle of the camp; ³ they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it. ⁴ There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before."

translationNotes**officers**

These are people holding a position of command or authority.

people

This is the nation of Israel. (See: [Metonymy](#))

two thousand cubits

"2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips. (See: [Biblical Distance](#) and [Numbers](#))

translationWords

- [people group, peoples, the people, a people](#)
- [ark of the covenant, ark of Yahweh](#)
- [Yahweh](#)
- [God](#)
- [priest, priests, priesthood](#)
- [Levite, Levi](#)

Links:

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

Joshua 3:5-6**UDB:**

⁵ Then Joshua told the people, “Perform the ceremonies needed to make yourselves acceptable to Yahweh and to give him honor, because tomorrow he is going to do things for you that will amaze you.”

⁶ Then Joshua said to the priests, “Carry the chest and go in front of the people.” So they lifted up the sacred chest and went in front of the people.

ULB:

⁵ Joshua said to the people, “Consecrate yourselves tomorrow, for Yahweh will do wonders among you.” ⁶ Then Joshua said to the priests, “Take up the ark of the covenant, and pass in front of the people.” So they picked up the ark of the covenant and went in front of people.

translationNotes**Consecrate yourselves**

This refers to a special preparation of being religiously clean before Yahweh.

Yahweh will do wonders

Yahweh will be doing miracles for all to see and experience.

Take up the ark

This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

translationWords

- people group, peoples, the people, a people
- consecrate, consecrated, consecration
- Yahweh
- miracle, miracles, wonder, wonders, sign, signs
- priest, priests, priesthood
- ark of the covenant, ark of Yahweh

Links:

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

Joshua 3:7-8**UDB:**

⁷ Then Yahweh said to Joshua, "This is the day that I will begin to show all people of Israel that you are a great leader. Then they will honor you and know that, as I was with Moses, I am with you. ⁸ Tell the priests who are carrying the sacred chest, 'When you come to the edge of the Jordan River, stand still in the Jordan.'"

ULB:

⁷ Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you. ⁸ You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'"

translationNotes**General Information:**

Yahweh tells Joshua what the priest are to do.

I will make you a great man in the eyes of all Israel

The eyes represent seeing, and seeing represents thoughts or judgment. AT: "the people will see what I do and realize that I have made you a great man" (See: [Metaphor](#))

edge of the waters of the Jordan

Joshua is to approach the bank or edge of the Jordan River.

translationWords

- [Yahweh](#)
- [Joshua](#)
- [Israel, Israelites](#)
- [Moses](#)
- [command, commands, commanded, commandment, commandments](#)
- [priest, priests, priesthood](#)
- [ark of the covenant, ark of Yahweh](#)
- [water, waters](#)
- [Jordan River, Jordan](#)

Links:

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

Joshua 3:9-11**UDB:**

⁹ Then Joshua said to the people of Israel, "Come here and listen to what Yahweh, your God, has said. ¹⁰ This is how you will know that God, who can do anything, is among you. With your own eyes you will see how he will take away the land from the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. ¹¹ See! The sacred chest that belongs to the God who rules over all the earth, is about to be carried into the Jordan River ahead of you.

ULB:

⁹ Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God. ¹⁰ By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. ¹¹ Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan.

translationNotes**General Information:**

Joshua tells Israel what Yahweh is about to do

drive out from before you

Yahweh will force the other people living on the land to leave or be killed. (See: [Metaphor](#))

crosses over

"cross over" means to go to the opposite bank of the river. AT: "will travel from this side to the opposite side" (See: [Idiom](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Yahweh](#)
- [God](#)
- [life, live, lived, lives, living, alive](#)
- [Canaan, Canaanite](#)
- [Hittite](#)
- [Hivite](#)

- [Perizzite](#)
- [Girgashites](#)
- [Amorite](#)
- [Jebusites, Jebus](#)
- [ark of the covenant, ark of Yahweh](#)
- [Lord](#)
- [Jordan River, Jordan](#)

Links:

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

Joshua 3:12-13**UDB:**

¹² So choose twelve men, one from each of the tribes of Israel. ¹³ When the priests who are carrying the chest set their feet in the waters of the Jordan River, the water will stop flowing. The water coming from upstream will stop and stay in one heap. It will not flow down the river.”

ULB:

¹² Now choose twelve men from the tribes of Israel, one man from each. ¹³ When the soles of the feet of the priests that carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap.”

translationNotes**General Information:**

Joshua continues to tell Israel of the miracle that Yahweh will do.

General Information:

Just as Israel's fathers experience crossing the Red Sea, these people will experience crossing the Jordan river on dry land.

the soles of the feet

This refers to the bottom of their feet.

upstream

This word refers to the direction the Jordan River water is flowing toward Israel.

stand in one heap

The water will stay in one spot or place. It will not flow around the priests.

translationWords

- twelve tribes of Israel
- priest, priests, priesthood
- ark of the covenant, ark of Yahweh

- [Yahweh](#)
- [Lord](#)
- [water, waters](#)
- [Jordan River, Jordan](#)

Links:

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

Joshua 3:14-16**UDB:**

¹⁴ So when the Israelite crossed the river, the priests who were carrying sacred chest went in front of them. ¹⁵ And as soon as the priests reached the edge of the Jordan river and stepped into the water (now it was the springtime, when the river floods over its banks), ¹⁶ and the water stopped flowing and it piled up far upstream. The water did not flow in the Jordan from the town called Adam, near Zarethan, all the way down to the Sea of Arabah (which is called the Dead Sea), so the people were able to cross the river near Jericho.

ULB:

¹⁴ So when the people set out to cross over the Jordan, the priests that carried the ark of the covenant went ahead of the people. ¹⁵ As soon as those who were carrying the ark had come to the Jordan, and the feet of those who carried the chest were dipped in the edge of the water (now the Jordan overflows all its banks throughout the time of the harvest), ¹⁶ the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Negev, the Salt Sea. The people crossed over near Jericho.

translationNotes**edge of the water**

This can refer to the surface of the water as well as the bank where the water flows to dry land. (See: [Synecdoche](#))

now the Jordan overflows all its banks throughout the time of the harvest

This is background information and it emphasizes the scale of what Yahweh is doing. (See: [Background Information](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Jordan River, Jordan](#)
- [priest, priests, priesthood](#)
- [harvest](#)
- [Negev](#)
- [Salt Sea, Dead Sea](#)
- [Jericho](#)

Links:

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

Joshua 3:17

UDB:

¹⁷ The priests who were carrying the sacred chest of Yahweh stood on dry ground in the middle of the Jordan River; they continued to stand there until all the people of Israel crossed the river on dry ground.

ULB:

¹⁷ The priests that carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

translationNotes

General Information:

The miraculous Jordan River crossing continues.

the Jordan

This refers to the Jordan River bed. (See: [Assumed Knowledge and Implicit Information](#))

crossed over

This phrase means to go to the opposite bank of the river. AT: “traveled from this side to the opposite side” (See: [Idiom](#))

translationWords

- [priest, priests, priesthood](#)
- [ark of the covenant, ark of Yahweh](#)
- [Yahweh](#)
- [Jordan River, Jordan](#)
- [Israel, Israelites](#)

Links:

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

Joshua 04 General Notes

Special concepts in this chapter

God's war

The conquering of the Promised Land was a special war. It was God's war against the people of Canaan and Joshua recognized that they would only be victorious through Yahweh's power. This is why their first act after crossing the Jordan River was to build an altar. This war was a witness to Yahweh's power. (See: [Promised Land](#))

Links:

- [Joshua 04:01 Notes](#)

Joshua 4:1-3

UDB:

¹ After the people of Israel all crossed over the Jordan River, Yahweh said to Joshua, ² "Choose twelve men, one from each tribe, and tell them to pick up twelve large stones from the middle of the Jordan, where the priests are standing in the dry riverbed. ³ Carry those stones and put them down at the place you will stay tonight."

ULB:

¹ When all the people crossed over the Jordan, Yahweh said to Joshua, ² "Choose twelve men for yourselves from among the people, one man from each tribe. ³ Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'"

translationNotes

General Information:

Though Yahweh was speaking directly to Joshua, all occurrences of you include Israel. (See: [Pronouns](#))

crossed over

The words "crossed over" refer to going to the opposite bank of the river. AT: "went across" (See: [Idiom](#))

the Jordan

the Jordan River (See: [Assumed Knowledge and Implicit Information](#))

Give them this command: ' ... '

The nested quote can be stated as an indirect quote. AT: "Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight" (See: [Quotes Within Quotes](#) and [Direct and Indirect Quotations](#))

translationWords

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

- Joshua
- tribe
- command, commands, commanded, commandment, commandments
- priest, priests, priesthood

Links:

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

Joshua 4:4-5

UDB:

⁴ So Joshua chose twelve men, one from each tribe. Joshua called them together ⁵ and said to them, "Go into the middle of the Jordan riverbed, to the place where the priests are standing and holding the sacred chest that Yahweh, your God, gave you. Each of you must pick up a large stone, one for each tribe, each one carrying a stone on his shoulder—twelve stones for the twelve tribes of the people of Israel.

ULB:

⁴ Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe. ⁵ Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel.

translationNotes

General Information:

Joshua tells the twelve men what to do.

into the middle of the Jordan. Each of you is to take up a stone upon his shoulder

Each of the twelve men were to pick up a large stone from the Jordan River bed and carry them to the other side to build a monument. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Joshua](#)
- [twelve tribes of Israel](#)
- [tribe](#)
- [ark of the covenant, ark of Yahweh](#)
- [God](#)

Links:

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

Joshua 4:6-7**UDB:**

⁶ These stones will be a monument for you to see. In the future, your children will ask, ‘What do these stones mean?’ ⁷ Tell them that the water in the Jordan River was blocked off when the priests were carrying the sacred chest that Yahweh gave us. When the chest was carried into the Jordan River, the water was blocked off so that we were able to cross the Jordan on dry ground. Where we leave these stones is the place for the people of Israel to forever remember what Yahweh has done.”

ULB:

⁶ This will be a sign in your midst for you when your children ask in days to come, ‘What do these stones mean to you?’ ⁷ Then you will say to them, ‘The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.’”

translationNotes**General Information:**

Joshua tells Israel what the pile of twelve stones mean.

The waters of the Jordan were cut off before the ark of the covenant of Yahweh

This can be stated in active form. AT: “Yahweh cut off the waters of the Jordan in front of the ark of his covenant” (See: [Active or Passive](#))

The waters of the Jordan were

“The Jordan River was”

were cut off before the ark

The Jordan River was prevented by God from flowing up to the ark that was being carried by the priests.

the waters of the Jordan were cut off

The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.

translationWords

- miracle, miracles, wonder, wonders, sign, signs
- children, child
- ark of the covenant, ark of Yahweh
- Yahweh
- memorial, memorial offering
- Israel, Israelites
- forever

Links:

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

Joshua 4:8-9**UDB:**

⁸ So the people of Israel did what Joshua commanded them to do. They went and picked up twelve large stones from the middle of the Jordan riverbed, one stone for each of the tribes of Israel, just as Yahweh had told Joshua, and they carried the stones to where they were staying, and they put the stones down there. ⁹ Then Joshua took twelve other stones and stacked them up in the middle of the Jordan River, where the priests who carried the sacred chest of Yahweh were standing. And that monument is still there to this day.

ULB:

⁸ The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there. ⁹ Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests that carried the ark of the covenant stood. The memorial is there to this day.

translationNotes**General Information:**

Joshua and Israel continue to do as Yahweh commanded.

they picked up twelve stones from the middle of the Jordan

This refers to the twelve men picking up stones from the middle of the Jordan River bed. (See: [Assumed Knowledge and Implicit Information](#))

Then Joshua set up twelve stones in the middle of the Jordan

These were twelve additional stones, not the stones that the twelve men carried from the river bed. (See: [Assumed Knowledge and Implicit Information](#))

The memorial is there to this day

This means the memorial was there to the day that the author was writing this book.

translationWords

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

- Israel, Israelites
- Joshua
- command, commands, commanded, commandment, commandments
- Jordan River, Jordan
- Yahweh
- priest, priests, priesthood
- ark of the covenant, ark of Yahweh
- memorial, memorial offering

Links:

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

Joshua 4:10-11

UDB:

¹⁰ The priests who carried the chest stood in the middle of the Jordan River until the people had finished crossing the river, as Yahweh had commanded Joshua to tell them to do. This also was as Moses had commanded Joshua to do. The people crossed the river quickly. ¹¹ As soon as all the people had crossed over, then the sacred chest of Yahweh and the priests who carried it, crossed over. All the people were there watching.

ULB:

¹⁰ The priests that carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over. ¹¹ When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people.

translationNotes

the Jordan

This refers to the Jordan River.

the people

This refers to the nation of Israel. (See: [Metonymy](#))

crossed over

This means to go to the opposite bank of the river. AT: “traveled from one side to the opposite side” (See: [Idiom](#))

before the people

This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests. (See: [Idiom](#))

translationWords

- [priest, priests, priesthood](#)
- [ark of the covenant, ark of Yahweh](#)
- [Jordan River, Jordan](#)
- [Yahweh](#)
- [Moses](#)

Links:

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

Joshua 4:12-14**UDB:**

¹² The soldiers of the tribes of Reuben, Gad, and of half of the soldiers of the tribe of Manasseh, crossed over ahead of the rest of the Israelite people. As Moses had ordered them to do, they marched in the formation of an army. ¹³ About forty thousand men were marching before Yahweh. These men were armed and prepared for war, and they were heading for the plains of Jericho where they would fight a battle. ¹⁴ On that day, all the people of Israel saw that Yahweh had made Joshua a great leader. And they honored Joshua just as they had honored Moses—all the days of his life.

ULB:

¹² The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them. ¹³ About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho. ¹⁴ On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses— all his days.

translationNotes**The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army**

These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River. (See: [Assumed Knowledge and Implicit Information](#))

just as they

The word “they” refers to the people of Israel.

they honored Moses

This refers to not just honor but submission to his commands and to treat him as the commander of their army as they had followed Moses. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Reuben](#)
- [Gad](#)
- [Manasseh](#)
- [Israel, Israelites](#)

- [Yahweh](#)
- [Jericho](#)

Links:

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

Joshua 4:15-16

UDB:

¹⁵ Yahweh said to Joshua, ¹⁶ “Now order the priests who are carrying the sacred chest of the testimony to come up from the dry Jordan riverbed.”

ULB:

¹⁵ Then Yahweh spoke to Joshua, ¹⁶ “Command the priests who carry the ark of the testimony to come up out of the Jordan.”

translationNotes

General Information:

Yahweh tells Joshua to have the priests exit the Jordan River.

translationWords

- [Yahweh](#)
- [Joshua](#)
- [command, commands, commanded, commandment, commandments](#)
- [priest, priests, priesthood](#)
- [ark of the covenant, ark of Yahweh](#)

Links:

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

Joshua 4:17-18**UDB:**

¹⁷ So Joshua commanded the priests to come up from the river. ¹⁸ Then the priests, carrying the sacred chest containing the Ten Commandments that Yahweh had given to Moses, came up out of the riverbed. And as soon as they walked up out of the riverbed, the water of the Jordan River flowed again, and the river flooded over again, as it had done four days before.

ULB:

¹⁷ So, Joshua commanded the priests, "Come up out of the Jordan." ¹⁸ When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

translationNotes**General Information:**

The Author was making it clear that parting the Jordan River was no different than parting the Red Sea for the previous generation.

waters of the Jordan returned to their place and overflowed its banks

The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.

four days

"4 days" (See: [Numbers](#))

translationWords

- [Joshua](#)
- [command, commands, commanded, commandment, commandments](#)
- [priest, priests, priesthood](#)
- [Jordan River, Jordan](#)
- [ark of the covenant, ark of Yahweh](#)
- [Yahweh](#)
- [water, waters](#)

Links:

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

Joshua 4:19-21**UDB:**

¹⁹ It was on the tenth day of the first month of that year that the people crossed over the Jordan River and they camped at a place called Gilgal (which is east of the city of Jericho). ²⁰ Joshua set up the large stones at Gilgal. ²¹ He said to the people of Israel, "In the future, your descendants will ask, 'Why are these stones here?'"

ULB:

¹⁹ The people came up out of the Jordan on the tenth day of the first month. They stayed in Gilgal, east of Jericho. ²⁰ The twelve stones that they took out of the Jordan, Joshua set up in Gilgal. ²¹ He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?'"

translationNotes**came up out of the Jordan**

This refers to when Israel crossed the Jordan River on dry ground.

on the tenth day of the first month

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

The twelve stones that they took out of the Jordan

Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [Jordan River, Jordan](#)
- [day](#)
- [Gilgal](#)
- [Jericho](#)
- [Joshua](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [descendant, descended from](#)
- [ancestor, father, forefather](#)

Links:

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

Joshua 4:22-24**UDB:**

²² Tell them, ‘This is where Israel crossed the Jordan River on dry ground.’ ²³ Yahweh, your God, dried up the river for you, until you had all crossed over. Yahweh, the God you worship, did to the Jordan River just as he did to the Sea of Reeds, when he caused it to become dry until we had all crossed over it, just as he did here. ²⁴ Yahweh did that in order that all the peoples of the earth may know that he is powerful, and so you may forever give him the honor he deserves.”

ULB:

²² Tell your children, ‘This is where Israel crossed over the Jordan on dry ground.’ ²³ Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over, ²⁴ so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever.”

translationNotes**General Information:**

Joshua continues to remind the people the purpose of the pile of stones.

Tell your children

It was for Israel to teach their children of God’s miracles so that they would honor Yahweh forever.

the hand of Yahweh is mighty

This refers to the power of Yahweh being strong. AT: “Yahweh is mighty” (See: [Metonymy](#))

translationWords

- children, child
- Israel, Israelites
- Jordan River, Jordan
- Yahweh
- God
- Sea of Reeds, Red Sea
- people group, peoples, the people, a people
- forever

Links:

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

Joshua 05 General Notes

Special concepts in this chapter

Circumcision

It would have been very unusual to be circumcised in a time of war. When men are circumcised they are unable to move without pain or to defend themselves in battle for several days. (See: [circumcise](#), [circumcised](#), [circumcision](#))

Manna

Yahweh stops providing manna in this chapter and will no longer provide them with their daily allotment of food. This does not mean Yahweh's care and provision will stop.

Links:

- [Joshua 05:01 Notes](#)

Joshua 5:1**UDB:**

¹ All the kings of the Amorites on the west of the Jordan River and all the kings of Canaanites, who lived close to the Mediterranean coast, heard about how Yahweh had dried up the water of the Jordan River until all the people of Israel had crossed over. They were so afraid that they became too afraid to fight the Israelites, because they had heard all about them.

ULB:

¹ As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel. ^[1] and others have, The Hebrew text has but a note in the margin instructs readers to say Translators can decide for themselves.

5:1 ^[1]Some modern versions have: *until the people of Isreal had crossed over, until we had crossed over. we, they.*

translationNotes**their hearts melted ... there was no longer any spirit in them**

These two phrases mean basically the same thing and emphasize the intensity of their fear. (See: [Parallelism](#))

their hearts melted

Here “hearts” refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. AT: “they lost all their courage” (See: [Metonymy](#) and [Metaphor](#))

there was no longer any spirit in them

Here “spirit” refers to their will to fight. AT: “they no longer had any will to fight” (See: [Metonymy](#))

translationWords

- [king](#)
- [Amorite](#)
- [Jordan River, Jordan](#)

- Canaan, Canaanite
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Yahweh
- water, waters
- Israel, Israelites
- spirit, spirits, spiritual

Links:

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

Joshua 5:2-3

UDB:

² At that time Yahweh said to Joshua, “Now make knives from flint stones and circumcise all the Israelite males who have not been circumcised.” ³ So Joshua made sharp stone knives and circumcised the Israelite males at a place that is now called Gibeath Haaraloth.

ULB:

² At that time Yahweh said to Joshua, “Make flint knives and once more circumcise all the males of Israel.” ³ Then Joshua made himself flint knives and he circumcised all the males of Israel at Gibeath Haaraloth.

translationNotes

Joshua made himself flint knives ... he circumcised all the males

There were over 600,000 males, so it is understood that while Joshua was in charge of this task, many other people helped him. If this would confuse your readers, you may want to make this explicit. AT: “Joshua and the Israelites made themselves flint knives ... they circumcised all the males” (See: [Assumed Knowledge and Implicit Information](#))

Gibeath Haaraloth

This is a place name which commemorates Israel rededicating themselves to Yahweh. It means “the hill of the foreskins.” (See: [How to Translate Names](#))

translationWords

- [Yahweh](#)
- [Joshua](#)
- [circumcise, circumcised, circumcision](#)
- [Israel, Israelites](#)

Links:

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

Joshua 5:4-5

UDB:

⁴ The reason they did that is that all the men who left Egypt, all those old enough to be soldiers, they all had been circumcised, but all of them had died in the desert after they left Egypt. ⁵ They had been circumcised in Egypt, but the boys who had been born while they were in the desert after they left Egypt, had not been circumcised.

ULB:

⁴ This is the reason Joshua circumcised them: All the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt. ⁵ Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised.

translationNotes

General Information:

The reason all the males of Israel had to be circumcised is explained.

the men of war

the men who were old enough to be soldiers

translationWords

- [Joshua](#)
- [circumcise, circumcised, circumcision](#)
- [Egypt, Egyptian](#)
- [desert, wilderness](#)

Links:

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

Joshua 5:6-7**UDB:**

⁶ The people of Israel walked through the desert for forty years, until all the people, including all the men who were old enough to be soldiers, they all had died. They had not obeyed Yahweh, so Yahweh said that they would not see the land that he had promised to them—a land that was very fertile—the land was so fertile that they said it had milk and honey flowing through it, just as rivers flow with water. ⁷ It was the children of those who had died that Yahweh raised up in their place. He circumcised them because they had not been circumcised when they were walking through the wilderness.

ULB:

⁶ For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey. ⁷ It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way.

translationNotes**obey the voice of Yahweh**

Here “voice” refers to the things that Yahweh spoke. AT: “obey the things that Yahweh commanded them” (See: [Metonymy](#))

a land flowing with milk and honey

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. AT: “a land that is excellent for raising livestock and growing crops” (See: [Metaphor](#) and [Metonymy](#))

translationWords

- [Israel, Israelites](#)
- [Egypt, Egyptian](#)
- [death, die, dead](#)
- [obey, obedient, obedience](#)
- [voice](#)
- [Yahweh](#)
- [oath, swear, swear by](#)
- [honey, honeycomb](#)

Links:

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

Joshua 5:8-9

UDB:

⁸ After all the Israelite males had been circumcised, they remained in the camp and rested until they healed. ⁹ Then Yahweh said to Joshua, “Today I have rolled away the disgrace of Egypt from you.” So, the name of the place is Gilgal, even now.

ULB:

⁸ When they were all circumcised, they remained where they were in the camp until they healed. ⁹ Then Yahweh said to Joshua, “This day I have rolled away the disgrace of Egypt from you.” So, the name of that place has been called Gilgal until this present day.

translationNotes

This day I have rolled away the disgrace of Egypt from you

Their disgrace is spoken of as if it were a large stone that blocked their path. Here “rolled away” means “removed.” AT: “This day I have removed the disgrace of Egypt from you” or “You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced” (See: [Metaphor](#))

translationWords

- [circumcise, circumcised, circumcision](#)
- [heal, cure](#)
- [Yahweh](#)
- [Joshua](#)
- [Gilgal](#)

Links:

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

Joshua 5:10-11

UDB:

¹⁰ In the evening of the fourteenth day of that month, while the Israelite people were camped at Gilgal, on the plain near the city of Jericho, there they celebrated the Passover feast. ¹¹ The day after the Passover they ate some bread made without yeast, and they roasted the grain.

ULB:

¹⁰ The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. ¹¹ On the day after Passover, that same day, they ate some of the produce of the land on the day, unleavened bread and roasted grain.

translationNotes

the fourteenth day of the month

This is near the end of March on Western calendars. AT: “the fourteenth day of the first month” (See: [Hebrew Months](#) and [Ordinal Numbers](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [Israel, Israelites](#)
- [Gilgal](#)
- [Passover](#)
- [day](#)
- [Jericho](#)
- [unleavened bread](#)

Links:

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

Joshua 5:13

UDB:

¹³ While Joshua was standing near Jericho, he looked up and saw a man in front of him. The man had drawn his sword and was holding it in his hand. Joshua approached him and asked him, “Are you on our side, or are you on the side of our enemies?”

ULB:

¹³ When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, “Are you for us or for our enemies?”

translationNotes

he lifted up his eyes and looked, and behold, a man was standing

Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. AT: “he looked up and saw that a man was standing” (See: [Metaphor](#))

behold

The word “behold” alerts us to pay special attention to new information. Your language may have a way of doing this.

he had drawn his sword and it was in his hand

Here the words “he” and “his” refer to the man who was standing in front of Joshua.

translationWords

- [Joshua](#)
- [Jericho](#)
- [sword](#)
- [adversary, enemy](#)

Links:

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

Joshua 5:14-15**UDB:**

¹⁴ The man replied, “Neither side. I am the commander of Yahweh’s army, and now I have come.” Then Joshua fell to the ground with his face on the earth to show him respect. Joshua said to him, “What do you, my master, command me to do? I am your servant.” ¹⁵ The commander of Yahweh’s army replied, “Take your sandals off of your feet, for the ground on which you are standing is holy.” So Joshua took off his sandals.

ULB:

¹⁴ He said, “Neither. For I am the commander of the army of Yahweh. Now I have come.” Then Joshua lay facedown on the ground to worship and said to him, “What does my master say to his servant?” ¹⁵ The commander of Yahweh’s army said to Joshua, “Take off your sandals from your feet, because the place you are standing is holy.” That is what Joshua did.

translationNotes**He said**

The word “he” refers to the man Joshua saw.

Neither

This is the beginning of the man’s answer to Joshua’s question, “Are you for us or for our enemies?” This short answer could be clarified. AT: “I am neither for you nor for your enemies”

Joshua lay facedown on the ground to worship

This was an act of worship. (See: [Symbolic Action](#))

Take off your sandals from your feet

This was an act of reverence. (See: [Symbolic Action](#))

translationWords

- commander
- Yahweh
- Joshua
- worship
- lord, lords, master, masters, sir, Sir, Sirs

- servant, slave, slavery
- sandal
- holy, holiness

Links:

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

Joshua 06 General Notes

Special concepts in this chapter

Yahweh conquers

It was God, not the army, who gave them victory. It is said, “Shout! For Yahweh has given you the city.” The circumstances of Israel’s victory in the battle for Jericho were very unusual. It was never common to march around a city or to shout in order to win a military battle. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 06:01 Notes](#)

Joshua 6:1-2

UDB:

¹ Now every gate of the city of Jericho was shut tight, because the people were afraid of the army of Israel. No one could go enter or leave the city. ² Yahweh said to Joshua, "See what I am doing! I am giving Jericho to you. It will be yours—the city along with its king and all its brave soldiers.

ULB:

¹ Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one came in. ² Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its trained soldiers.

translationNotes

Now

This word is used here to mark a break in the main storyline. Here the narrator tells us why the gates of Jericho are closed and locked up.

I have delivered Jericho into your hand, its king, and its trained soldiers

Yahweh is telling Joshua that he will certainly do this by saying that he has already done it. (See: [Predictive Past](#))

into your hand

This means "into your control" (See: [Metonymy](#))

translationWords

- [Jericho](#)
- [Israel, Israelites](#)
- [Yahweh](#)
- [Joshua](#)
- [king](#)

Links:

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

Joshua 6:3-4

UDB:

³ You will march around the city, one time all the way around it. All the brave soldiers will go around it one time each day for six days. ⁴ Tell seven priests to march around with them. They will each carry a trumpet as they march before the sacred chest of Yahweh. On the seventh day, the army must march around the city seven times, and the priests must play the trumpets with a loud blast of sound while they march.

ULB:

³ You must march around the city, all the men of war going around the city one time. You must do this for six days. ⁴ Seven priests must carry seven trumpets of rams' horns before the ark. On the seventh day, you must march around the city seven times, and the priests must sound blasts on the trumpets.

translationNotes

Connecting Statement:

God continues telling Joshua what the people must do.

You must do this for six days

“You must do this once each day for six days”

Seven priests must carry seven trumpets of rams' horns before the ark

The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

translationWords

- [priest, priests, priesthood](#)
- [trumpet](#)
- [sheep, ram, ewe](#)
- [ark of the covenant, ark of Yahweh](#)

Links:

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

Joshua 6:5

UDB:

⁵ After they have all marched around the city seven times, the priests must make a very long blast with their ram's horn trumpets. When the people of Israel hear that, they must shout very loudly, and the city wall will collapse. Then every soldier must advance straight into the city."

ULB:

⁵ Then they must sound a long blast with the ram's horn, and when you hear the sound of the trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The soldiers must attack, each one going straight ahead."

translationNotes

Connecting Statement:

God continues telling Joshua what the people must do.

they must sound a long blast with the ram's horn ... of the trumpet

The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in [Joshua 6:4](#).

the wall of the city

"the outer wall of the city" or "the wall surrounding the city"

translationWords

- [sheep, ram, ewe](#)
- [trumpet](#)

Links:

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

Joshua 6:6-7

UDB:

⁶ So Joshua summoned the priests and said to them, “Tell four priests to carry Yahweh’s sacred chest, and tell the priests to carry seven trumpets made from ram’s horns and let them go in front of the sacred chest of Yahweh.” ⁷ And he told the people, “Go on and march around the city and let the armed men go ahead of Yahweh’s sacred chest.”

ULB:

⁶ Then Joshua son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns in front of the ark of Yahweh.” ⁷ He said to the people, “Go over and march around the city, and the armed men will go ahead of the ark of Yahweh.”

translationNotes

Nun

This is Joshua’s father. (See: [How to Translate Names](#))

Take up the ark of the covenant

“Pick up the ark of the covenant”

translationWords

- Joshua
- priest, priests, priesthood
- ark of the covenant, ark of Yahweh
- trumpet
- sheep, ram, ewe
- Yahweh

Links:

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

Joshua 6:8-9**UDB:**

⁸ Just as Joshua commanded his army, the seven priests, each one carrying a trumpet, marched as Yahweh had directed them. As they walked around the city, the priests gave a blast on their trumpets. The ones who carried Yahweh's sacred chest followed them. ⁹ The armed soldiers marched in front of the priests who were blowing on their trumpets. When the rest of the soldiers followed the chest, while they were all marching, the priests kept blowing their trumpets.

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. The ark of the covenant of Yahweh followed after them. ⁹ Armed men walked before the priests, and they made a blast on their trumpets, but then the rear guard walked up behind the ark, and the priests blew their trumpets continually.

translationNotes**before Yahweh**

Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark" (See: [Metonymy](#))

they gave a blast on the trumpets

"they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"

The ark of the covenant of Yahweh followed after them

It can be stated clearly that there were people carrying the ark. AT: "The priests who were carrying the ark of the covenant of Yahweh followed after them" (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- Joshua
- people group, peoples, the people, a people
- priest, priests, priesthood
- trumpet
- ark of the covenant, ark of Yahweh

Links:

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

Joshua 6:10-11

UDB:

¹⁰ But the rest of the people were silent, because Joshua had commanded them, saying, “Do not make a war cry. Do not yell or say even one word until the day when I tell you to shout. On that day, you must shout!” ¹¹ So the men carrying Yahweh’s sacred chest and all the others did what Joshua told them to do. They marched around the city once each day. Then they all returned to the camp and stayed there at night.

ULB:

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 you must shout.” ¹¹ So he caused the ark of Yahweh to go around the city one time that day. Then they entered their camp, and they stayed the night in the camp.

translationNotes

No sound must leave your mouths

Sound leaving someone’s mouth refers to that person’s speaking or shouting. AT: “Do not yell or speak” (See: [Metonymy](#))

But Joshua commanded the people

Joshua had commanded the people before they started walking around the city. AT: “Joshua had commanded the people” (See: [Order of Events](#))

translationWords

- [Joshua](#)
- [command, commands, commanded, commandment, commandments](#)
- [people group, peoples, the people, a people](#)
- [ark of the covenant, ark of Yahweh](#)

Links:

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

Joshua 6:12-14**UDB:**

¹² The next morning, Joshua and the priests got up early and picked up Yahweh's sacred chest.

¹³ The seven priests who were carrying trumpets made of rams horns went in front of the men carrying the sacred chest. They gave loud blasts from their trumpets as they marched. The soldiers walked in front of them and the rear guard of the army followed the sacred chest of Yahweh. Again, the priests kept blowing their trumpets. ¹⁴ So on that second day, once again they marched around the city one time and then returned to the camp. They did the same thing for six days.

ULB:

¹² Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh. ¹³ The seven priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts. ¹⁴ They marched around the city one time the second day and returned to the camp. They did this for six days.

translationNotes**seven priests ... seven trumpets**

"7 priests ... 7 trumpets" (See: [Numbers](#))

gave blasts on the trumpets

This means that they blew into their trumpets, causing them to make loud noises, multiple times. AT: "continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"

the second day

the next day (See: [Ordinal Numbers](#))

They did this

Israel marched around Jericho once every day.

six days

"6 days" (See: [Numbers](#))

translationWords

- Joshua
- priest, priests, priesthood
- ark of the covenant, ark of Yahweh
- Yahweh
- trumpet
- sheep, ram, ewe

Links:

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

Joshua 6:15-16**UDB:**

¹⁵ On the seventh day, they got up at dawn; they all marched around the city the same way that they had done before, but this time they marched around the city seven times. ¹⁶ As they were marching around the seventh time, when the priests were about to sound the long blast on their trumpets, Joshua commanded the people, "Shout! Because Yahweh is giving this city to you!"

ULB:

¹⁵ It was on the seventh day that they got up early at daybreak, and they marched around the city in the same way that was their pattern, this time for seven times. It was on this day that they marched around the city seven times. ¹⁶ It was on the seventh day, when the priests gave a blast with the trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city."

translationNotes**the people**

This refers to the people of Israel.

gave a blast with the trumpets

"sounded the trumpets loudly" or "blew into the ram's horn trumpets"

Yahweh has given you

Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them. (See: [Predictive Past](#))

given you

The word "you" refers to the entire nation of Israel. (See: [Forms of You](#))

translationWords

- [priest, priests, priesthood](#)
- [trumpet](#)
- [Joshua](#)
- [Yahweh](#)

Links:

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

Joshua 6:17-19**UDB:**

¹⁷ Yahweh has declared that you must destroy the city and everything in it to show that it belongs to him. Only Rahab the prostitute will live—and all who are in her house with her—because she hid the spies we sent. ¹⁸ And because Yahweh has declared that everything must be destroyed, you must not take any of the things in the city. If you take anything, you will cause Yahweh to destroy the camp of Israel and bring trouble to it. ¹⁹ But all the silver and gold and articles made from iron and bronze that you find, you must set apart for Yahweh. You must put those things in his treasury.”

ULB:

¹⁷ The city and all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all the ones with her in her house—because she hid the men we sent. ¹⁸ But as for you, be on guard about taking the things set apart for destruction, so that after you mark them for destruction, you do not then take any of them. If you do this, you will make the camp of Israel something that must be destroyed and you will bring trouble on it. ¹⁹ All the silver, gold, and the things made of bronze and iron are set apart to Yahweh. They must go into the treasury of Yahweh.”

translationNotes**Connecting Statement:**

Joshua continues speaking to the people of Israel.

The city and all that is in it will be set apart to Yahweh for destruction

This can be stated with an active form. AT: “You must set apart to Yahweh the city and all that is in it for destruction” or “You must set apart to Yahweh the city and all that is in it by destroying it” (See: [Active or Passive](#))

be on guard about taking the things

Being careful is spoken of as if they are to guard themselves. “Be careful that you do not take the things” (See: [Metaphor](#))

you will bring trouble on it

Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. AT: “you will cause bad things to happen to it” (See: [Metaphor](#))

the treasury of Yahweh

a collection of things set apart for the worship of Yahweh

translationWords

- [Yahweh](#)
- [Rahab](#)
- [prostitute, harlot, whore](#)
- [house](#)
- [Israel, Israelites](#)
- [silver](#)
- [gold](#)
- [set apart](#)

Links:

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

Joshua 6:20-21**UDB:**

²⁰ So they did what Joshua told them to do. When the priests blew a long blast on their trumpets, the people gave a loud shout, and the wall of the city collapsed! Then the people went up into the city, going straight into the city from wherever they were standing when the wall fell, and they captured the city. ²¹ They killed every living thing in the city—men and women, young people and old people, even cattle and sheep and donkeys.

ULB:

²⁰ When they gave blasts with the trumpets, the people gave a great shout and the wall fell down flat, so every man charged straight in and captured the city. ²¹ They completely destroyed all that was in the city by the edge of the sword—man and woman, young and old, oxen, sheep and donkeys.

translationNotes**the people gave a great shout**

“the people of Israel shouted”

gave blasts with the trumpets

“sounded the trumpets loudly” or “blew into the ram’s horn trumpets”

They completely destroyed all that was in the city by the edge of the sword

The “edge of the sword” represents the swords and other weapons that soldiers used in battle. AT: “They completely destroyed all that was in the city with their swords” (See: [Synecdoche](#))

translationWords

- trumpet
- sword
- ox, oxen
- sheep, ram, ewe
- donkey, mule

Links:

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

Joshua 6:23-24

UDB:

²³ So, the young men who had examined the land went and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel. ²⁴ Then they burned the city, along with everything in it. They saved the silver, gold, and all the vessels of bronze and iron, which they put into the treasury of the house of Yahweh.

ULB:

²³ So the young men who had been spies went in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel. ²⁴ They burned the city and everything in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of Yahweh.

translationNotes

They burned the city

The word “they” refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

translationWords

- [Rahab](#)
- [ancestor, father, forefather](#)
- [Israel, Israelites](#)
- [silver](#)
- [gold](#)
- [bronze](#)
- [house](#)
- [Yahweh](#)

Links:

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

Joshua 6:25

UDB:

²⁵ But Joshua allowed Rahab the prostitute, and her father's household, and everyone with her, to live. Her descendants live in Israel to this day because she hid the spies that Joshua sent to spy on Jericho, and they promised to spare her life.

ULB:

²⁵ But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to live. She lives in Israel to this day because she hid the men whom Joshua sent to spy on Jericho.

translationNotes

She lives in Israel

The word "She" refers to Rahab and represents her descendants. AT: "Her descendants live in Israel" (See: [Metonymy](#))

to this day

"now" or "even today." Rahab's descendants are still living in Israel as the original writer writes this story.

translationWords

- [Joshua](#)
- [Rahab](#)
- [prostitute, harlot, whore](#)
- [ancestor, father, forefather](#)
- [household](#)
- [Israel, Israelites](#)
- [Jericho](#)

Links:

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

Joshua 6:26-27**UDB:**

²⁶ At that time, Joshua declared this very solemnly: “May Yahweh curse anyone who rebuilds this city, Jericho. When that person lays its foundation, may his oldest son die. And when he finishes building the city wall and sets up its gates, may his youngest son die.”

²⁷ Yahweh was with Joshua, and everyone in the land knew who Joshua was.

ULB:

²⁶ Then Joshua commanded them at that time with an oath, and he said, “Cursed is the man in Yahweh’s sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the cost of his youngest son, he will set up its gates.” ²⁷ So Yahweh was with Joshua, and his fame spread throughout the land.

translationNotes**Cursed is the man in Yahweh’s sight who rebuilds**

Being cursed in Yahweh’s sight represents being cursed by Yahweh. AT: “May Yahweh curse the man who rebuilds” (See: [Metaphor](#))

At the cost of his firstborn son, he will lay the foundation

The consequence of a man laying a new foundation for Jericho is that his firstborn son would die. This is spoken of as if it were a cost that the man would pay. AT: “If he lays the foundation, he will lose his firstborn son” or “If he lays the foundation, his firstborn son will die” (See: [Metaphor](#))

at the cost of his youngest son, he will set up its gates

The consequence of a man setting up new gates for Jericho is that his youngest son would die. This is spoken of as if it were a cost that the man would pay. AT: “If he sets up its gates, he will lose his youngest son” or “If he sets up its gates, his youngest son will die” (See: [Metaphor](#))

his fame spread throughout the land

This refers to Joshua’s fame, not Yahweh’s. Becoming known among the people throughout the land is spoken of as if his fame spread. AT: “Joshua became famous throughout the land” or “people throughout the land learned about Joshua” (See: [Metaphor](#))

translationWords

- Joshua
- command, commands, commanded, commandment, commandments
- oath, swear, swear by
- curse, cursed, curses, cursing
- Yahweh
- Jericho
- firstborn
- foundation, founded
- gate, gate bar

Links:

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

Joshua 07 General Notes

Special concepts in this chapter

Sin brought defeat

It was great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 07:01 Notes](#)

Joshua 7:1**UDB:**

¹ Yahweh had commanded that all the things that they had captured in Jericho should be destroyed to show that they belonged to him. But there was a man from the tribe of Judah named Achan. He was a son of Carmi, a grandson of Zabdi, and a great-grandson of Zerah. He disobeyed what Yahweh had commanded and took for himself some of those things. So Yahweh became very angry with the Israelites.

ULB:

¹ But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Karmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

translationNotes**the things that were set apart for destruction**

“the things that God had said they must set apart to him by destroying them”

Achan ... Karmi ... Zabdi ... Zerah

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

Yahweh's anger burned

“anger” and “burned” indicates intensity, not that fire is present. AT: “Yahweh's anger burned like a fire” or “Yahweh was very angry” (See: [Metaphor](#))

translationWords

- [Israel, Israelites](#)
- [unfaithful, unfaithfulness](#)
- [son, sons](#)
- [tribe](#)
- [Judah](#)
- [Yahweh](#)

Links:

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

Joshua 7:2-3

UDB:

² Now Joshua told some of his men to go from Jericho to the city of Ai, which was east of Bethel and near Beth Aven. He said to them, “Go to Ai and scout the area.” So the men went up and they scouted the town.

³ When they returned to Joshua they said, “There are only a few people in Ai. So just send two or three thousand to attack them. There is no need to make all our soldiers go.”

ULB:

² Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, “Go up and spy out the land.” So the men went up and spied out Ai. ³ When they returned to Joshua, they said to him, “Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number.”

translationNotes

all the people

This refers to the army of Israel.

they are few in number

The word “they” refers to the people of Ai.

translationWords

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

Links:

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

Joshua 7:4-5**UDB:**

⁴ So about three thousand Israelite men went to attack Ai. But they did not defeat them. Instead, they had to run for their lives. ⁵ The enemy killed about thirty-six Israelites and chased the rest from the city gate to the bottom of the hill, and then to a place where people had cut stone out from a hill. When the people of Israel saw this, they were very afraid and lost all their courage.

ULB:

⁴ So only about three thousand men went up from the army, but these ran away from the men of Ai. ⁵ The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people melted and became like water.

translationNotes**three thousand men went up from the army**

These men were part of the army. AT: “three thousand men belonging to the army went up”

three thousand men ... thirty-six men

“3,000 men ... 36 men” (See: [Numbers](#))

The hearts of the people were afraid ... their courage left them

These two phrases share similar meanings and are combined to emphasize that the people were extremely afraid. (See: [Parallelism](#))

The hearts of the people were afraid

Here the people are represented by their “hearts” to emphasize their emotions. AT: “The people were very afraid” (See: [Synecdoche](#))

The hearts of the people

The phrase “the people” refers to the Israelite soldiers.

their courage left them

“they were no longer courageous”

translationWords

- [Ai](#)
- [gate, gate bar](#)
- [heart, hearts](#)
- [fear, fears, afraid](#)

Links:

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

Joshua 7:6-7**UDB:**

⁶ Joshua tore his clothes to show that he was sad. He and the leaders of Israel threw themselves on the ground because they were so sad and angry. They lay there until dark in front of Yahweh's sacred chest. ⁷ Then Joshua prayed and said, "Yahweh Lord, you brought us Israelites safely across the Jordan River. So why are you now allowing the Amorites to destroy us? We should have made a different decision; we should have stayed on the other side of the Jordan River!"

ULB:

⁶ Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay face-down on the ground in front of the ark of Yahweh, remaining there until evening. ⁷ Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan!"

translationNotes

tore his garments ... put dust on their heads and lay facedown on the ground in front of the ark of Yahweh

They did these things to show God how sad and distressed they were. (See: [Symbolic Action](#))

To give us into the hands of the Amorites to destroy us?

Joshua was asking if this is the reason God had brought them across the Jordan. AT: "Did you do it in order to give us into the hands of the Amorites to destroy us?" (See: [Ellipsis](#))

To give us into the hands of the Amorites to destroy us?

The hands of the Amorites represents their control and power. Giving the Israelites into their hands to destroy them represents allowing the Amorites to have control of the Israelites and destroy them. AT: "To allow the Amorites to destroy us? (See: [Metonymy](#))

If only we made a different decision

The words "If only" show that this is a wish for something that had not happened. AT: "I wish we had made a different decision"

translationWords

- Joshua
- elder
- Israel, Israelites
- ark of the covenant, ark of Yahweh
- Yahweh
- Lord
- Jordan River, Jordan
- Amorite

Links:

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

Joshua 7:8-9**UDB:**

⁸ O Lord, I have no more words to say to you. Israel has run away in defeat. We have turned our backs in shame as we ran away from our enemies. I do not know what to say. ⁹ The Canaanites and all the other people who are living in this land will hear about this. Then they will surround us and kill all of us! Then what will you do to defend your honor?"

ULB:

⁸ Lord, what can I say, after Israel has turned their backs before their enemies? ⁹ For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

translationNotes**General Information:**

Joshua expresses frustration to God.

what can I say, after Israel has turned their backs before their enemies?

Joshua said this to show how upset he was that he did not even know what to say. AT: "I do not know what to say. Israel has turned their backs before their enemies!" (See: [Rhetorical Question](#))

Israel has turned their backs before their enemies

Doing this represents running away from their enemies. AT: "Israel has run away from their enemies" (See: [Metonymy](#))

They will surround us and make the people of the earth forget our name

Making people forget the name of the Israelites represents making them forget the Israelites. In this case they would do it by killing the Israelites. AT: "They will surround us and kill us, and the people of the earth will forget about us" (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

for your great name

The phrase "your great name" here represents God's reputation and power. AT: "And so what will you do so that people will know that you are great" (See: [Metonymy](#))

What will you do for your great name?

Joshua uses this question to warn God that if the Israelites are destroyed, then the other people will think that God is not great. AT: “Then there will be nothing you can do for your great name.” or “Then people will not know that you are great.” (See: [Rhetorical Question](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [Lord](#)
- [Israel, Israelites](#)
- [Canaan, Canaanite](#)

Links:

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

Joshua 7:10-12**UDB:**

¹⁰ But Yahweh said to Joshua, "Stand up! Stop lying there with your face in the dirt! ¹¹ Israel has sinned. You have disobeyed the commands that I told you to obey. They have lied, they have stolen, and they have taken what they stole and put them in with their own possessions, in order to hide it. ¹² That is why the people of Israel have been unable to defeat their enemies. That is why they have run away, and now you yourselves will be destroyed. If you do not do as I commanded you and destroy everything that you took from Jericho, I will not help you anymore!

ULB:

¹⁰ Yahweh said to Joshua, "Get up! Why are you lying there on your face? ¹¹ Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings. ¹² As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you.

translationNotes**General Information:**

Yahweh tells Joshua why Israel is cursed.

Why are you lying there on your face?

God used this question to rebuke Joshua for lying there on his face. AT: "Stop lying there with your face in the dirt!" (See: [Rhetorical Question](#))

the things that were set apart

These are the things "marked for destruction" from [Joshua 6:18-19](#). AT: "the cursed things" or "those things which God has cursed"

They have stolen and then also hidden their sin

Hiding their sin represents trying to keep others from knowing that they have sinned. AT: "They have stolen those things, and then they tried to keep people from knowing that they sinned" (See: [Metaphor](#))

cannot stand before their enemies

Standing before their enemies represents fighting successfully against their enemies. AT: “cannot fight successfully against their enemies” or “cannot defeat their enemies” (See: [Metonymy](#))

They turned their backs from their enemies

Doing this represents running away from their enemies. AT: “They ran away from their enemies” (See: [Metonymy](#))

I will not be with you any more

Being with Israel represents helping Israel. AT: “I will not help you any more” (See: [Metonymy](#))

translationWords

- [Yahweh](#)
- [Joshua](#)
- [Israel, Israelites](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [covenant, covenants](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

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

Joshua 7:13

UDB:

¹³ Now go and tell the people that tomorrow they must set themselves apart and prepare to honor Yahweh. “You have kept for yourselves the things that I told you to destroy, that should have been given to me,” says Yahweh, the God of Israel. “You will never defeat your enemies until you get rid of those things you took from Jericho that you have hidden with your possessions.”

ULB:

¹³ Get up! Consecrate the people to me and say to them, ‘Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, “There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed.”

translationNotes

Connecting Statement:

Yahweh continues speaking to Joshua and tells him what to tell the people.

the people

This refers to the people of Israel.

You cannot stand against your enemies

Standing before their enemies represents fighting successfully against them. AT: “You cannot fight successfully against your enemies” or “You cannot defeat your enemies” (See: [Metonymy](#))

translationWords

- [consecrate, consecrated, consecration](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites](#)

Links:

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

Joshua 7:14-15**UDB:**

¹⁴ Tomorrow morning you must present yourselves before me, tribe by tribe. Then the tribe that I select by lot will come before me by each of their families. The family that I select by lot will come near by each of their households. The household that I select by lot will come before me each one, one at a time. ¹⁵ Then the one who has taken some of the things that should have been given to me—he will be destroyed in a fire. He and everything he owns will be burned, because he has disobeyed the promise and agreement that Yahweh made with us, and he has committed a disgraceful sin among the people of Israel.”

ULB:

¹⁴ In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one. ¹⁵ It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel.”

translationNotes**Connecting Statement:**

Yahweh continues telling Joshua what he must tell the people.

you must present yourselves by your tribes

There were twelve tribes that made up the people of Israel. The phrase “by your tribes” means “each tribe.” AT: “each of your tribes must present themselves to Yahweh” (See: **Idiom**)

The tribe that Yahweh selects will come near by their clans

The tribe was made up of multiple clans. AT: “From the tribe that Yahweh selects, each clan will come near” (See: **Idiom**)

The tribe that Yahweh selects

The leaders of Israel would toss lots, and by doing this, they would learn which tribe Yahweh had selected. This can be stated clearly. AT: “The tribe that Yahweh selects by lot” or “The tribe that Yahweh selects when we toss lots”

The clan that Yahweh selects must come near by each household

The clan was made up of multiple households. AT: “From the clan that Yahweh selects, each household must come near” (See: [Idiom](#))

The household that Yahweh selects must come near one by one

The household was made up of multiple people. AT: “From the household that Yahweh selects, each person must come near” (See: [Idiom](#))

the one who is selected

This can be stated with an active form. AT: “the one whom Yahweh selects” (See: [Active or Passive](#))

he has broken the covenant of Yahweh

Breaking the covenant represents disobeying it. AT: “he has disobeyed the covenant of Yahweh” (See: [Metaphor](#))

translationWords

- [tribe](#)
- [Yahweh](#)
- [clan](#)
- [household](#)
- [covenant, covenants](#)
- [disgrace, disgraceful](#)
- [Israel, Israelites](#)

Links:

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

Joshua 7:16-18

UDB:

¹⁶ Early the next morning, Joshua told all the Israelite people to come near to the place of worship, tribe by tribe. When they did that, Yahweh indicated that a man from the tribe of Judah was the one selected. ¹⁷ Then the clans of Judah presented themselves, and Yahweh selected the clan of Zerah. Then the families of Zerah's clan presented themselves, and Yahweh indicated that he was selecting someone from the family of Zabdi. ¹⁸ Then Joshua told the men from that family to present each member of their family, one at a time, so that the guilty person may be selected. And Yahweh indicated that Achan was the guilty man and he was taken out of the people of Judah. Achan was the son of Carmi; Carmi was the son of Zabdi; and Zabdi was the son of Zerah.

ULB:

¹⁶ So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected. ¹⁷ Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected. ¹⁸ He brought Zabdi's household near, person by person, and Achan son of Karmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected.

translationNotes

General Information:

Joshua follows Yahweh's command to bring Israel before Yahweh.

brought Israel near, tribe by tribe

The phrase "tribe by tribe" means each tribe. AT: "brought each tribe of Israel near" (See: [Idiom](#))

the tribe of Judah was selected

This can be stated in active form. AT: "Yahweh selected the tribe of Judah" (See: [Active or Passive](#))

He brought near the clan of the Zerahites person by person

The phrase "person by person" is an idiom meaning each person. The persons in this sentence were the leaders of their households. AT: "He brought near each person of the clan of the Zerahites" or "From the clan of the Zerahites, he brought near each man who was the leader of his household" (See: [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

the clan of the Zerahites

The clan was named after the man named Zerah.

Zabdi ... Achan ... Karmi ... Zerah

These are men's names. Translate them as you did in [Joshua 7:1](#). (See: [How to Translate Names](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [tribe](#)
- [Judah](#)
- [clan](#)
- [household](#)

Links:

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

Joshua 7:19-21**UDB:**

¹⁹ Then Joshua said to Achan, “Son, make your confession to Yahweh, the God of Israel. Tell me what you did, and do not try to hide it from me.”

²⁰ Achan replied, “It is true. I have sinned against Yahweh, the God of Israel. This is what I did: ²¹ Among the things in Jericho that I saw was a beautiful coat from Babylonia. I also saw over two kilograms of silver and some gold that weighed six hundred grams. I wanted those things very much for myself, so I took them. I buried them in the ground under my tent. You will find them there. The silver is buried beneath it all.”

ULB:

¹⁹ Then Joshua said to Achan, “My son, tell the truth before Yahweh, the God of Israel, and give your confession to him. Please tell me what you have done. Do not hide it from me.” ²⁰ Achan answered Joshua, “Truly, I have sinned against Yahweh, the God of Israel. This is what I did: ²¹ When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it.”

translationNotes**give your confession to him**

The abstract noun “confession” can be expressed with the verb “confess.” AT: “confess to him” (See: [Abstract Nouns](#))

Do not hide it from me

Hiding information represents trying to keep someone from knowing it. AT: “Do not try to prevent me from knowing what you have done” (See: [Metaphor](#))

two hundred shekels

This is over two kilograms. (See: [Biblical Weight](#))

fifty shekels

This is over 500 grams. (See: [Biblical Weight](#))

They are hidden in the ground

This can be stated in active form. AT: “I hid them in the ground” (See: [Active or Passive](#))

translationWords

- Joshua
- son, sons
- Yahweh
- God
- Israel, Israelites
- confess, confessed, confesses, confession
- amen, truly
- sin, sins, sinned, sinful, sinner, sinning
- Babylon, Babylonian
- silver
- gold
- tent

Links:

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

Joshua 7:22-23

UDB:

²² So Joshua sent some men to find those things. They ran to Achan's tent and found all the things hidden there. ²³ The men brought them all out of the tent and took them to Joshua and the rest of Israel. Then they laid them out, like an offering to Yahweh.

ULB:

²² Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them. ²³ They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh.

translationNotes

they looked

“the men Joshua had sent looked”

poured them out

Use the word in your language for pouring many small solid things out of a large bag onto the ground.

translationWords

- [Joshua](#)
- [messenger](#)
- [tent](#)
- [Israel, Israelites](#)
- [Yahweh](#)

Links:

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

Joshua 7:24

UDB:

²⁴ Then Joshua and the rest of the people led Achan down to a valley. They also brought the silver, the coat, the gold, Achan's wife and sons and daughters, and his cattle and donkeys and sheep, and his tent, and everything else that he owned.

ULB:

²⁴ Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them up to the Valley of Achor.

translationNotes

the Valley of Achor

The name means "Valley of Trouble," but it is best to translate Achor the way it sounds. (See: [How to Translate Names](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [ox, oxen](#)
- [donkey, mule](#)
- [sheep, ram, ewe](#)
- [tent](#)

Links:

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

Joshua 7:25-26

UDB:

²⁵ Joshua said, “I do not know why you caused so much trouble for us, but now Yahweh will bring trouble to you.” Then all the people threw stones at Achan so that he died, and they burned them all with fire, and they threw stones at them all.

²⁶ They piled rocks over the ashes of their corpses, and those rocks are still there. That is why that valley is called the Valley of Trouble to this day.

ULB:

²⁵ Then Joshua said, “Why have you troubled us? Yahweh will trouble you today.” All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire. ²⁶ They set up over him a great heap of stones that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place is the Valley of Achor until this present day.

translationNotes

Why have you troubled us?

Joshua uses this question to rebuke Achan. AT: “You have troubled us” (See: [Rhetorical Question](#))

Then they stoned the rest with stones and burned them with fire.

Possible meanings are 1) the Israelites burned Achan’s family to death and then covered them with stones or 2) the Israelites stoned Achan’s family to death and then burned the dead bodies or 3) that Achan and his possessions were stoned and then burned.

Yahweh turned away his burning anger

Turning away his anger represents stopping being angry. Burning anger represents strong anger. AT: “Yahweh stopped being angry” (See: [Metaphor](#))

until this present day

It was still called the valley of Achor at the time the author wrote this. AT: “even today” or “even now”

translationWords

- Joshua
- trouble, troubles, troubled

- [Yahweh](#)
- [Israel, Israelites](#)
- [stone, stones, stoning](#)

Links:

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

Joshua 08 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

It was great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. Because they repented, Yahweh brought victory to Israel in Ai. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repents](#), [repented](#), [repentance](#))

Built an altar

Altars were commonly built in the Ancient Near East to commemorate important events. Several altars were built in the Book of Joshua.

Links:

- [Joshua 08:01 Notes](#)

Joshua 8:1-2**UDB:**

¹ Then Yahweh said to Joshua, "Do not be afraid or discouraged. Take with you all the soldiers you have and go there again. Go up to Ai. See! I am giving you victory over the king of Ai, and you will capture his people, and his city, and his land. ² Your army will do to the people of Ai and their king like what you did to the people of Jericho and their king. But this time I will permit you to take all their possessions and keep them for yourselves. But first, tell some of your soldiers to hide behind the city and prepare to attack it."

ULB:

¹ Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. ² You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the cattle for yourselves. Set an ambush behind the city."

translationNotes**Do not fear; do not be discouraged**

These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid. (See: [Parallelism](#))

I have given into your hand the king of Ai ... and his land

Giving them into Israel's hand represents giving Israel victory and control over them. AT: "I have given you victory over the king of Ai and his people, and I have given you control over his city and his land" (See: [Metonymy](#))

I have given

God speaks of what he promises to do as though he had already done it, because he will certainly do it. AT: "I will certainly give" or "I am giving" (See: [Predictive Past](#))

her king

The word "her" refers to the city of Ai. Cities were often spoken of as if they were women. AT: "its king" or "their king" (See: [Personification](#))

translationWords

- Yahweh
- Joshua
- Ai
- hand, right hand, to hand over
- king
- people group, peoples, the people, a people
- Jericho

Links:

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

Joshua 8:3-4

UDB:

³ So Joshua led all his army toward Ai. He chose thirty thousand men—his strongest men, men known for their bravery in battle—and he sent them out during the night. ⁴ He said to them, "Pay attention! Some of you must prepare a surprise attack on the city—an attack formed behind the city. Do not go far from the city. All of you get ready to attack.

ULB:

³ So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—strong, courageous men—and he sent them out at night. ⁴ He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready.

translationNotes

the men of war

"the army of Israel"

thirty thousand men

"30,000 men" (See: [Numbers](#))

translationWords

- [Joshua](#)
- [Ai](#)
- [command](#), [commands](#), [commanded](#), [commandment](#), [commandments](#)

Links:

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

Joshua 8:5-7

UDB:

⁵ I and the men who are with me will march toward the city in the morning. The men in the city will come out to fight us, as they did before. Then we will turn around and start to run away from them. ⁶ They will think that we are running away from them like we did before. So they will chase us away from the city. While we are running away from them, ⁷ those of you who are hiding must come out and rush into the city and capture it. Yahweh, your God, will give the city to you.

ULB:

⁵ I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before. ⁶ They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them. ⁷ Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand.

translationNotes

General Information:

Joshua continues to explain the battle plan to his soldiers.

will give it into your hand

Here "hand" symbolizes the control and power the people have over their enemies. (See: [Metonymy](#))

translationWords

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

Links:

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

Joshua 8:8-9**UDB:**

⁸ After you capture the city, burn it. Do what Yahweh has commanded us to do. Those are the orders I am giving to you.”

⁹ Then Joshua prepared to send some of them to hide and wait between Ai and Bethel, which was west of Ai. But Joshua slept that night among the main force of soldiers.

ULB:

⁸ When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you.” ⁹ Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

translationNotes**General Information:**

Joshua finishes explaining the battle plan to his soldiers.

Joshua sent them out

This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.

the place of ambush

“where they would hide until it was time to attack”

translationWords

- obey, obedient, obedience
- command, commands, commanded, commandment, commandments
- word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures
- Bethel
- Ai

Links:

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

Joshua 8:10-12

UDB:

¹⁰ Early the next morning, Joshua gathered his soldiers together. He led the soldiers and the other Israelite leaders; they all went to attack the people of Ai. ¹¹ They all set up their tents close to Ai, just to the north of the city, where all the people of the city could see them. There was a valley between them and the city of Ai. ¹² Joshua had taken about five thousand men and told them to go and stay hidden so they could make a surprise attack, just west of the city, between Ai and Bethel.

ULB:

¹⁰ Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai. ¹¹ All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai. ¹² He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai.

translationNotes

five thousand men

“5,000 men.” This group seems to be a portion of the “thirty thousand men” ([Joshua 8:9](#)). This smaller group remained in the ambush while the other 25,000 men attacked the city. (See: [Numbers](#))

translationWords

- [Joshua](#)
- [elder](#)
- [Israel, Israelites](#)
- [Ai](#)
- [Bethel](#)

Links:

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

Joshua 8:13-14

UDB:

¹³ So those men did that. The main group of soldiers was north of the city, and the others were hiding west of the city. That night Joshua went down into the valley.

¹⁴ When the king of Ai saw the Israelite army, he and his soldiers got up early the next morning and quickly went out of the city to fight them. They went to a place east of the city, and from there they could look over the plain of the Jordan River, but they did not know that some Israelite soldiers were hiding ready to attack them from behind the city.

ULB:

¹³ They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley. ¹⁴ It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at a certain place that was overlooking the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city.

translationNotes

General Information:

The Israelites prepare to fight the people of Ai.

the main army

This refers to the largest group of fighting men, those not in the ambush group.

rear guard

those who were “set in ambush on the west side of the city” (See: [Joshua 8:12](#))

translationWords

- [Joshua](#)
- [king](#)
- [Ai](#)
- [Israel, Israelites](#)
- [Jordan River, Jordan](#)

Links:

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

Joshua 8:15-17**UDB:**

¹⁵ Joshua and the Israelite soldiers who were with him allowed the army of Ai to push them back. And the army of Israel ran toward the wilderness. ¹⁶ The men in Ai were ordered to chase after Joshua and his men. So they left the city and pursued Joshua and his army. ¹⁷ All the men of Ai and the men of Bethel pursued the Israelite army. They did not leave even one man in Ai to defend it. And they left the city gates wide open.

ULB:

¹⁵ Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness. ¹⁶ All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city. ¹⁷ There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

translationNotes**let themselves be defeated before them**

“let themselves be defeated before the people of Ai.” The phrase “before them” represents what the people of Ai would see and think. AT: “let the people of Ai think that the Israelites were defeated” (See: [Metonymy](#))

let themselves be defeated before them

The phrase “be defeated” can be stated in active form. AT: “let the people of Ai think that they had defeated the Israelites” (See: [Active or Passive](#))

before them ... they went after ... they were drawn away

The words “them” and “they” here refer to the army of Ai.

they fled ... go after them

The words “they” and “them” here refer to the army of Israel.

All the people who were in the city were called together

This can be stated in active form. AT: “The city leaders called all the people in the city together” (See: [Active or Passive](#))

All the people who were in the city

The writer speaks in a general way about all the people, but “all the people” refers only to those who could fight. AT: “all the people in the city who could help chase the army of Israel” (See: [Hyperbole and Generalization](#))

left it open

“left the city gates open”

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [desert, wilderness](#)
- [Ai](#)
- [Bethel](#)

Links:

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

Joshua 8:18-19

UDB:

¹⁸ Then Yahweh said to Joshua, “Lift up your spear and point it toward Ai, because I am going to enable your soldiers to capture it!” So Joshua pointed his spear toward Ai. ¹⁹ When the Israelite men who were hiding saw that, they rushed out from the places where they were hiding and ran into the city. They captured it and quickly set it on fire.

ULB:

¹⁸ Yahweh said to Joshua, “Point that spear in your hand toward Ai, for I will give Ai into your hand.” Joshua held out the spear that was in his hand toward the city. ¹⁹ The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire.

translationNotes

I will give Ai into your hand

Giving Ai into Israel’s hand represents giving Israel victory and control over Ai. AT: “I will give you victory over Ai” or “I will cause you to capture Ai” (See: [Metonymy](#))

translationWords

- [Yahweh](#)
- [Joshua](#)
- [spear](#)
- [Ai](#)

Links:

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

Joshua 8:24-26**UDB:**

²⁴ While they were fighting, the Israelite army pursued the men of Ai into the fields and into the wilderness, and killed all of them. Then they went to Ai and killed everyone and anything still alive there. ²⁵ They killed twelve thousand men and women. ²⁶ Joshua continued to point his spear toward Ai until all the people in Ai had been killed.

ULB:

²⁴ It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword. ²⁵ All those who fell that day, both men and women, were twelve thousand, all the people of Ai. ²⁶ Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai.

translationNotes**when Israel had finished killing all the inhabitants ... when all of them ... had fallen by the edge of the sword**

The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai. (See: [Parallelism](#))

had fallen by the edge of the sword

Here "fallen" is a euphemism for dying. Also, "the edge of the sword" represents whole swords, and swords represent either battle or the army of Israel. AT: "had died in battle" or "had died when the army of Israel attacked them" (See: [Euphemism](#) and [Metaphor](#))

twelve thousand

"12,000" (See: [Numbers](#))

translationWords

- [Israel, Israelites](#)
- [Ai](#)
- [desert, wilderness](#)
- [sword](#)
- [Joshua](#)
- [spear](#)

Links:

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

Joshua 8:27-28**UDB:**

²⁷ The Israelite soldiers took for themselves the animals and the other things that had belonged to the people of Ai, just as Yahweh had told Joshua that they should do.

²⁸ Joshua and his soldiers burned Ai and caused it to become a pile of ruins forever. It is an abandoned place even today.

ULB:

²⁷ Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua. ²⁸ Joshua burned Ai and turned it into a heap of ruins forever. It is an abandoned place to this day.

translationNotes**an abandoned place**

It is a place where people once lived, but now, no one lives there.

translationWords

- [Israel, Israelites](#)
- [livestock](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Joshua](#)
- [Ai](#)
- [ruin, ruins](#)
- [forever](#)

Links:

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

Joshua 8:29

UDB:

²⁹ Joshua hanged the king of Ai on a tree and left his corpse hanging there until the evening. At sunset Joshua told his men to take the king's body down from the tree and to throw it where the city gate had been. After they did that, they made a great mound of rocks on top of his body. That pile of rocks is still there to this day.

ULB:

²⁹ He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gates. There they set up a great heap of stones on top of it. That heap remains there to this day.

translationNotes

to this day

“today” or “even now”

translationWords

- [hang](#)
- [king](#)
- [Ai](#)
- [Joshua](#)
- [command, commands, commanded, commandment, commandments](#)
- [gate, gate bar](#)

Links:

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

Joshua 8:30-32**UDB:**

³⁰ Then Joshua told his men to build on Mount Ebal an altar for Yahweh, the God of Israel. ³¹ They built it just like Moses, the man who served God well, had written previously in the laws that God had given to him. They made it from stones that had not been cut, stones on which they had done no work using iron tools. The Israelites then offered sacrifices to Yahweh that were burned completely on the altar. They also made sacrifices to promise friendship with him. ³² As the Israelites watched, Joshua wrote on stones a copy of the laws that Yahweh had given to Moses.

ULB:

³⁰ Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, ³¹ just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: “An altar from uncut stones, on which no one has wielded an iron tool.” He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. ³² There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses.

translationNotes**Mount Ebal**

a mountain in Canaan (See: [How to Translate Names](#))

translationWords

- Joshua
- altar, altars
- Yahweh
- God
- Israel, Israelites
- Moses
- servant, slave, slavery
- command, commands, commanded, commandment, commandments
- written
- law, law of Moses, God’s law, law of Yahweh
- burnt offering, offering by fire
- sacrifice, offering
- peace offering

Links:

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

Joshua 8:34-35**UDB:**

³⁴ Then Joshua read to the people all that Moses had written previously. That included what Yahweh had taught them and the ways that he promised to bless them if they obeyed his commands, or to curse them if they disobeyed them. ³⁵ Joshua carefully read all the commands that Moses had given; he read every word in front of the entire assembly of Israel. All the women and the little children were there as well, and also the foreigners who were living among the people of Israel.

ULB:

³⁴ Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. ³⁵ There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

translationNotes**There was not one word from all that Moses commanded that Joshua did not read**

This can be expressed positively. AT: “Joshua read every word of all that Moses commanded” or “Joshua read the entire law of Moses” (See: [Double Negatives](#))

Israel

This refers to the nation of Israel. (See: [Metonymy](#))

translationWords

- Joshua
- law, law of Moses, God’s law, law of Yahweh
- bless, blessed, blessing
- curse, cursed, curses, cursing
- Moses
- command, commands, commanded, commandment, commandments
- assembly, assemble
- Israel, Israelites
- children, child
- foreigner, foreign, alien

Links:

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

Joshua 09 General Notes

Special concepts in this chapter

Israel's mistake

Israel was deceived because “they did not consult with Yahweh for guidance.” Instead of consulting Yahweh, they attempted to achieve victory under their own power. This was sinful. (See: [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 09:01 Notes](#)

Joshua 9:1-2**UDB:**

¹ There were several kings who ruled in lands on the west side of the Jordan River. They were the kings of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. They lived in the hill country, in the lower hills further west, and on the plains beside the Mediterranean Sea. They heard about what happened at Ai. ² So they all gathered their armies under one leader to fight against Joshua and the Israelite army.

ULB:

¹ Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites—² these joined together under one command, to wage war against Joshua and Israel.

translationNotes**the Jordan**

a shortened name for the Jordan River (See: [How to Translate Names](#))

under one command

Here “command” represents the one who commanded them. Being under him represents obeying his commands. AT: “obeying the commands of one leader” (See: [Metonymy](#))

translationWords

- [king](#)
- [Jordan River, Jordan](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [Lebanon](#)
- [Hittite](#)
- [Amorite](#)
- [Canaan, Canaanite](#)
- [Perizzite](#)
- [Hivite](#)
- [Jebusites, Jebus](#)
- [command, commands, commanded, commandment, commandments](#)
- [Joshua](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:3-5

UDB:

³ However, when the people who lived in the city of Gibeon heard that Joshua's army had defeated the people of Jericho and Ai, ⁴ they decided to trick the Israelites. They sent some of their men who pretended to be ambassadors for their people. These men gathered some old sacks and some old leather wine bags that had been mended after they were cracked, and they put these on the backs of their donkeys. ⁵ They put on old sandals that had been patched and wore old ragged clothes. And they took along bread that was dry and moldy.

ULB:

³ When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, ⁴ they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired. ^[1] some versions have, ⁵ They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy.

9:4 ^[1] Instead of *They went as messengers*, *They got provisions ready*.

translationNotes

cunning plan

a crafty scheme intended to trick Joshua and the Israelites

dry and moldy

“dry and filled with fungus” or “stale and ruined”

translationWords

- Gibeon, Gibeonite
- Joshua
- Jericho
- Ai
- donkey, mule
- wine, wineskin, new wine
- sandal
- bread

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:6-8**UDB:**

⁶ They went to where Joshua and the other Israelites had set up their tents near Gilgal. They said to them, “We have traveled from a land very far away. Please make a peace treaty with us.”

⁷ The Israelite leaders said to those men from Gilead (they were Hivites), “Perhaps you really live close by. How can we make a treaty with you?”

⁸ They replied to Joshua and insisted, “We are your servants!”

But Joshua answered, “Who are you? Where do you actually come from?”

ULB:

⁶ Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, “We have traveled from a very far country, so now make a covenant with us.” ⁷ The men of Israel said to the Hivites, “Perhaps you live near us. How can we make a covenant with you?” ⁸ They said to Joshua, “We are your servants.” Joshua said to them, “Who are you? Where did you come from?”

translationNotes**men of Israel**

This refers to the entire nation of Israel. (See: [Synecdoche](#))

the Hivites

This is another name for the Gibeonites. (See: [How to Translate Names](#))

Perhaps you live near us. How can we make a covenant with you?

Joshua is emphasizing that the people of Israel have to follow the command of Yahweh above all else. AT: “If you do live near us, we cannot make a covenant with you.” (See: [Rhetorical Question](#))

translationWords

- Joshua
- Gilgal
- Israel, Israelites
- covenant, covenants
- Hivite
- servant, slave, slavery

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:9-10**UDB:**

⁹ The men from Gibeon answered, "We want to be your servants. We have come here from a distant land, because of the fame of Yahweh your God. We heard about all the great things he did in Egypt.
¹⁰ And we have heard about what he did to the two kings of the Amorites who are on the east side of the Jordan River—Sihon, the king who ruled in Heshbon, and Og, the king of Bashan who lived in Ashtaroath.

ULB:

⁹ They said to him, "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—
¹⁰ and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroath.

translationNotes**the Jordan**

This is a shortened name for the Jordan River. (See: [How to Translate Names](#))

Sihon

This is the name of the defeated Amorite king. (See: [How to Translate Names](#))

Heshbon

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

Og

This is the name of the defeated king of Bashan. (See: [How to Translate Names](#))

Ashtaroath

This is the name of a city known for worshiping the goddess of the same name. (See: [How to Translate Names](#))

translationWords

- [servant, slave, slavery](#)
- [Yahweh](#)
- [Egypt, Egyptian](#)
- [king](#)
- [Amorite](#)
- [Bashan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:11-13

UDB:

¹¹ So our leaders and the rest of our people said to us, ‘Take some food and go to talk with the Israelites. Tell them, “We want to be your servants. So make a peace agreement with us.”’ ¹² “Look at our bread. It was fresh and warm when we baked it on the day that we left our homes to come here to you. But now it is dry and moldy. ¹³ Look at our leather wine bags, they were new when we filled them with wine before we left, but now they are cracked and old. Our clothes and our sandals are worn out from traveling on the long road to come here.”

ULB:

¹¹ Our elders and all the inhabitants of our country said to us, ‘Take provisions in your hand for the journey. Go to meet them and say to them, “We are your servants. Make a treaty with us.”’ ¹² This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy. ¹³ These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn-out from a very long journey.”

translationNotes

in your hand

This phrase means “take with you.” Here the word “hand” represents the possession by the Gibeonites of the provisions. (See: [Synecdoche](#))

meet them and say to them

The word “them” refers to the people of Israel.

translationWords

- [elder](#)
- [servant, slave, slavery](#)
- [bread](#)
- [house](#)
- [wine, wineskin, new wine](#)
- [sandal](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)

- [Joshua 9 translationQuestions](#)

Joshua 9:14-15

UDB:

¹⁴ The Israelite leaders accepted some of their old food and ate a meal with them in order to make a peace treaty. They did not think to ask Yahweh what they should do. ¹⁵ In this way, Joshua agreed to make peace. The Israelites made a treaty with the men from Gibeon, in which they agreed not to kill these strangers. All the Israelite leaders made a solemn vow to this effect.

ULB:

¹⁴ So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance. ¹⁵ Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also made a vow to them.

translationNotes

Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also made a vow to them.

These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel, promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant. (See: [Parallelism](#))

the people

Here this refers to the people of Israel. (See: [Metonymy](#))

translationWords

- [Israel, Israelites](#)
- [Yahweh](#)
- [Joshua](#)
- [peace, peaceful](#)
- [promise, promises, promised](#)
- [people group, peoples, the people, a people](#)
- [vow, vows, vowed](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:16-17

UDB:

¹⁶ However, three days later the Israelites found out that the men had only come from Gibeon and that they really lived close by. ¹⁷ So they went to where the men from Gibeon lived. After traveling only three days, they came to their cities: Gibeon, Kephirah, Beeroth, and Kiriath Jearim.

ULB:

¹⁶ Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby. ¹⁷ Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Kephirah, Beeroth, and Kiriath Jearim.

translationNotes

third day

This refers to number three in order. (See: [Numbers](#))

Kephirah

This is one of the cities of the Gibeonites. (See: [How to Translate Names](#))

Beeroth

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

Kiriath Jearim

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

translationWords

- [Israel, Israelites](#)
- [neighbor](#)
- [Gibeon, Gibeonite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:18-19**UDB:**

¹⁸ But the Israelites did not attack those cities because they had made a solemn vow to live peacefully with them, and because Yahweh had heard the promise they made.

All the people of Israel grumbled against their leaders for making this treaty. ¹⁹ But the leaders answered, "We promised to live peacefully with them and Yahweh, the God of Israel, heard us promise to do that. So now we cannot do them any harm.

ULB:

¹⁸ The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. All the Israelites were grumbling against their leaders. ¹⁹ But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them.

translationNotes**the people**

Here this phrase refers to the nation of Israel.

translationWords

- [Israel, Israelites](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:20-21**UDB:**

²⁰ If we kill them, God will be very angry with us and punish us because we did not keep our promise to them, a promise that binds us by solemn oath. But this is what we can do: ²¹ We will allow them to live, but they will become our servants; they will cut wood and carry water for all the people.” This is what happened, just as the leaders planned.

ULB:

²⁰ This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live.” ²¹ The leaders said to their people, “Let them live.” So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

translationNotes**the Gibeonites became cutters of wood and drawers of water**

“the Gibeonites became woodcutters and water carriers”

translationWords

- [wrath, fury](#)
- [oath, swear, swear by](#)
- [Gibeon, Gibeonite](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:22-23

UDB:

²² Then Joshua summoned the men from Gibeon and asked them, "Why did you lie to us? Your homes are near to us; you live close to us, but you told us that you were from a far land! ²³ Now you are going to live under a curse. You will become our slaves. You will always be our slaves, and you will be forced to cut wood and carry water for the house of our God."

ULB:

²² Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us? ²³ Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God."

translationNotes

house of my God

Here this phrase refers to the dwelling place of Yahweh, the Tabernacle. (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [deceive, deceit, deception, deceptive](#)
- [curse, cursed, curses, cursing](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:24-25

UDB:

²⁴ The men from Gibeon replied, "We lied to you because we were afraid that you would kill us. We heard that Yahweh, your God, had declared to his servant Moses that he would enable your people to kill all of us in Canaan, and that he would give you our lands. ²⁵ So now you should decide what you will do with us. Do to us whatever you think is good and right."

ULB:

²⁴ They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing. ²⁵ Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it."

translationNotes

Whatever seems good and right

The words "good" and "right" mean basically the same thing. AT: "Whatever seems fair and just" (See: [Doublet](#))

translationWords

- [Joshua](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [God](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)
- [power, powers](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 9:26-27**UDB:**

²⁶ So Joshua saved the lives of the people of Gibeon; he did not permit the army of Israel to harm them. ²⁷ Instead, he forced them to become the Israelites' slaves. They cut wood and carried water for Israel. They also brought the wood and water that was needed for the sacred altar of Yahweh. And the people of Gibeon are still doing that to this present time.

ULB:

²⁶ So Joshua did this for them: He delivered them out of the control of the people of Israel, so that the Israelites did not kill them. ²⁷ That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

translationNotes**for them**

The word "them" here refers to the Gibeonites.

to this day

"even up to now." This means that the people had continued to do these things even up to the day that the writer was living.

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Gibeon, Gibeonite](#)
- [altar, altars](#)
- [Yahweh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 09 General Notes](#)
- [Joshua 9 translationQuestions](#)

Joshua 10 General Notes

Structure and formatting

Some translations prefer to set apart extended or important quotations. The ULB and many other English translations indent the lines of 10:12-13, which is a quotation.

Special concepts in this chapter

“For Yahweh was waging war on behalf of Israel”

Israel’s conquest of the Promised Land was Yahweh’s war on the ungodly Canaanites more than Israel’s war. This type of war was different from other wars and God gave Israel special instructions. (See: [Promised Land](#) and [ungodly, godless, ungodliness, godlessness](#))

Important figures of speech in this chapter

Idiom

The people of Gibeon used an idiom when they called for help from Israel: “Do not withdraw your hands,” meaning “do not stop protecting.” (See: [Idiom](#))

Links:

- [Joshua 10:01 Notes](#)

Joshua 10:1-2

UDB:

¹ Adoni-Zedek, the king of the city of Jerusalem, heard that Joshua's army had captured Ai and had completely destroyed everything in the town. He heard that they had done to the people of Ai and to their king the same thing that they had done to the people of Jericho and their king. He also heard that the people of the city of Gibeon had made peace with the Israelite people and that they were now living among the Israelites. ² The people of Jerusalem became very afraid because Gibeon was an important city, like the other cities that were so important that they had their own kings. Gibeon was larger than Ai, and all its soldiers were experienced.

ULB:

¹ Now when Adoni-Zedek, king of Jerusalem, heard that Joshua had captured Ai and had completely destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had made peace with Israel and were living among them. ² The people of Jerusalem were very afraid because Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty warriors.

translationNotes

Now

This word is used here to mark a break in the main storyline. Here the writer tells about a new person in the story, Adoni-Zedek.

Adoni-Zedek

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

translationWords

- [king](#)
- [Jerusalem](#)
- [Joshua](#)
- [Ai](#)
- [Jericho](#)
- [Gibeon, Gibeonite](#)

Links:

- [Introduction to Joshua](#)

- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:3-4

UDB:

³ So King Adoni-Zedek sent a message to Hosham the king of Hebron, to Piram the king of Jarmuth, to Jarmuth the king of Lachish, and to Debir the king of Eglon. ⁴ In the message he said, “Please come up and help me attack Gibeon, because the people of Gibeon have made peace with Joshua and the Israelites.”

ULB:

³ So Adoni-Zedek, king of Jerusalem, sent a message to Hoham, king of Hebron, to Piram, king of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon: ⁴ “Come up to me and help me. Let us attack Gibeon because they have made peace with Joshua and with the people of Israel.”

translationNotes

Jarmuth ... Lachish ... Eglon

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

Hoham ... Piram ... Japhia ... Debir

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

Come up to me

“Travel to where I am.” Jerusalem was higher in elevation than other cities in Canaan.

translationWords

- [king](#)
- [Jerusalem](#)
- [Hebron](#)
- [Gibeon, Gibeonite](#)
- [Joshua](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:5

UDB:

⁵ So those five kings who ruled all the groups who were descendants of Amor—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Debir—came to Gibeon with all of their soldiers and surrounded the city, to fight against it.

ULB:

⁵ The five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon came up, they and all their armies. They set up their positions against Gibeon, and they attacked it.

translationNotes

five kings

“5 kings” (See: [Numbers](#))

Jarmuth ... Lachish ... Eglon

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

They set up their positions against Gibeon

This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.

translationWords

- [king](#)
- [Amorite](#)
- [Jerusalem](#)
- [Hebron](#)
- [Gibeon, Gibeonite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:6-7**UDB:**

⁶ The people of Gibeon sent a message to Joshua while he was in the camp at Gilgal. They said, “We are your servants. So do not forsake us. Come up to us quickly and save us! Help us, because the kings of the Amorites and their armies have joined their forces together to attack us!”

⁷ So Joshua and all his army, including the soldiers and his best fighting men, marched up from Gilgal.

ULB:

⁶ The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, “Hurry! Do not withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of the Amorites who live in the hill country have gathered together to attack us.” ⁷ Joshua went up from Gilgal, he and all the men of war with him, and all the fighting men.

translationNotes**They said**

The word “They” here refers to Gibeonites.

Do not withdraw your hands from your servants

This humble request is stated with two negatives to emphasize the need for a positive action. AT: “Please come and use your strength to protect us” (See: [Litotes](#))

your hands

The word “hands” here refers to the people of Israel’s strength. AT: “your strength” (See: [Metonymy](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Gibeon, Gibeonite](#)
- [Joshua](#)
- [Gilgal](#)
- [servant, slave, slavery](#)
- [king](#)
- [Amorite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:8**UDB:**

⁸ Then Yahweh said to Joshua, “Do not be afraid of those armies! I will enable your army to defeat them. None of their soldiers will resist you.”

ULB:

⁸ Yahweh said to Joshua, “Do not be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack.”

translationNotes**I have given them into your hand**

Here “hand” represents the people of Israel’s strength and their ability to defeat their enemy. The word “them” refers to the attacking army. (See: [Metonymy](#))

I have given them

Here the word “them” refers to the attacking armies.

translationWords

- [Yahweh](#)
- [Joshua](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:9-10

UDB:

⁹ Joshua's army marched all night and arrived very early in the morning. ¹⁰ And Yahweh caused their enemies to become confused when they saw the Israelite army. Joshua led the army and he killed them—a great number of them were killed at Gibeon, and he came after the rest of them as they were going up the road to Beth Horon. He also killed them along the road that goes to the cities of Azekah and Makkedah.

ULB:

⁹ Joshua came upon them suddenly, having marched all night from Gilgal. ¹⁰ Yahweh confused the enemy before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going up to Beth Horon, and they killed them on the road to Azekah and Makkedah.

translationNotes

Joshua came

The entire army of Israel is referred to here by the name of their commander, Joshua. (See: [Synecdoche](#))

Yahweh confused the enemy before Israel

Here "Israel" refers to the entire army of Israel.

Beth Horon ... Azekah ... Makkedah

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

translationWords

- [Joshua](#)
- [Gilgal](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [Gibeon, Gibeonite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:11**UDB:**

¹¹ As they fled in front of the Israelite army, Yahweh threw down on them huge stones from the sky. More of them died from hailstones than died by the swords of the army of Israel.

ULB:

¹¹ As they ran away from Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the way to Azekah, and they died. There were more who died because of the hailstones than who were killed with the sword by the men of Israel.

translationNotes**Beth Horon ... Azekah**

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

threw large stones down from heaven

“threw large hailstones from the sky”

translationWords

- [Israel, Israelites](#)
- [Yahweh](#)
- [stone, stones, stoning](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [sword](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:12**UDB:**

¹² On the day that Yahweh enabled the Israelite army to defeat the Amorites, Joshua said to Yahweh while the Israelite people were watching,

”Sun, stand still over Gibeon,
and you, moon, be still over the Valley of Aijalon.”

ULB:

¹² Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This is what Joshua said to Yahweh before Israel,

”Sun, be still at Gibeon,
and moon, in the Valley of Aijalon.”

translationNotes**Sun, be still at Gibeon, and moon, in the Valley of Aijalon**

Joshua is praying that Yahweh would make the progression of time stop on this day. (See: [Parallelism](#))

Sun ... moon

Joshua commands the sun and moon as if these were people. (See: [Personification](#))

Valley of Aijalon

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

translationWords

- [Joshua](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [Amorite](#)
- [Gibeon, Gibeonite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:13-14**UDB:**

¹³ And the sun stood still and the moon did not move, until the Israelite army killed their enemies. Was this not written in the Book of Jashar?

”The sun stopped while it was in the middle of the sky,
and did not set for about a whole day.”

¹⁴ On that day, Yahweh performed a great miracle. There was never a day like that previously, and there has never been a day like that since, when Yahweh did this kind of thing because a human being asked him to. On that day, Yahweh truly went to war for Israel.

ULB:

¹³ The sun stood still, and the moon stopped moving
until the nation took vengeance on their enemies.

Is this not written in The Book of Jashar?

The sun stayed in the middle of the sky;
it did not go down for about a whole day.

¹⁴ There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being. For Yahweh was waging war on behalf of Israel.

translationNotes**the nation**

This refers to the people of Israel. (See: [Metonymy](#))

Is this not written in The Book of Jashar?

The writer uses this question as background information to remind the reader that the incident is well-documented. AT: “This is written in The Book of Jashar.” (See: [Rhetorical Question](#) and [Background Information](#))

translationWords

- [avenge, revenge, vengeance](#)
- [Yahweh](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:15-17**UDB:**

¹⁵ Joshua and all Israel with him returned to their camp at Gilgal.

¹⁶ Now the five kings ran away and hid themselves in a cave at Makkedah. ¹⁷ Then someone told Joshua, “We found those five kings, hiding in a cave at Makkedah!”

ULB:

¹⁵ Joshua and all Israel with him returned to the camp at Gilgal.

¹⁶ Now the five kings had escaped and hidden themselves in the cave at Makkedah. ¹⁷ It was told to Joshua, “They have been found!—the five kings hidden in the cave at Makkedah!”

translationNotes**Makkedah**

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

It was told to Joshua

Messengers came and told Joshua. AT: “Someone told Joshua” (See: [Active or Passive](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Gilgal](#)
- [king](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:18-19**UDB:**

¹⁸ When Joshua heard that, he said, "Roll some very large stones over the entrance of the cave, and leave some soldiers there to guard them. ¹⁹ But do not stay there! Pursue your enemies! Attack them from behind! Do not allow them to escape to their cities, because Yahweh, your God, will help you triumph over them."

ULB:

¹⁸ Joshua said, "Roll large stones against the mouth of the cave and place soldiers there to guard them. ¹⁹ Do not stay yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their cities, because Yahweh your God has given them into your hand."

translationNotes**into your hand**

The phrase "your hand" here means "your control." (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [Yahweh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:20-21

UDB:

²⁰ So Joshua's army did what he told them to do. They killed almost all of the enemy soldiers, but a few of them survived and were able to reach their cities. ²¹ Then Joshua's army returned to Joshua, who was still in their camp at Makkedah. No one in the land dared any longer to criticize the Israelites.

ULB:

²⁰ Joshua and the sons of Israel had finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only a few survivors who escaped reached the fortified cities. ²¹ Then the whole army returned in peace to Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

translationNotes

Makkedah

Translate the same way as you did in [Joshua 10:10](#). (See: [How to Translate Names](#))

No one dared to say one word against

“No one dared to say anything against” or “No one dared to complain or protest against”

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [slaughter](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:22-23

UDB:

²² Then Joshua said, “Open the entrance of the cave and bring out to me those five kings!” ²³ So the soldiers brought those five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.

ULB:

²² Then Joshua said, “Open the mouth of the cave and out of the cave bring to me these five kings.”
²³ They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

translationNotes

Open the mouth of the cave

Here “mouth” is an idiom that means “entrance.” AT: “Open the entrance of the cave” (See: [Idiom](#))

Jarmuth ... Lachish ... Eglon

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

translationWords

- [Joshua](#)
- [king](#)
- [Jerusalem](#)
- [Hebron](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:24-25

UDB:

²⁴ When they brought those kings to Joshua and forced them to lie on the ground, he summoned all the Israelite soldiers and he said to the army commanders, “Come here and put your feet on the necks of these kings!” So the commanders did that. ²⁵ Then Joshua said to them, “Do not be afraid of any of our enemies! Never be discouraged! Be strong and courageous. This is what Yahweh will do to all the enemies you will fight!”

ULB:

²⁴ When they brought the kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had gone into battle with him, “Put your feet on their necks.” So they came up and put their feet on their necks. ²⁵ Then he said to them, “Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight.”

translationNotes

every man of Israel

Here the men of Israel represent only those who were soldiers. (See: [Synecdoche](#))

translationWords

- [king](#)
- [Joshua](#)
- [Israel, Israelites](#)
- [commander](#)
- [Yahweh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:26-27**UDB:**

²⁶ Then Joshua killed each of the five kings with his sword and hung their bodies from five trees. He left their bodies to hang on the trees until sunset. ²⁷ At sunset, Joshua told them to take the bodies down from the trees and throw them into the cave where they were hiding. So the soldiers did that, and then they put those large rocks at the entrance of the cave again. And the bones of the kings are in that cave even to this day.

ULB:

²⁶ Then Joshua attacked and killed the kings. He hung them on five trees. They hung on the trees until evening. ²⁷ When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

translationNotes**to this very day**

“until the author wrote this story”

translationWords

- [Joshua](#)
- [king](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:28

UDB:

²⁸ That is how Joshua's army attacked and captured Makkedah. They killed the king and everyone else in the city. They did not leave even any living creature alive. They did to the king of Makkedah the same thing that they had done to the king of Jericho.

ULB:

²⁸ In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed everyone in it. He left no survivor in it. He did to the king of Makkedah just as he had done to the king of Jericho.

translationNotes

Makkedah

This is the name of a city. See how you translated it in [Joshua 10:10](#). (See: [How to Translate Names](#))

He completely destroyed everyone in it. He left no survivor in it

The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive. (See: [Parallelism](#))

translationWords

- [Joshua](#)
- [sword](#)
- [king](#)
- [creature](#)
- [Jericho](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:29-30

UDB:

²⁹ Then Joshua and all Israel went southwest from Makkedah to Libnah and attacked it. ³⁰ Yahweh enabled the Israelites to conquer that city and its king. Joshua killed everything that lived in the city; he did not spare even one person. Joshua killed the king of Libnah just as he had killed the king of Jericho.

ULB:

²⁹ Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah. ³⁰ Yahweh also gave it into the hand of Israel—along with their king. Joshua struck it with the edge of the sword and every person in it. He left no survivor in it. He did to its king just as he had done to the king of Jericho.

translationNotes

Libnah

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

gave it into the hand of Israel

Here “hand” means “control of.” AT: “gave control of it to Israel” (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Yahweh](#)
- [king](#)
- [creature](#)
- [sword](#)
- [Jericho](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:31-32

UDB:

³¹ Then Joshua and his army went south from Libnah to Lachish. He surrounded the city and waged war against it. ³² On the second day of the battle, Yahweh gave the city to the Israelites, and they conquered it. They killed everything that lived in it, including all the people. He did at Lachish the same thing that he had done at Libnah.

ULB:

³¹ Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it. ³² Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day and struck it with the edge of the sword, and every person in it, just as he had done to Libnah.

translationNotes

Libnah ... Lachish

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

into the hand of Israel

Here their “hand” represents their control. AT: “Yahweh gave Lachish into the control of the nation of Israel” (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Yahweh](#)
- [sword](#)
- [creature](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:33

UDB:

³³ King Horam from Gezer and his army came to help the soldiers of Lachish, but Joshua's army defeated Horam and his army, and did not allow even one of them to remain alive.

ULB:

³³ Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

translationNotes

Horam

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

Gezer ... Lachish

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

translationWords

- [king](#)
- [Joshua](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:34-35

UDB:

³⁴ Then Joshua and his army went west from Lachish to the city of Eglon. They surrounded it and attacked it. ³⁵ On that same day, they captured the city and killed everyone in it, just as they had done at Lachish.

ULB:

³⁴ Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it, ³⁵ and captured it that same day. They struck it with the edge of the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

translationNotes

Lachish ... Eglon

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

struck it with the edge of the sword ... completely destroyed everyone in it

These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon. (See: [Doublet](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [sword](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:36-37

UDB:

³⁶ Then Joshua and his army marched from Eglon up into the hills to the city of Hebron. They waged war against it ³⁷ and captured it. They killed the king and every living thing, as they had done at Eglon. They did not leave one person alive.

ULB:

³⁶ Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it. ³⁷ They captured it and struck it with the edge of the sword, and its king and its villages, and everyone in it. They left no survivor in it, as they had done to Eglon, they totally destroyed it and every person in it.

translationNotes

Eglon

This is the name of a city. See how you translated this in [Joshua 10:3](#). (See: [How to Translate Names](#))

They captured it and struck with the edge of the sword

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: “They captured and killed and destroyed” (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [Hebron](#)
- [sword](#)
- [king](#)
- [creature](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:38-39

UDB:

³⁸ Then Joshua and his army turned and went to the city of Debir and waged war against it. ³⁹ They captured the city and its king, and they also captured the nearby villages. Then they killed every living thing in it; they did not allow even one person to stay alive. They did to these people the same as they had done at Hebron and Libnah.

ULB:

³⁸ Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it. ³⁹ They captured it, its king and all its nearby villages. They struck them with the edge of the sword and completely destroyed every person in it. They left no survivor. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

translationNotes

Debir ... Libnah

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

They struck them with the edge of the sword

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: "They killed and destroyed them" (See: [Metonymy](#))

translationWords

- [Joshua](#)
- [Israel, Israelites](#)
- [king](#)
- [sword](#)
- [creature](#)
- [Hebron](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:40-41**UDB:**

⁴⁰ In this way, Joshua and his army conquered the entire southern part of Canaan. They defeated the kings who ruled the hill country, the southern Judean wilderness, the lowlands, and the foothills. They killed every living thing in those places, just as Yahweh, the God of Israel commanded them. ⁴¹ Joshua's soldiers killed people in all the cities from Kadesh Barnea to Gaza, including all the country of Goshen to Gibeon.

ULB:

⁴⁰ Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed every living thing, just as Yahweh, the God of Israel, had commanded. ⁴¹ Joshua struck them with the sword from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon.

translationNotes**Of all their kings he left not one survivor. He completely destroyed every living thing**

These two phrases share similar meanings and emphasize the complete destruction that the people of Israel accomplished at Yahweh's command. (See: [Parallelism](#))

Joshua struck them with the sword

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. AT: "Joshua killed and destroyed them" (See: [Metonymy](#))

translationWords

- Joshua
- Negev
- king
- Yahweh
- God
- Israel, Israelites
- command, commands, commanded, commandment, commandments
- sword
- Kadesh, Kadesh-Barnea, Meribah Kadesh
- Gaza
- Goshen
- Gibeon, Gibeonite

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 10:42-43

UDB:

⁴² In one campaign, Joshua's army conquered all the kings and took possession of all their territory, because Yahweh, the God of Israel, was fighting for them.

⁴³ Then Joshua and his army returned to their camp at Gilgal.

ULB:

⁴² Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel. ⁴³ Then Joshua, and all Israel with him, returned to the camp at Gilgal.

translationNotes

Joshua captured all these kings and their land

This refers to the kings and lands that were listed beginning in [Joshua 10:28](#).

Joshua captured

Here Joshua represents his whole army. AT: "Joshua and his soldiers captured" (See: [Synecdoche](#))

at one time

This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

translationWords

- [Joshua](#)
- [king](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [Gilgal](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 10 General Notes](#)
- [Joshua 10 translationQuestions](#)

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, “Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men.” Even when the kingdoms of Canaan joined forces, they were not able to overcome the power of Yahweh.

Other possible translation difficulties in this chapter

“Yahweh gave the enemy into the hand of Israel”

This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel’s victory. (See: [Idiom](#))

Links:

- [Joshua 11:01 Notes](#)

Joshua 11:1-3**UDB:**

¹ When King Jabin of Hazor heard about all these things that had happened, he sent messages to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph, requesting them to send their armies to come and help him fight against the Israelites. ² He also sent messages to the kings in the northern hills and to the kings in the plain along the Jordan, south of the Sea of Galilee, in the low country. He also sent a message to the king of the high country of Dor in the west, ³ to the kings of the Canaanites in both the east and the west, to the Amorites, the Hittites, the Perizzites, and to the Jebusites who lived in the hill country, and to the Hivites by Mount Hermon in the region of Mizpah.

ULB:

¹ When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph. ² He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Kinnereth, in the lowlands, and in Naphoth Dor to the west. ³ He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah.

translationNotes**Jabin ... Jobab**

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

Hazor ... Madon ... Shimron ... Akshaph ... Kinnereth ... Naphoth Dor ... Mount Hermon

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

translationWords

- king
- Jordan River, Jordan
- Canaan, Canaanite
- Amorite
- Hittite
- Perizzite
- Jebusites, Jebus
- Hivite
- Mizpah

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:4-5

UDB:

⁴ So the armies of all those kings gathered together. Their men were as many as the grains of sand on the seashore. They also came with horses and chariots in great numbers. ⁵ All of those kings met at the fixed time and set up their armies in a camp at the brook of Merom, in order to wage war against Israel.

ULB:

⁴ All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots. ⁵ All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

translationNotes

General Information:

All the Canaanite kings attack Joshua and the nation of Israel.

a great number of soldiers, in number like the sand on the seashore

No one can count the grains of sand on the seashore. This exaggeration emphasizes the very large number of soldiers that these kings assembled. AT: “such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore” (See: [Hyperbole and Generalization](#))

Merom

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

translationWords

- chariot
- king
- appoint, appoints, appointed
- Israel, Israelites

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:6-7**UDB:**

⁶ Then Yahweh said to Joshua, “Do not be afraid of them, because at this time tomorrow I will give them to you. You will defeat them and kill all of them. Then you must cripple all their horses and burn all their chariots.”

⁷ So Joshua and his army came to the brook of Merom and without warning attacked their enemies.

ULB:

⁶ Yahweh said to Joshua, “Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots.” ⁷ Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy.

translationNotes**I am giving them all to Israel as dead men**

Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. AT: “I will enable Israel to kill all of them in battle” (See: [Metaphor](#))

hamstring their horses

“cripple their horses by cutting their legs.” This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.

Merom

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

translationWords

- [Yahweh](#)
- [Joshua](#)
- [fear, fears, afraid](#)
- [death, die, dead](#)
- [chariot](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:8-9**UDB:**

⁸ Yahweh enabled the Israelites to defeat them. They pursued them to the city of Sidon, to Misrephothmaim, and to Mizpah in the east. They attacked them until they had killed them all. ⁹ Then Joshua did what Yahweh told them to do: He crippled their enemies' horses and he burned up their chariots.

ULB:

⁸ Yahweh gave the enemy into the hand of Israel, and they struck them and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left. ⁹ Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

translationNotes**Yahweh gave the enemy into the hand of Israel**

Here the word “hand” represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel’s hand. AT: “Yahweh enabled Israel to conquer the enemy” (See: [Metaphor](#) and [Metonymy](#))

struck them with the sword ... struck them

Here the word “sword” represents all of the weapons that they used to attack their enemies. AT: “attacked them with their weapons ... attacked them” (See: [Synecdoche](#))

Misrephoth Maim

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

hamstrung

This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. See how you translated this word in [Joshua 11:6](#).

translationWords

- [Yahweh](#)
- [Israel, Israelites](#)
- [sword](#)

- [Sidon, Sidonians](#)
- [Mizpah](#)
- [Joshua](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:10-11**UDB:**

¹⁰ So Joshua and his army went back to the city of Hazor, and captured it, and killed their king. Hazor was the most important city of all these kingdoms that fought against Israel. ¹¹ They killed everything that was living in Hazor, and then they burned the city to ashes.

ULB:

¹⁰ Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.) ¹¹ They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor.

translationNotes**He struck its king with the sword**

“Joshua killed the king of Hazor with his sword”

Hazor had been head of all these kingdoms

Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. AT: Hazor had been the most important of all these kingdoms” (See: [Metaphor](#) and [How to Translate Names](#))

They struck with the sword every living creature that was there ... so there was not any living creature left alive

These two phrases share similar meanings and emphasize complete destruction. (See: [Parallelism](#))

he set them apart to be destroyed

The word “he” refers to Joshua and represents himself and his army. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. AT: “the army completely destroyed them” (See: [Synecdoche](#) and [Metaphor](#))

translationWords

- [Joshua](#)
- [king](#)
- [sword](#)

- [kingdom](#)
- [creature](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:12-13

UDB:

¹² Joshua's army captured all of those cities and killed all of their kings. They did that as Moses, the man who served Yahweh well, had commanded them to do. ¹³ Joshua's men burned Hazor, but they did not burn any of the other cities that were built on mounds and were surrounded by wall.

ULB:

¹² Joshua captured all the cities of these kings. He also captured all their kings and struck them with the edge of the sword. He completely destroyed them with the edge of the sword, just as Moses the servant of Yahweh had commanded. ¹³ Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned.

translationNotes

struck them with the edge of the sword

“killed them”

cities built on mounds

“cities built on small hills”

translationWords

- [Joshua](#)
- [king](#)
- [sword](#)
- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:14-15**UDB:**

¹⁴ The Israelites took for themselves the animals that they found in the fields and everything else that was valuable. But they killed every human being and every living thing in the cities. ¹⁵ As Yahweh had given Moses instructions to act, in the same way Moses also gave Joshua commands to act. And Joshua did everything that Yahweh had commanded Moses to do.

ULB:

¹⁴ The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed. ¹⁵ Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

translationNotes**for themselves**

This phrase refers to the army of Israel. (See: [Reflexive Pronouns](#))

They killed every human being with the edge of the sword until all were dead. They left no living creature alive.

These two phrases share similar meanings and emphasize complete destruction. (See: [Parallelism](#))

He left nothing undone of all that Yahweh commanded Moses to do

This negative phrase emphasizes that Joshua did everything that Yahweh commanded. AT: “Joshua did everything that Yahweh commanded” (See: [Litotes](#))

translationWords

- [Israel, Israelites](#)
- [livestock](#)
- [sword](#)
- [creature](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:16-17

UDB:

¹⁶ Joshua's army defeated all the people who were living in that land. They took control of the hill country and the southern Judean wilderness, all the area of Goshen, the western foothills, and the plain along the Jordan. They took control of all the mountains in Israel and of all the lowlands near the mountains. ¹⁷ They took control over all the land from Mount Halak in the south of Edom to Baalgaal in the valley near the region of Lebanon to the north, near Mount Hermon. They captured all the kings of those areas and killed them.

ULB:

¹⁶ Joshua took all that land, the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel, and the lowlands. ¹⁷ From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and killed them.

translationNotes

Mount Halak ... Baal Gad

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

translationWords

- [Joshua](#)
- [Negev](#)
- [Goshen](#)
- [Jordan River, Jordan](#)
- [Israel, Israelites](#)
- [Edom, Edomite, Idumea](#)
- [Lebanon](#)
- [Mount Hermon](#)
- [king](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:18-20

UDB:

¹⁸ Joshua's men fought against all those kings for a long time. ¹⁹ There was only one city that made a peace treaty with the Israelites; they were the people of the Hivites who lived in Gibeon. The Israelites captured all the other cities in battles. ²⁰ Yahweh caused the people in all those other groups to be stubborn, with the result that they fought against the Israelite army, and so God used the Israelite army to destroy them all. God did not hold back the Israelite army from totally destroying their enemies. This is what Yahweh had commanded Moses to do.

ULB:

¹⁸ Joshua waged war for a long time with all the kings. ¹⁹ Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle. ²⁰ For it was Yahweh who hardened their hearts so they would wage war against Israel, so that he might completely destroy them without mercy, just as he had instructed Moses.

translationNotes

it was Yahweh who hardened their hearts

Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. AT: "it was Yahweh who caused them to act stubbornly" (See: [Metaphor](#))

translationWords

- [Joshua](#)
- [king](#)
- [Israel, Israelites](#)
- [Hivite](#)
- [Gibeon, Gibeonite](#)
- [Yahweh](#)
- [instruct, instruction](#)
- [Moses](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:21-22

UDB:

²¹ Joshua's army also fought the Anakite giants who lived in the hills near Hebron, Debir, and Anah. They also fought against the people who lived in the hill country of Judah and Israel, and they killed all of those people and destroyed their cities as well. ²² As a result, there were no descendants of Anak who remained alive in Israel. Only a few remained alive in Gaza, Gath, and Ashdod.

ULB:

²¹ Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities. ²² None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.

translationNotes

Anakim

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

Debir ... Anab

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

translationWords

- Joshua
- Hebron
- Judah
- Israel, Israelites
- Gaza
- Gath
- Ashdod, Azotus

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 11:23

UDB:

²³ Joshua's army took control of all the land, just as Yahweh long ago had told Moses to do. Yahweh gave the land to the Israelites, because he had promised to give it to them. Then Joshua divided the land among the Israelite tribes. And after that, there was peace in the land.

ULB:

²³ So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

translationNotes

Joshua gave it as an inheritance to Israel

Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. AT: "Joshua gave the land to the Israelites as a permanent possession" (See: [Metaphor](#))

the land had rest from the wars

The people no longer fighting wars is spoken of as if the land were a person who rested from war. AT: "the people no longer fought wars in the land" or "there was peace in the land" (See: [Personification](#) and [Metaphor](#))

translationWords

- [Joshua](#)
- [Yahweh](#)
- [Moses](#)
- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 11 General Notes](#)
- [Joshua 11 translationQuestions](#)

Joshua 12 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations or lists. The ULB and many other English translations indent the lines of 12:2-5, which is an extended list.

Links:

- [Joshua 12:01 Notes](#)

Joshua 12:1-2

UDB:

¹ The Israelites took control of the land that was east of the Jordan River, from the Arnon River gorge in the south to Mount Hermon in the north, including all the land on the eastern side of the plain along the Jordan.

² Sihon was the king of the Amorites. He lived in Heshbon and ruled over the area from Aroer along the Arnon River gorge, north to the Jabbok River. His land started in the middle of the gorge, which was the border between his land and the land of the Ammonites. Sihon also ruled over half of the region of Gilead.

ULB:

¹ Now these are the kings of the land, whom the men of Israel conquered. The Israelites took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

² Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.

translationNotes

Now

This word is used here to mark a break in the main storyline. Here the writer begins to provide background information. (See: [Background Information](#))

these are the kings

This refers to the list of kings that continues through verse 24.

Arabah ... Aroer

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

Sihon ... Heshbon

See how you translated these words in [Joshua 9:10](#).

translationWords

- king
- Israel, Israelites
- possess, possession
- Jordan River, Jordan
- Mount Hermon
- Amorite
- Gilead
- Ammon, Ammonites, Ammonites

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:3-5**UDB:**

³ Sihon also ruled over the land on the eastern plain along the Jordan, from the Sea of Galilee south to the Dead Sea. He also ruled over the land east of the Dead Sea from Beth Jeshimoth south to Mount Pisgah.

⁴ The other king whom the Israelite army defeated was Og, the king of the region of Bashan. He was the last of the descendants of the giant people of Rapha. He lived in the cities of Ashtaroth and Edrei. ⁵ He ruled over the area from Mount Hermon and Salekah in the north, and over all Bashan in the east, and to the borders of the Geshurites and Maacathites to the west. Og ruled over half of the region of Gilead, as far as the border of the land ruled by Sihon, king of Heshbon.

ULB:

³ Sihon also ruled over the Arabah to the Sea of Kinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.

⁴ Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei. ⁵ He ruled over Mount Hermon, Salekah, and all Bashan, to the border of the people of Geshur and the Maacathites, and half of Gilead, to the border of Sihon, king of Heshbon.

translationNotes**Sea of Kinnereth**

This is a place. See how you translated this in [Joshua 11:2](#).

Beth Jeshimoth ... Mount Pisgah ... Ashtaroth ... Edrei ... Salekah

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

Og, king of Bashan

See how you translated this man's name in [Joshua 9:10](#).

the Rephaim ... Maacathites

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

translationWords

- [Salt Sea, Dead Sea](#)
- [Bashan](#)
- [remnant](#)
- [Geshur](#)
- [Gilead](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:6**UDB:**

⁶ Moses, who had served Yahweh so faithfully, and all the Israelite army had defeated the armies of those kings. Then Moses gave that land to the tribes of Reuben and Gad and the half tribe of Manasseh.

ULB:

⁶ Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

translationNotes**Reubenites**

These are the descendants of Reuben.

Gadites

These are the descendants of Gad.

half tribe of Manasseh

They are called a half tribe because the other half of the tribe received an inheritance in the land of Canaan.

translationWords

- [Moses](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [possess, possession](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:7-8

UDB:

⁷ Joshua and the Israelite army also defeated kings who ruled over the land on the west side of the Jordan River. That land was between Baal Gad in the valley near Lebanon to Mount Halak, which goes up to Edom. Joshua gave land to the tribes of Israel for them to possess,⁸ as well as the hill country, the lowlands, the plain along the Jordan, the mountainsides, in the desert, and in the southern Judean wilderness, the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites.

ULB:

⁷ These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess.⁸ He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

translationNotes

Baal Gad ... Mount Halak ... Arabah

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

translationWords

- king
- Joshua
- Israel, Israelites
- Lebanon
- Edom, Edomite, Idumea
- Negev
- Hittite
- Amorite
- Canaan, Canaanite
- Perizzite
- Hivite
- Jebusites, Jebus

Links:

- [Introduction to Joshua](#)

- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:9-12

UDB:

⁹ The kings that the Israelites conquered were those of the following cities: Jericho, Ai (which was near Bethel), ¹⁰ Jerusalem, Hebron, ¹¹ Jarmuth, Lachish, ¹² Eglon, Gezer,

ULB:

⁹ The kings included the king of Jericho, the king of Ai which is beside Bethel, ¹⁰ the king of Jerusalem, the king of Enaim, ¹¹ the king of Jarmuth, the king of Lachish, ¹² the king of Eglon, the king of Gezer,

translationNotes

Enaim ... Jarmuth ... Lachish ... Eglon ... Gezer

These are the names of cities. Translate “Jarmuth,” “Lachish,” and “Eglon” in the same way you did in [Joshua 10:3](#). (See: [How to Translate Names](#))

translationWords

- king
- Jericho
- Ai
- Bethel
- Jerusalem

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:13-16

UDB:

¹³ Debir, Geder, ¹⁴ Hormah, Arad, ¹⁵ Libnah, Adullam, ¹⁶ Makkedah, Bethel,

ULB:

¹³ the king of Debir, the king of Geder, ¹⁴ the king of Hormah, the king of Arad, ¹⁵ the king of Libnah, the king of Adullam, ¹⁶ the king of Makkedah, the king of Bethel,

translationNotes

Debir ... Geder ... Hormah ... Arad ... Libnah ... Adullam ... Makkedah

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

translationWords

- [king](#)
- [Bethel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:17-20**UDB:**

¹⁷ Tappuah, Hephher, ¹⁸ Aphek, Lasharon, ¹⁹ Madon, Hazor, ²⁰ Shimron Meron, Akshaph,

ULB:

¹⁷ the king of Tappuah, the king of Hephher, ¹⁸ the king of Aphek, the king of Lasharon, ¹⁹ the king of Madon, the king of Hazor, ²⁰ the king of Shimron Meron, the king of Akshaph,

translationNotes

Tappuah ... Hephher ... Aphek ... Lasharon ... Madon ... Hazor ... Shimron Meron ... Akshaph

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

translationWords

- [king](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 12:21-24

UDB:

²¹ Taanach, Megiddo, ²² Kedesh, Jokneam in the Carmel area, ²³ Dor in the Naphoth Dor area, Goyim in the region of Gilgal, ²⁴ and Tirzah.

There was a total of thirty-one kings that the Israelite army defeated.

ULB:

²¹ the king of Taanach, the king of Megiddo, ²² the king of Kedesh, the king of Jokneam in Carmel, ²³ the king of Dor in Naphoth Dor, the king of Goyim in Gilgal, ²⁴ and the king of Tirzah. The number of kings was thirty-one in all.

translationNotes

Taanach ... Megiddo ... Kedesh ... Jokneam ... Dor ... Goyim ... Tirzah

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

thirty-one in all

“31 in all” (See: [Numbers](#))

translationWords

- [king](#)
- [Kedesh](#)
- [Carmel, Mount Carmel](#)
- [Gilgal](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 12 General Notes](#)
- [Joshua 12 translationQuestions](#)

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

There was still much land to be captured west of the Jordan River, but the tribe of Reuben, Gad and half of the tribe of Mannasah received their land east of the Jordan. This land had been promised to them in Numbers 32.

Driving out the people

While Yahweh achieved many great victories through Joshua, Israel was still supposed to drive out the rest of the Canaanites. Israel's success in this would depend on their faith in Yahweh. (See: [faith](#))

Links:

- [Joshua 13:01 Notes](#)

Joshua 13:2-3**UDB:**

² Here is a list of the lands that remain: The region of the Philistines and all those of the Geshurites,
³ (from Shihor, which is located to the east of Egypt, and to Ekron in the north; the five rulers of the cities of the Philistines, Gaza, Ashdod, Ashkelon, Gath, and Ekron—the territory of the Avvites).

ULB:

² This is the land that still remains: All the regions of the Philistines, and all those of the Geshurites,
³ from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron—the territory of the Avvites.

translationNotes**This is the land that still remains**

You may clarify that this is the land that Israel still needs to capture. AT: “This is the land that still remains for Israel to capture” (See: [Assumed Knowledge and Implicit Information](#))

Shihor

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

which is considered property of the Canaanites

This can be stated in active form. AT: “which the Canaanites now consider their property” (See: [Active or Passive](#))

Avvites

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

translationWords

- [Philistines](#)
- [Geshur](#)
- [Egypt, Egyptian](#)
- [Ekron](#)
- [Canaan, Canaanite](#)
- [ruler, rule](#)

- [Gaza](#)
- [Ashdod, Azotus](#)
- [Ashkelon](#)
- [Gath](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:4-5

UDB:

⁴ In the south, you must still capture the regions where the Canaan people groups live; and Arah that belongs to the Sidonians, to Aphek, to the boundary of the Amorites; ⁵ the land of the Gebalite, all Lebanon, toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

ULB:

⁴ In the south (the territory of the Avvites); all the lands of the Canaanites, from Arah that belongs to the Sidonians, as far as Aphek which is on the border of the Amorites; ⁵ the land of the Gebalites, all of Lebanon toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

translationNotes

Arah ... Aphek ... Baal Gad ... Mount Hermon

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

Gebalites

This is the name of a people group who lived in Geba. (See: [How to Translate Names](#))

translationWords

- [Sidon, Sidonians](#)
- [Amorite](#)
- [Lebanon](#)
- [Hamath, Lebo Hamath, Hamathites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:6-7

UDB:

⁶ Still to capture are all the people who live in the hill country from Lebanon to Misrephothmaim, including all the people of the city of Sidon. I will drive them out before your army. Be sure to give that area to the Israelite people when you divide the land among them, as I gave you orders to do so. ⁷ Divide all that land as an inheritance among the nine tribes and the half tribe of Manasseh.”

ULB:

⁶ Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the people of Sidon. I will drive them out before the army of Israel. Be sure to assign the land to Israel as an inheritance, as I commanded you. ⁷ Divide this land as an inheritance to the nine tribes and to the half tribe of Manasseh.”

translationNotes

Misrephoth Maim

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

land ... as an inheritance

The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession. (See: [Metaphor](#))

translationWords

- cast out, drive out, throw out
- Israel, Israelites
- assign, assigned
- inherit, inheritance, heritage, heir
- command, commands, commanded, commandment, commandments
- tribe
- Manasseh

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:8-9**UDB:**

⁸ Along with the half tribe of Manasseh, the Reubenites and the Gadites received their possessions on the east side of the Jordan River, the lands that Moses assigned to them. ⁹ These lands stretched from Aroer, which is on the edge of the Arnon Gorge (including the city that is located in the middle of the gorge), to all the plateau of Medeba, extending down as far as the city of Dibon.

ULB:

⁸ With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their inheritance that Moses gave them on the east side of the Jordan, ⁹ from Aroer, which is on the edge of the Arnon river gorge (including the city that is in the middle of the gorge), to all the plateau of Medeba as far as Dibon;

translationNotes**Aroer ... Medeba ... Dibon**

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

gorge

a place where the river is far below the land on the sides

plateau

flat land high above rivers

translationWords

- [tribe](#)
- [Manasseh](#)
- [Reuben](#)
- [Gad](#)
- [receive](#)
- [Moses](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:10-12**UDB:**

¹⁰ These lands also included the cities of Sihon king of the Amorites, the king who had reigned in Heshbon, and they extended to the border of the Ammonites; ¹¹ Gilead, and the region of the Geshurites and Maacathites, including all of Mount Hermon, and all of the region of Bashan extending to the city of Salekah; ¹² all the kingdom of Og within the region of Bashan, he who reigned in the cities of Ashtaroth and Edrei (these are what was left of the remnant of the Rephaim); these people Moses had attacked with the sword and driven away.

ULB:

¹⁰ all the cities of Sihon, king of the Amorites, who ruled in Heshbon, to the border of the Ammonites; ¹¹ Gilead, and the region of the Geshurites and Maacathites, all of Mount Hermon, all Bashan to Salekah; ¹² all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck them and drove them out.

translationNotes**Heshbon ... Salekah ... Ashtaroth ... Edrei**

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

the region of the Geshurites and Maacathites

“the land where the Geshurites and Maacathites lived”

Maacathites ... Rephaim

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

Moses struck them

Here “Moses” represents himself and the Israelite army that Moses led. AT: “Moses and the Israelites attacked them” (See: [Synecdoche](#))

translationWords

- [Amorite](#)
- [Ammon, Ammonites, Ammonitess](#)
- [Gilead](#)
- [Geshur](#)

- [kingdom](#)
- [Bashan](#)
- [reign](#)
- [remnant](#)
- [Moses](#)
- [sword](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:13

UDB:

¹³ But the Israelites did not force out of Canaan the people of Geshur and the Maacathites. Instead, these people live with the Israelites even at the present time.

ULB:

¹³ But the people of Israel did not drive out the Geshurites or the Maacathites. Instead, Geshur and Maacath live among Israel to this day.

translationNotes

the Geshurites or the Maacathites

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

Geshur and Maacath live among Israel

“Geshur” and “Maacath” are either the names of the ancestors of “the Geshurites” and “the Maacathites” or are the names of the cities in which they lived. AT: “those people live among Israel” (See: [Assumed Knowledge and Implicit Information](#))

to this day

This refers to the period of time in which the author wrote this book.

translationWords

- [Israel, Israelites](#)
- [cast out, drive out, throw out](#)
- [Geshur](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:14**UDB:**

¹⁴ The Levites received no assignment of lands; they were the only tribe that received no land. Moses gave them no possessions. Yahweh, the God of Israel, told them that the offerings given to himself would be their possession.

ULB:

¹⁴ To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made by fire, are their inheritance, as God said to Moses.

translationNotes**Moses gave no inheritance**

The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))

The offerings of Yahweh ... are their inheritance

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. AT: “The offerings of Yahweh ... are what they will have for their provision” (See: [Metaphor](#))

offerings of Yahweh

“offerings that the people were to bring to Yahweh”

made by fire

This can be stated in active form. AT: “that the priests burned with fire” (See: [Active or Passive](#))

translationWords

- [tribe](#)
- [Levite, Levi](#)
- [Moses](#)
- [inherit, inheritance, heritage, heir](#)
- [sacrifice, offering](#)
- [Yahweh](#)
- [God](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:15-16**UDB:**

¹⁵ Moses had allotted land to each clan in the tribe of Reuben. ¹⁶ So their territory extended from Aroer, on the edge of the Valley of the Arnon River, and the city that is in the middle of the valley, and includes the region of the plateau near Medeba.

ULB:

¹⁵ Moses gave an inheritance to the tribe of Reuben, clan by clan. ¹⁶ Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle of the valley, and all the plateau by Medeba.

translationNotes**Aroer ... Medeba**

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

gorge ... plateau

See how you translated these words in [Joshua 13:9](#).

translationWords

- [Reuben](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:17-19

UDB:

¹⁷ It also includes Heshbon and all its cities that are in the plateau including Dibon, and Bamoth Baal, and Beth Baal Meon; ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zereth Shahaar, which stands on a hill within the valley.

ULB:

¹⁷ Reuben also received Heshbon and all its cities that are in the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon, ¹⁸ and Jahaz, and Kedemoth, and Mephaath, ¹⁹ and Kiriathaim, and Sibmah, and Zereth Shahaar on the hill of the valley.

translationNotes

Heshbon ... Dibon ... Bamoth Baal ... Beth Baal Meon ... Jahaz ... Kedemoth ... Mephaath ... Kiriathaim ... Sibmah ... Zereth Shahaar

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

translationWords

- [Baal](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:20-21

UDB:

²⁰ The territory also includes Beth Peor, the slopes of Mount Pisgah, Beth Jeshimoth, ²¹ all the cities situated along the plateau, and all the kingdom of Sihon, the king of the Amorites, who reigned there in Heshbon, the ones that Moses defeated along with the leaders of Midian, who were Evi, Rekem, Zur, Hur and Reba, the princes of Sihon who ruled there.

ULB:

²⁰ Reuben also received Beth Peor, the slopes of Pisgah, Beth Jeshimoth, ²¹ all the cities of the plateau, and all the kingdom of Sihon king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land.

translationNotes

Beth Peor ... Pisgah ... Beth Jeshimoth ... Heshbon

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

Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba

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

together with the leaders of Midian

“as he had defeated the leaders of Midian”

translationWords

- [Reuben](#)
- [kingdom](#)
- [Amorite](#)
- [Midian, Midianites](#)
- [prince, princess](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:22-23**UDB:**

²² The people of Israel killed with the sword Balaam son of Beor, the one who practiced divination. The people of Israel also killed with the sword many others at that same time. ²³ The border of the people of the tribe of Reuben is the Jordan River. This was the inheritance given to the people of Reuben and assigned to all their clans. They lived there in their cities and villages.

ULB:

²² The people of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those they had killed. ²³ The border of the tribe of Reuben is the Jordan River; this is their boundary. This was the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

translationNotes**this is their boundary**

The Jordan River was the western border of the land that the tribe of Reuben received.

This was the inheritance of the tribe of Reuben

The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession. (See: [Metaphor](#))

given to each of their clans

This can be stated in active form. AT: “that Moses gave to each of their clans” (See: [Active or Passive](#))

translationWords

- [Israel, Israelites](#)
- [sword](#)
- [Balaam](#)
- [divination, diviner, soothsaying, soothsayer](#)
- [tribe](#)
- [Jordan River, Jordan](#)
- [inherit, inheritance, heritage, heir](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:24-26

UDB:

²⁴ Moses also gave land to the tribe of Gad, to the people of Gad, and allotted to each of their families the land they needed to live on. ²⁵ They lived near Jazer, in all the cities of Gilead, and in half the land where the Ammonites lived, all the way to Aroer, which is a city east of Rabbah. ²⁶ Their land extended from Heshbon to Ramath Mizpah and Betonim, all the way to Mahanaim and to the region of Debir.

ULB:

²⁴ This is what Moses gave to the tribe of Gad, clan by clan: ²⁵ Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is east of Rabbah, ²⁶ from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of Debir.

translationNotes

Jazer ... Aroer ... Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir

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

translationWords

- [Moses](#)
- [Gad](#)
- [Gilead](#)
- [Ammon, Ammonites, Ammonitess](#)
- [Rabbah](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:27-28

UDB:

²⁷ Their land was also in the valley: Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon, who had been king of Heshbon; his kingdom had bordered on the Jordan River and extended to the lower end of the Sea of Galilee, eastward beyond the Jordan River. ²⁸ This is the inheritance of the people of Gad that was allotted to them according to the needs of their clans, along with the cities and villages where they lived.

ULB:

²⁷ In the valley, Moses gave them Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Kinnereth, eastward beyond the Jordan. ²⁸ This is the inheritance of the tribe of Gad, clan by clan, with their cities and villages.

translationNotes

Beth Haram ... Beth Nimrah ... Zaphon ... Heshbon

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

This is the inheritance of the tribe of Gad

The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession. (See: [Metaphor](#))

translationWords

- [Succoth](#)
- [kingdom](#)
- [king](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:29-31**UDB:**

²⁹ Moses gave inheritance of land to the half tribe of Manasseh for them to live on. It was allotted to the half tribe of the people of Manasseh according to the needs of their clans. ³⁰ Their territory was from Mahanaim, including all the region of Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan. There are sixty cities in the region. ³¹ Their land also included half of the region of Gilead, as well as the cities of Ashtaroth and Edrei (sometimes referred to as the royal cities of Og in Bashan). These were allotted to the people of Machir son of Manasseh, and that would include half the descendants of Machir, assigned to their clans according to their need.

ULB:

²⁹ Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the people of Manasseh, clan by clan. ³⁰ Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, sixty cities; ³¹ half of Gilead, and Ashtaroth and Edrei (the royal cities of Og in Bashan). These were assigned to the clan of Machir son of Manasseh—half of the people of Machir, clan by clan.

translationNotes**Moses gave an inheritance to the half tribe of Manasseh**

The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession. (See: [Metaphor](#))

half tribe of Manasseh

Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

It was assigned

This can be stated in active form. AT: “Moses assigned it” (See: [Active or Passive](#))

Mahanaim ... Jair ... Ashtaroth ... Edrei

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

These were assigned

This can be stated in active form. AT: “Moses assigned these” (See: [Active or Passive](#))

Machir

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

translationWords

- [Moses](#)
- [royal](#)
- [family](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 13:32-33

UDB:

³² These were the lands that Moses distributed to the people of Israel on the plains of Moab, when they were beyond the Jordan just east of Jericho. ³³ But to the tribe of Levi Moses gave no inheritance. Yahweh, who is the God of Israel, promised them that he would be their inheritance.

ULB:

³² This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho. ³³ Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

translationNotes

This is the inheritance that Moses assigned to them

The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. AT: "This is the land that Moses assigned to them as an inheritance" (See: [Metaphor](#))

Yahweh, the God of Israel, is their inheritance

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. AT: "Yahweh, the God of Israel, is what they have" (See: [Metaphor](#))

translationWords

- [Moab, Moabite, Moabites](#)
- [Jericho](#)
- [Levite, Levi](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 13 General Notes](#)
- [Joshua 13 translationQuestions](#)

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: [god](#), [gods](#), [goddess](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

- [Joshua 14:01 Notes](#)

Joshua 14:1**UDB:**

¹ Eleazar, the leader of all the priests, Joshua, and the leaders of the twelve tribes decided what land to allot to each of the Israelite tribes in Canaan.

ULB:

¹ These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the the tribal leaders of Israel allotted to them.

translationNotes**the areas of land that the people of Israel received as their inheritance**

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))

assigned to them by Eleazar the priest, by Joshua son of Nun, and by the tribal leaders of their ancestors' families within the people of Israel

This can be stated in active form. AT: "which Eleazar the priest, Joshua son of Nun, and the tribal leaders of their ancestors' families within the people of Israel assigned to them" (See: [Active or Passive](#))

tribal leaders

"leaders of the tribes"

translationWords

- [Israel, Israelites](#)
- [receive](#)
- [inherit, inheritance, heritage, heir](#)
- [Canaan, Canaanite](#)
- [assign, assigned](#)
- [priest, priests, priesthood](#)
- [Joshua](#)
- [tribe](#)
- [family](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:2-5**UDB:**

² The assignments were made by casting lots for each one of the nine and one-half tribes. This was just as Yahweh had commanded Moses to do, so that the land could be assigned to each of the tribes and their clans. ³⁻⁴ Now Moses had given land as a permanent possession to two and one-half tribes before Israel crossed over the Jordan River. But to the Levites he gave no inheritance; they were treated differently because of their priestly duties. No portion of the land was given to the Levites. They were, however, given cities in which to live, including pastureland for their livestock so they could sustain their families. And the people of Joseph were divided into two tribes, Manasseh and Ephraim. ⁵ The people of Israel did as Yahweh commanded Moses: They gave out portions of the land as permanent possessions.

ULB:

² Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses. ³ For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance. ⁴ The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources. ⁵ The people of Israel did as Yahweh commanded Moses, so they assigned the land.

translationNotes**Their inheritance was selected by lot**

This can be stated in active form. AT: “Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance” (See: [Active or Passive](#))

by the hand of Moses

Here the word “hand” refers to Moses himself and means that Yahweh used Moses as the agent to deliver his command. AT: “through Moses” (See: [Synecdoche](#))

Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance

The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession. (See: [Metaphor](#))

The Levites were given no portion of the inheritance in the land

This can be stated in active form. AT: “And Moses did not give a portion of the inheritance to the Levites in the land” (See: [Active or Passive](#))

portion

“part”

but only certain cities to live in

The verb may be supplied from the previous phrase. AT: “but he gave to them only certain cities to live in” (See: [Ellipsis](#))

pasturelands

fields of grass for the livestock to eat

material resources

physical things they needed so they could provide for their families

translationWords

- [inherit, inheritance, heritage, heir](#)
- [lots, casting lots](#)
- [tribe](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [hand, right hand, to hand over](#)
- [Moses](#)
- [Jordan River, Jordan](#)
- [Levite, Levi](#)
- [Joseph \(OT\)](#)
- [Manasseh](#)
- [Ephraim](#)
- [livestock](#)
- [Israel, Israelites](#)
- [assign, assigned](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:6-7**UDB:**

⁶ Some men from the tribe of Judah went to Joshua while he and all the Israelites were at Gilgal. Among those men was Jephunneh's son Caleb. He said to Joshua, "I am sure that you remember what Yahweh said to the prophet Moses concerning you and me when we were at Kadesh Barnea. ⁷ I was forty years old at that time. Moses sent me from Kadesh Barnea and you and some other men to explore this land. When we returned, I gave to Moses a true report about what we had seen.

ULB:

⁶ Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea. ⁷ I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make.

translationNotes**Jephunneh**

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

Kenizzite

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

I brought him a report again as it was in my heart to make

Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. AT: "I brought back to him an honest report" (See: [Idiom](#))

translationWords

- [tribe](#)
- [Judah](#)
- [Gilgal](#)
- [Caleb](#)
- [Moses](#)
- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [servant, slave, slavery](#)
- [report](#)
- [heart, hearts](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:8-9**UDB:**

⁸ The other men who went with us gave a report that caused the people to be afraid. But I fully followed Yahweh and obeyed everything he commanded us to do. ⁹ Moses promised me, ‘It is a firm promise that the land on which you walked will become yours as your permanent possession, to belong to you and your descendants forever. I am giving it to you because you obeyed Yahweh, my God, in everything you did.’

ULB:

⁸ But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God. ⁹ Moses swore on that day, saying, ‘Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.’

translationNotes**made the heart of the people melt with fear**

Making the people very afraid is spoken of as if it were making the hearts of the people melt. AT: “made the people very afraid” (See: [Metaphor](#))

I completely followed Yahweh

Being loyal to Yahweh is spoken of as if it were completely following Yahweh. AT: “I remained loyal to Yahweh” (See: [Metaphor](#))

the land ... will be an inheritance for you and for your children forever

The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession. (See: [Metaphor](#))

the land on which your foot has walked

Here “your foot” represents Caleb. AT: “the land on which you have walked” (See: [Synecdoche](#))

translationWords

- [brother, brothers](#)
- [heart, hearts](#)
- [fear, fears, afraid](#)

- [Moses](#)
- [inherit, inheritance, heritage, heir](#)
- [children, child](#)
- [forever](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:10-11**UDB:**

¹⁰ Now Yahweh has done for me as he promised he would. Forty-five years have passed since Moses said that to me during the time that we were still in the wilderness. And just as Yahweh promised, he has kept me alive and well all during that time. Look at me! I am eighty-five years old. ¹¹ I am as strong today as I was on the day that Moses sent me to explore this land. My strength is now as my strength was when I was young. I can wage war or I can travel far away and still have the strength to come home.

ULB:

¹⁰ Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old. ¹¹ I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming.

translationNotes**look**

This means “listen.” This word adds emphasis to what is said next.

while Israel walked in the wilderness

“while the people of Israel traveled in the wilderness”

My strength is now as my strength was then

“I am still as strong now as I was then”

for going and coming

This is an idiom that refers to daily activities. AT: “for the things I do every day” (See: [Idiom](#))

translationWords

- [Yahweh](#)
- [walk, walks, walked, walking](#)
- [desert, wilderness](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:12

UDB:

¹² So please give me the hill country that Yahweh promised to give to me on that day long ago. At that time, you heard me say that the Anakim lived there. You heard me say that their cities were large and that they had walls around them to protect them. But now, perhaps Yahweh will help me to drive them away with our army, just as Yahweh promised.”

ULB:

¹² Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said.”

translationNotes

hill country

Possible meanings are 1) many large hills or small mountains or 2) one mountain.

Anakim

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

translationWords

- [promise, promises, promised](#)
- [cast out, drive out, throw out](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 14:13-15**UDB:**

¹³ So Joshua asked God to bless Caleb, and he gave to Caleb the city of Hebron. ¹⁴ In this way, Hebron became the permanent possession and the home of Caleb son of Jephunneh the Kenizzite. To this day his descendants live there because Caleb did everything that Yahweh, the God of Israel, told him to do. ¹⁵ Now the name of Hebron formerly was Kiriath Arba (Arba had been the greatest man among the Anakim). And there was peace in the land; they no longer waged war.

ULB:

¹³ Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh. ¹⁴ Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel. ¹⁵ Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

translationNotes**gave Hebron as an inheritance to Caleb**

Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession. (See: [Metaphor](#))

to this day

This refers to the period of time in which the author wrote this book.

he completely followed Yahweh

Being loyal to Yahweh is spoken of as if it were completely following Yahweh. AT: "he remained loyal to Yahweh" (See: [Metaphor](#))

Kiriath Arba

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

Then the land had rest from war

The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in [Joshua 11:23](#). AT: "Then the people no longer fought wars in the land" (See: [Personification](#) and [Metaphor](#))

translationWords

- [bless, blessed, blessing](#)
- [Hebron](#)
- [inherit, inheritance, heritage, heir](#)
- [Caleb](#)
- [God](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 14 General Notes](#)
- [Joshua 14 translationQuestions](#)

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 15:01 Notes](#)

Joshua 15:1-2**UDB:**

¹ The land that was assigned to the tribe of Judah was divided among its clans. Their land extended south to the wilderness of Sin at the border of Edom.

² Their south border of the land that was assigned to the tribe of Judah started at the end of the Salt Sea (also called the Dead Sea), from the bay that faces to the south.

ULB:

¹ The assignment of land for the tribe of the people of Judah, clan by clan, extended south to the border of Edom, with the wilderness of Zin being the farthest point to the south. ² Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south.

translationNotes**Zin**

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

from the end of the Salt Sea, from the bay that faces to the south

“from the bay that faces south at the end of the Salt Sea.” These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.

from the bay that faces to the south

“from the bay that extends to the south” or “from the southern bay”

bay

smaller part of the sea that extends into the land

translationWords

- [assign, assigned](#)
- [tribe](#)
- [Judah](#)
- [clan](#)
- [Edom, Edomite, Idumea](#)
- [desert, wilderness](#)
- [Salt Sea, Dead Sea](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:3-4

UDB:

³ It then went southward and up the hill of Akrabbim and continued along to Sin, and then it went up once more south of Kadesh Barnea, beside Hezron, up to Addar, and then it bent around to Karka. ⁴ From there it continued past Azmon, and from there it ran beside the brook of Egypt; from there it turned west to the Mediterranean Sea. That will be your south border.

ULB:

³ Their boundary next went out to the south of the hill of Akrabbim and passed along to Zin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka. ⁴ It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary.

translationNotes

Their boundary

“The border of the land belonging to the tribe of Judah”

Akrabbim ... Zin ... Hezron ... Addar ... Karka ... Azmon

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

brook of Egypt

a small river of water at the southwestern edge of the land, near Egypt (See: [How to Translate Names](#))

translationWords

- [Kadesh, Kadesh-Barnea, Meribah Kadesh](#)
- [Egypt, Egyptian](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:5-6

UDB:

⁵ The eastern border of the land of the tribe of Judah was the Dead Sea. It extended north to the end of the Jordan River, where it empties into the Dead Sea. ⁶ The northern border continued from that point, and extended north to Beth Hoglah. From there it went further north of Beth Arabah to the Stone of Bohan (a stone that had been set up by Bohan, son of Reuben).

ULB:

⁵ The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan. ⁶ It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben.

translationNotes

at the mouth of the Jordan

The point at which the river empties into the sea is spoken of as if it were the mouth of the river. (See: [Metaphor](#))

border ... ran

“border ... was”

Beth Hoglah ... Beth Arabah

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

the Stone of Bohan

This was likely a large stone that someone set up as a landmark and named after the man, Bohan. (See: [How to Translate Names](#))

translationWords

- [Salt Sea, Dead Sea](#)
- [Jordan River, Jordan](#)
- [Reuben](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:7-8

UDB:

⁷ From that point the border turned west and went through the Valley of Achor to Debir. From there it turned north again to go to Gilgal. Gilgal is north of the road that goes over the hill of Adummim, on the south side of the river valley. From Gilgal the border extended west to the springs at En Shemesh, and from there to En Rogel. ⁸ From that point the border along the south shoulder of the Jebusite city (that is, Jerusalem). The boundary goes to the top of the hill on the west side of Valley of Hinnom, at the northern end of the Valley of Rephaim.

ULB:

⁷ Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel. ⁸ Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim.

translationNotes

Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel ... the Valley of Ben Hinnom ... the Valley of Rephaim

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

translationWords

- [Gilgal](#)
- [fountain, spring](#)
- [Jebusites, Jebus](#)
- [Jerusalem](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:9-10**UDB:**

⁹ From there the border extended northwest to the top of the hills leading to the spring of Nephtoah, and from there to the cities near Mount Ephron. From there the border extended west toward Baalah (which is now named Kiriath Jearim). ¹⁰ Then the border continued to extend west, past Baalah, to Mount Seir. Then it went southwest along the north side of Mount Jearim (which is also called Kesalon), and went down to Beth Shemesh. From there it passed by Timnah.

ULB:

⁹ Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim). ¹⁰ Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah.

translationNotes

Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah

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

translationWords

- [Beth Shemesh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:11-12

UDB:

¹¹ The border continued northwest to the hill north of Ekron. From there it extended west to Shikkeron and past Mount Baalah, on to Jabneel, and then northwest to the Mediterranean Sea.

¹² The western border of the land that was assigned to the tribe of Judah was the Mediterranean Sea. All the clans of Judah lived inside those borders.

ULB:

¹¹ The border went out beside the northern hill of Ekron, and then it bends around to Shikkeron and passed along to Mount Baalah, from there it went to Jabneel. The border ended at the sea. ¹² The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

translationNotes

Shikkeron ... Mount Baalah ... Jabneel

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

translationWords

- Ekron
- the sea, the Great Sea, the western sea, Mediterranean Sea
- tribe
- Judah
- clan

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:13-15**UDB:**

¹³ Yahweh commanded Joshua to give part of the land of the tribe of Judah to Caleb. So he gave to Caleb the city of Kiriath Arba, which is now called Hebron. (Arba was the father of Anak.) ¹⁴ Caleb forced the three clans of the Anak people group to leave Hebron. Those were the Sheshai, Ahiman, and Talmai clans. ¹⁵ Then Caleb left there and went to fight against the people who were living in Debir (which was previously named Kiriath Sepher).

ULB:

¹³ In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak). ¹⁴ Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak. ¹⁵ He went up from there against the inhabitants of Debir (Debir used to be called Kiriath Sepher).

translationNotes**Kiriath Arba ... Debir ... Kiriath Sepher**

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

Arba ... Anak ... Sheshai ... Ahiman ... Talmai

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

the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak

These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words “sons” and “descendants” in this context mean the same thing. AT: “the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak” (See: [Assumed Knowledge and Implicit Information](#))

He went up from there against

“He went up from there to fight against”

translationWords

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

- Joshua
- Caleb
- assign, assigned
- tribe
- Judah
- Hebron
- descendant, descended from

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:16-17**UDB:**

¹⁶ Caleb said, “If someone attacks the people in Kiriath Sepher and captures their city, I will give my daughter Aksah for him to marry.” ¹⁷ Othniel son of Caleb’s brother Kenaz, captured the city. So Caleb gave his daughter, Aksah, for him to marry.

ULB:

¹⁶ Caleb said, “The man who attacks Kiriath Sepher and captures it, to him I will give Aksah my daughter as a wife.” ¹⁷ When Othniel son of Kenaz, Caleb’s brother, captured it, Caleb gave him Aksah his daughter as a wife.

translationNotes**Kiriath Sepher**

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

Aksah

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

Othniel ... Kenaz

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

translationWords

- [Caleb](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:18**UDB:**

¹⁸ When Caleb's daughter married Othniel, she told him to ask her father to give her a field. Then Aksah went to talk with her father Caleb. As she got down from her donkey, Caleb asked her, "Do you want something?"

ULB:

¹⁸ Soon after that, Aksah came to Othniel and she urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?"

translationNotes**Aksah came to Othniel**

This is an idiom that refers to Aksah becoming Othniel's wife. AT: "when Aksah became Othniel's wife" (See: [Idiom](#))

she urged him to ask her father for a field

This can be translated as direct speech. AT: "she urged him, 'Ask my father to give me a field'" (See: [Direct and Indirect Quotations](#))

translationWords

- [donkey, mule](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:19**UDB:**

¹⁹ Aksah replied, “Yes, I want you to do something for me. You have given me the land of the southern Judean wilderness, but there is no water there. So please give me some land that has springs.” So Caleb gave her the upper and lower springs near Hebron.

ULB:

¹⁹ Aksah replied, “Do me a special favor, since you have given me the land of the Negev: Also give me some springs of water.” Then Caleb gave her the upper springs and lower springs.

translationNotes**the upper springs and lower springs**

The words “upper” and “lower” likely refer to the geographical altitude of the water springs.

translationWords

- [Negev](#)
- [fountain, spring](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:20

UDB:

²⁰ Here is a list of the towns in the land that God had promised to give to the tribe of Judah. Each clan was assigned some of the land.

ULB:

²⁰ This was the inheritance of the tribe of Judah, clan by clan.

translationNotes

This was the inheritance of the tribe of Judah

The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Judah received as an inheritance” (See: [Metaphor](#))

translationWords

- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Judah](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:21-24**UDB:**

²¹ The tribe of Judah was assigned all these cities in the southern Judean wilderness, near the border of the region of Edom:

Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, and Bealoth.

ULB:

²¹ The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur, ²² Kinah, Dimonah, Adadah, ²³ Kedesh, Hazor, Ithnan, ²⁴ Ziph, Telem, Bealoth.

translationNotes**Connecting Statement:**

The writer lists the southern cities of which Judah took possession. The list continues through [Joshua 15:32](#). (See: [How to Translate Names](#))

translationWords

- [Edom, Edomite, Idumea](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:25-28**UDB:**

²⁵ Also Hazor Hadattah, Keriath Hezron (also called Hazor), ²⁶ Amam, Shema, Molodah, ²⁷ Hazar Gaddah, Heshmon, Beth Pelet, ²⁸ Hazar Shual, Beersheba, and Biziothiah.

ULB:

²⁵ Hazor Hadattah, Keriath Hezron (this was also known as Hazor), ²⁶ Amam, Shema, Moladah, ²⁷ Hazar Gaddah, Heshmon, Beth Pelet, ²⁸ Hazar Shual, Beersheba, Biziothiah.

translationNotes**Connecting Statement:**

The list of cities continues. (See: [How to Translate Names](#))

translationWords

- [Beersheba](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:29-32**UDB:**

²⁹ Also Baalah, Iyim, Ezem, ³⁰ Eltolad, Kesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon. There were twenty-nine cities, together with their surrounding villages.

ULB:

²⁹ Baalah, Iyim, Ezem, ³⁰ Eltolad, Kesil, Hormah, ³¹ Ziklag, Madmannah, Sansannah, ³² Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

translationNotes**Connecting Statement:**

The list of cities continues. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:33-36

UDB:

³³ The tribe of Judah was assigned these cities in the northern part of the western foothills: Eshtaol, Zorah, Ashnah,

³⁴ Zanoah, En Gannim, Tappuah, Enam, ³⁵ Jarmuth, Adullam, Sokoh, Azekah, ³⁶ Shaaraim, Adithaim, and Gederah (also called Gederothaim). There were fourteen cities, together with their surrounding villages.

ULB:

³³ In the lower hill country to the west, there were Eshtaol, Zorah, Ashnah, ³⁴ Zanoah, En Gannim, Tappuah, Enam, ³⁵ Jarmuth, Adullam, Sokoh, Azekah, ³⁶ Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

translationNotes

General Information:

The writer lists the northern cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:37-39

UDB:

³⁷ The tribe of Judah was also assigned these cities in the southern part of the western foothills: Zenan, Hadashah, Migdalgad, ³⁸ Dilean, Mizpah, Joktheel, ³⁹ Lachish, Bozkath, and Eglon.

ULB:

³⁷ Zenan, Hadashah, Migdalgad, ³⁸ Dilean, Mizpah, Joktheel, ³⁹ Lachish, Bozkath, Eglon.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:40-41

UDB:

⁴⁰ Also Kabbon, Lahmas, Kitlish, ⁴¹ Gederoth, Bethdagon, Naamah, and Makkedah.

There were sixteen cities, together with their surrounding villages.

ULB:

⁴⁰ Kabbon, Lahmas, Kitlish, ⁴¹ Gederoth, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:42-44

UDB:

⁴² The tribe of Judah was also assigned these cities in the central part of the western foothills: Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Aczib, and Mareshah. There were nine cities, together with their surrounding villages.

ULB:

⁴² Libnah, Ether, Ashan, ⁴³ Iphtah, Ashnah, Nezib, ⁴⁴ Keilah, Akzib, Mareshah. These were nine cities, including their villages.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:45-47

UDB:

⁴⁵ There was also the city of Ekron, with its surrounding towns and its villages. ⁴⁶ From Ekron to the Mediterranean Sea, Judah's territory also included all the land near the city of Ashdod, including its villages.

⁴⁷ Ashdod and its surrounding towns and villages; the city of Gaza and its surrounding towns and villages down to the brook of Egypt and to the Mediterranean Sea. The border followed the coastline.

ULB:

⁴⁵ Ekron, with its surrounding towns and villages; ⁴⁶ from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

⁴⁷ Ashdod, its surrounding towns and villages; Gaza, its surrounding towns and villages; to the brook of Egypt, and to the Great Sea with its coastline.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

settlements

“villages”

brook of Egypt

a small river of water at the southwestern edge of the land near Egypt (See: [How to Translate Names](#))

translationWords

- Ekron
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Ashdod, Azotus
- Gaza

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:48-51**UDB:**

⁴⁸ The tribe of Judah was also assigned these towns in the southwest part of the hill country: Shamir, Jattir, Sokoh, ⁴⁹ Dannah, Kiriath Sannah (also called Debir), ⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh. There were eleven cities, together with their surrounding villages.

ULB:

⁴⁸ In the hill country, Shamir, Jattir, Sokoh, ⁴⁹ Dannah, Kiriath Sannah (that is, Debir), ⁵⁰ Anab, Eshtemoh, Anim, ⁵¹ Goshen, Holon, and Giloh. These were eleven cities, including their villages.

translationNotes**Connecting Statement:**

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

translationWords

- [Goshen](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:52-54**UDB:**

⁵² The tribe of Judah was also assigned these towns in the south central part of the hill country: Arab, Dumah, Eshan, ⁵³ Janim, Beth Tappuah, Aphekah, ⁵⁴ Humtah, Kiriath Arba (now called Hebron), and Zior. There were nine cities, together with their surrounding villages.

ULB:

⁵² Arab, Dumah, Eshan, ⁵³ Janim, Beth Tappuah, Aphekah, ⁵⁴ Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

translationNotes**Connecting Statement:**

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

translationWords

- [Hebron](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:55-57**UDB:**

⁵⁵ The tribe of Judah was also assigned these towns in the southeastern part of the hill country: Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah. There were ten cities, together with their surrounding villages.

ULB:

⁵⁵ Maon, Carmel, Ziph, Juttah, ⁵⁶ Jezreel, Jokdeam, Zanoah, ⁵⁷ Kain, Gibeah, and Timnah. These were ten cities, including their villages.

translationNotes**Connecting Statement:**

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

translationWords

- [Carmel, Mount Carmel](#)
- [Jezreel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:58-59

UDB:

⁵⁸ The tribe of Judah was also assigned these towns in the central part of the hill country: Halhul, Beth Zur, Gedor, ⁵⁹ Maarath, Beth Anoth, and Eltekon. There were six cities, together with their surrounding villages.

ULB:

⁵⁸ Halhul, Beth Zur, Gedor, ⁵⁹ Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:60-62

UDB:

⁶⁰ The tribe of Judah was also assigned two towns in the northern part of the hill country, Rabbah and Kiriath Baal (which is also named Kiriath Jearim).

⁶¹ The tribe of Judah was also assigned these towns in the desert near the Dead Sea: Beth Arabah, Middin, Secacah, ⁶² Nibshan, the City of Salt, and En Gedi. There were six cities, together with their surrounding villages.

ULB:

⁶⁰ Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

⁶¹ In the wilderness, there were Beth Arabah, Middin, Secacah, ⁶² Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

translationNotes

Connecting Statement:

The writer lists cities of which Judah took possession. (See: [How to Translate Names](#))

translationWords

- [desert, wilderness](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 15:63**UDB:**

⁶³ The army of the tribe of Judah was not able to drive out the Jebusites and so they stayed in Jerusalem. So today they are still living among the tribe of Judah.

ULB:

⁶³ But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

translationNotes**to this day**

This refers to the period of time in which the author wrote this book.

translationWords

- [Jebusites, Jebus](#)
- [Jerusalem](#)
- [tribe](#)
- [Judah](#)
- [cast out, drive out, throw out](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 15 General Notes](#)
- [Joshua 15 translationQuestions](#)

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: [god, gods, goddess](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 16:01 Notes](#)

Joshua 16:1-2**UDB:**

¹ The land that was assigned to the two tribes of Ephraim and Manasseh—the tribes that were descended from Joseph—started at the Jordan River, east of Jericho. ² It extended west from Jericho to Bethel, and then to Luz, and it passed on to Ataroth, which is the territory where the Archites live.

ULB:

¹ The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel. ² Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Arkites.

translationNotes**the tribe of Joseph**

The “tribe of Joseph” consisted of the tribes of Joseph’s two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh. AT: “the tribe of Ephraim and the other half of the tribe of Manasseh” (See: [Assumed Knowledge and Implicit Information](#))

Luz ... Ataroth

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

Arkites

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

translationWords

- [assign, assigned](#)
- [tribe](#)
- [Joseph \(OT\)](#)
- [Jordan River, Jordan](#)
- [Jericho](#)
- [fountain, spring](#)
- [desert, wilderness](#)
- [Bethel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 translationQuestions](#)

Joshua 16:3-4**UDB:**

³ From there it extended west to the border of the land where the Japhletites lived, and then west to the area near Lower Beth Horon. From there it continued west to Gezer, and from there to the Mediterranean Sea. ⁴ This was the territory that the people of Joseph, Manasseh and Ephraim, received as their permanent possession.

ULB:

³ Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea. ⁴ It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

translationNotes**Japhletites**

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

Lower Beth Horon ... Gezer

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

the tribes of Joseph, Manasseh and Ephraim

“the tribes of Manasseh and Ephraim, the sons of Joseph”

received their inheritance

The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “received this land as their inheritance” (See: [Metaphor](#))

translationWords

- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [tribe](#)
- [Joseph \(OT\)](#)
- [Manasseh](#)
- [Ephraim](#)
- [receive](#)
- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 translationQuestions](#)

Joshua 16:5-7**UDB:**

⁵ The border of the land that was assigned to the clans of the tribe of Ephraim started at Ataroth Addar in the east. It extended to Upper Beth Horon ⁶ and continued to the Mediterranean Sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh, and went on toward the east to Janoah. ⁷ They went down from Janoah to Ataroth and then on to Naarah. From there it reached the city of Jericho, ending at the Jordan River.

ULB:

⁵ The territory of the tribe of Ephraim, clan by clan: The border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon, ⁶ and from there it continued to the sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah. ⁷ Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan.

translationNotes**The territory ... that was assigned to their clans**

This can be stated in active form. AT: “The territory ... that Joshua assigned to their clans” (See: [Active or Passive](#))

Ataroth Addar ... Upper Beth Horon ... Mikmethath ... Taanath Shiloh ... Janoah ... Naarah

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

translationWords

- [Ephraim](#)
- [clan](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [Jericho](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 translationQuestions](#)

Joshua 16:8-9**UDB:**

⁸ The northern border extended from Tappuah west to the ravine of Kanah, and ended at the Mediterranean Sea. This was the land that was assigned to all the clans of the tribe of Ephraim. ⁹ Some of the cities and their dependant villages that were set apart for the people of Ephraim were actually within the assigned territory of the people of Manasseh.

ULB:

⁸ From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, clan by clan, ⁹ together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, as well as their villages.

translationNotes**Tappuah ... Kanah**

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

This was the inheritance of the tribe of Ephraim

The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Ephraim received as an inheritance” (See: [Metaphor](#))

assigned to their clans

This can be stated in active form. AT: “which Joshua assigned to their clans” (See: [Active or Passive](#))

the cities that were chosen

This can be stated in active form. AT: “the cities that Joshua had chosen” (See: [Active or Passive](#))

within the inheritance of the tribe of Manasseh

The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. AT: “within the land that the tribe of Manasseh had received as an inheritance” (See: [Metaphor](#))

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 translationQuestions](#)

Joshua 16:10**UDB:**

¹⁰ The people of the tribe of Ephraim could not force the Canaanites to leave Gezer. The Canaanites still live there. However, the people of Ephraim forced them to be their slaves.

ULB:

¹⁰ They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

translationNotes**to this day**

This refers to the period of time in which the author wrote this book.

these people were made to do forced labor

This can be stated in active form. AT: “the Israelites forced these people to work as slaves” (See: [Active or Passive](#))

translationWords

- [Canaan, Canaanite](#)
- [Ephraim](#)
- [labor, laborer](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 16 General Notes](#)
- [Joshua 16 translationQuestions](#)

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: [faith](#))

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 17:01 Notes](#)

Joshua 17:1-2**UDB:**

¹ This is a list of the land that was allotted to the tribe of Manasseh. Manasseh's oldest son was Makir, and his grandson was Gilead. Their descendants were assigned the lands in the regions of Gilead and Bashan, in honor of Makir, who had been a great soldier. ² Land was also allotted to the other clans in the tribe of Manasseh: The clans of Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida. These had been the names of Manasseh's male descendants (he himself had been a son of Joseph). Assignments of land were made for each clan.

ULB:

¹ This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war. ² Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans.

translationNotes**firstborn and who himself was**

Here "himself" emphasizes that the same person—Makir—was the firstborn of Manasseh and was also the father of Gilead. AT: "firstborn; he was also" (See: [Reflexive Pronouns](#))

Makir ... Abiezer, Helek, Asriel, Shechem, Hephher, and Shemida

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

Makir's descendants were assigned the land of Gilead and Bashan

This can be stated in active form. AT: "Joshua assigned the land of Gilead and Bashan to Makir's descendants" (See: [Active or Passive](#))

Land was assigned ... given to their clans

This can be stated in active form. AT: "Joshua assigned land ... and gave them to their clans" (See: [Active or Passive](#))

translationWords

- [assign, assigned](#)
- [tribe](#)
- [Manasseh](#)
- [firstborn](#)
- [Joseph \(OT\)](#)
- [Gilead](#)
- [descendant, descended from](#)
- [Bashan](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:3-4**UDB:**

³ Now Zelophehad son of Hopher, a descendant of Gilead, who had been the son of Makir and grandson of Manasseh, had no sons. He had only daughters, and their names were Mahlah, Noah, Hoglah, Milkah, and Tirzah. ⁴ These women went to Eleazar (the leader of all the priests), and to Joshua and the other Israelite leaders. They said, “We want you to give us some land, because Yahweh told Moses that he should give to us some land, just as you have given to the men in our tribe.” So Eleazar did what Yahweh had commanded: He assigned some land to them, just as he had done for their uncles.

ULB:

³ Now Zelophehad son of Hopher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah. ⁴ They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, “Yahweh commanded Moses to give to us an inheritance along with our brothers.” So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father.

translationNotes**Zelophehad ... Hopher ... Eleazar**

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

Mahlah, Noah, Hoglah, Milkah, and Tirzah

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

to give to us an inheritance

The land is spoken of as if it were an inheritance that the people received as a permanent possession. AT: “to give to us some land as an inheritance” (See: [Metaphor](#))

he gave those women an inheritance

Possible meanings are 1) “Joshua gave those women an inheritance” or 2) “Eleazar gave those women an inheritance.”

translationWords

- [priest, priests, priesthood](#)

- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)
- [inherit, inheritance, heritage, heir](#)
- [brother, brothers](#)
- [ancestor, father, forefather](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:5-6**UDB:**

⁵ So the tribe of Manasseh eventually had ten sections of land west of the Jordan River and two sections on the east side of the Jordan River in Gilead. ⁶ And these women in the tribe of Manasseh also were assigned land on the west side of the river just like the men. The other parts of Gilead were assigned to the rest of the people of Manasseh.

ULB:

⁵ Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan, ⁶ because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the tribe of Manasseh.

translationNotes**Ten parcels of land were assigned**

This can be stated in active form. AT: “Joshua assigned ten parcels of land” (See: [Active or Passive](#))

Ten parcels

“Ten portions”

received an inheritance

The land is spoken of as if it were an inheritance that they received as a permanent possession. AT: “received land as an inheritance” (See: [Metaphor](#))

The land of Gilead was assigned

This can be stated in active form. AT: “Joshua assigned the land of Gilead” (See: [Active or Passive](#))

translationWords

- [Manasseh](#)
- [Gilead](#)
- [Bashan](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:7-8

UDB:

⁷ The land assigned to the tribe of Manasseh was between the land where the tribe of Asher lives and Mikmethath, near Shechem. The border extended south to the spring of Tappuah. ⁸ The land near the city of Tappuah belonged to the tribe of Manasseh. But Tappuah itself was on the border with the tribe of Ephraim and in fact belonged to the Ephraimites.

ULB:

⁷ The territory of Manasseh reached from Asher to Mikmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah. ⁸ (The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the tribe of Ephraim.)

translationNotes

southward

“toward the south”

Mikmethath ... Tappuah

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

translationWords

- [Asher](#)
- [Shechem](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:9-10**UDB:**

⁹ The border extended down south to the brook of Kanah, and all the cities south of that stream belonged to Manasseh. The border of Manasseh was on the north side of the brook of Kanah; it extended to the Mediterranean Sea. ¹⁰ The land to the south belong to Ephraim and the land to the north belonged to the tribe of Manasseh; the Mediterranean Sea was Manasseh's border. The tribe of Asher was on the north side of the boundary, while the tribe of Issachar was to the east.

ULB:

⁹ The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea. ¹⁰ The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar.

translationNotes**The border**

“The border of Manasseh's land”

brook

a very small river

Kanah

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

On the north side Asher can be reached

Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. AT: “Asher was on the north side” or “One can travel north to reach Asher” (See: [Active or Passive](#))

to the east, Issachar

The verb may be supplied from the previous phrase. AT: “to the east, one can reach Issachar” (See: [Ellipsis](#))

translationWords

- [Manasseh](#)
- [Ephraim](#)
- [the sea, the Great Sea, the western sea, Mediterranean Sea](#)
- [Asher](#)
- [Issachar](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:11-12

UDB:

¹¹ But there were cities inside the territory assigned to the tribes of Issachar and Asher, that, along with their surrounding villages, were in fact assigned to people from the tribe of Manasseh. These cities were Beth Shan, Ibleam, Dor, Endor, Taanach, and Megiddo (and the third city in the list is Napheth).

¹² The men of the tribe of Manasseh were not able to force the people who lived in those cities to leave, so the Canaanite people continued to live in their land.

ULB:

¹¹ Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth). ¹² Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land.

translationNotes

Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth

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

translationWords

- [possess, possession](#)
- [Canaan, Canaanite](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:14-15**UDB:**

¹⁴ The descendants of Joseph (that is, the tribes of Ephraim and Manasseh) said to Joshua, “You have assigned to us only one area of land, but we have a great number of people in our tribes. In every way Yahweh has blessed us, so why did you give us only a small portion of land to live on?”

¹⁵ Joshua replied to them, “Since you have a lot of people, go up and cut down the trees in the forest and make a place for your crops and for yourselves to live in the land of the Perizzites and the Raphaim. This is what you must do, since the hill country is too cramped for you to live there.”

ULB:

¹⁴ Then the descendants of Joseph said to Joshua, saying, “Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?” ¹⁵ Joshua said to them, “If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you.”

translationNotes**the descendants of Joseph**

This refers to the tribes of Ephraim and Manasseh. (See: [Assumed Knowledge and Implicit Information](#))

Why have you given us only one ... Yahweh has blessed us?

The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. AT: “You should have given us more than one ... Yahweh has blessed us.” (See: [Rhetorical Question](#))

one assignment of land and one portion for an inheritance

These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. AT: “one assignment of land as our inheritance” (See: [Doublet](#) and [Metaphor](#))

portion

part

people great in number

“many people”

If you are a people great in number

“Since you are a people great in number”

Rephaim

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

translationWords

- descendant, descended from
- Joseph (OT)
- inherit, inheritance, heritage, heir
- people group, peoples, the people, a people
- bless, blessed, blessing
- Perizzite

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 17:16-18

UDB:

¹⁶ The people of the tribes of Ephraim and Manasseh replied, “The hill country is not big enough for us. But we cannot spread out into the plain because of the Canaanites who live on it. The Canaanites in Beth Shan and the surrounding villages have chariots with iron wheels.”

¹⁷ Joshua replied to the house of Joseph, that is, to Ephraim and Manasseh; he said, “Your people are indeed very numerous and very powerful. So I will make one more assignment of land for you: ¹⁸ the hill country will belong to you, too. You will have to cut down the trees in order to make it your own, and to make a place for you to live. You will drive out the Canaanites, even though they are strong and have chariots with iron wheels.”

ULB:

¹⁶ The descendants of Joseph said, “The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel.” ¹⁷ Then Joshua said to the house of Joseph—to Ephraim and Manasseh, “You are a people great in number, and you have great power. You must not have only one piece of land assigned to you. ¹⁸ The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong.”

translationNotes

Beth Shan ... Jezreel

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

the house of Joseph

Here the word “house” refers to the descendants. AT: “the descendants of Joseph” (See: [Metonymy](#))

you will clear it

“you will clear the forest of trees” or “you will cut down its trees”

translationWords

- [chariot](#)
- [power, powers](#)
- [cast out, drive out, throw out](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 17 General Notes](#)
- [Joshua 17 translationQuestions](#)

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 18:01 Notes](#)

Joshua 18:1-2

UDB:

¹ The entire assembly of the people of Israel met together at Shiloh. There they set up the tent where they worshiped Yahweh. There was no more war in the land. ² However, there seven tribes of Israel had not yet been assigned any land.

ULB:

¹ Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them. ² There were still seven tribes among the people of Israel whose inheritance had not been assigned.

translationNotes

and they conquered the land

They had conquered the people who lived in the land before they set up the tent of meeting. AT: “after they had conquered the land” (See: [Order of Events](#))

whose inheritance had not been assigned

The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. This can be stated in active form. AT: “to whom Joshua had not assigned land as an inheritance” (See: [Metaphor](#) and [Active or Passive](#))

translationWords

- [assembly, assemble](#)
- [Israel, Israelites](#)
- [Shiloh](#)
- [tent of meeting](#)
- [tribe](#)
- [inherit, inheritance, heritage, heir](#)
- [assign, assigned](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:3-4**UDB:**

³ Joshua said to the people of Israel, "Why are you waiting such a long time? How long are you going to delay going into the land that Yahweh, the God whom your ancestors worshiped, has promised to give to you?"

⁴ Choose three men from each of your seven tribes. I will send them out to explore the parts of the land which you have not occupied yet. When they finish, they will write a report to tell you what the land is like. They will also make a map to show you where cities and important places are located and which tribe will live in which area.

ULB:

³ Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you?" ⁴ Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me.

translationNotes**How long will you put off ... has given you?**

Joshua asks this question in order to encourage the Israelites to take possession of the land. AT: "For long enough, you have put off ... has given you." (See: [Rhetorical Question](#))

the land up and down

The words "up and down" mean in every direction. AT: "the land in every direction" or "throughout the land" (See: [Idiom](#))

write out a description of it with a view to their inheritances

This means that they will describe the portions of land that each tribe would like to receive for an inheritance.

their inheritances

The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession. (See: [Metaphor](#))

translationWords

- Joshua
- Yahweh
- God
- appoint, appoints, appointed
- send, send out, sent

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:5-6**UDB:**

⁵ They will divide the remaining land into seven parts. The tribe of Judah will keep its land in the south, and the tribes of Ephraim and Manasseh will keep their land in the north. ⁶ But in their report, the men from the seven tribes should describe the seven parts of the remaining land that they wish to receive, and bring the report to me. While Yahweh is watching, I will cast lots to decide which land should be assigned to each tribe.

ULB:

⁵ They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north. ⁶ You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God.

translationNotes**General Information:**

Joshua is continuing his speech to the children of Israel.

They will divide it

“They will divide the land”

Judah will remain

“The tribe of Judah will remain”

the house of Joseph

Here the word “house” represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. AT: “the tribes of Ephraim and Manasseh” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [Judah](#)
- [house](#)
- [Joseph \(OT\)](#)
- [lots, casting lots](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:7**UDB:**

⁷ But the tribe of Levi will not be assigned any land, because their reward is to be Yahweh's priests. The tribes of Gad, Reuben, and the half tribe of Manasseh have already been assigned their land on the east side of the Jordan River, just as Moses, the man who served God well, decided, so they will not get any more land."

ULB:

⁷ The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

translationNotes**General Information:**

Joshua is continuing his speech to the children of Israel.

no portion

"no portion of land"

for the priesthood of Yahweh is their inheritance

Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. AT: "for the priesthood of Yahweh is what they have" (See: [Metaphor](#))

the half tribe of Manasseh

"half of the tribe of Manasseh"

have received their inheritance

The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. AT: "have received land as their inheritance" (See: [Metaphor](#))

translationWords

- Levite, Levi
- priest, priests, priesthood
- Yahweh
- inherit, inheritance, heritage, heir
- Gad
- Reuben
- tribe
- Manasseh
- receive
- Jordan River, Jordan
- Moses
- servant, slave, slavery

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:8-9

UDB:

⁸ When the men who were chosen got ready to leave, Joshua told them, “Go and explore the land. Then write a report of what you have seen, and bring it back to me. Then while Yahweh is watching, I will cast lots here at Shiloh, to determine what area each tribe will receive.” ⁹ So the men left and walked through the area. Then they described in a scroll each of the seven parts into which they had divided the land, together with their cities. Then they returned to Joshua, who was still at Shiloh.

ULB:

⁸ So the men got up and went. Joshua commanded those who went to write the description of the land, saying, “Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh.” ⁹ The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh.

translationNotes

General Information:

Joshua speaks to the twenty-one men who were to go look at the land.

up and down in the land

The words “up and down” mean in every direction. See how you translated this in [Joshua 18:4](#). AT: “in every direction in the land” or “throughout the land” (See: [Idiom](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [lots, casting lots](#)
- [Shiloh](#)
- [scroll](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:10**UDB:**

¹⁰ After Joshua read their report, while Yahweh was watching, he cast lots to choose which land would be assigned to each of the seven Israelite tribes.

ULB:

¹⁰ Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

translationNotes**to each was given his portion of the land**

This can be stated in active form. AT: “to each tribe Joshua gave their portion in the land” (See: [Active or Passive](#))

translationWords

- [assign, assigned](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:11-12**UDB:**

¹¹ The first tribe that was assigned land was the tribe of Benjamin. Each clan in that tribe was assigned some of the land that was between the area that was assigned to the tribe of Judah and the area that was assigned to the tribes of Ephraim and Manasseh.

¹² The northern border started at the Jordan River and extended west along the northern side of Jericho, into the hill country. From there the border extended west to the wilderness near Beth Aven.

ULB:

¹¹ The assignment of land for the tribe of Benjamin clan by clan. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph. ¹² On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven.

translationNotes**between the descendants of Judah and the descendants of Joseph**

“between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph”

the descendants of Joseph

This refers to the tribes of Ephraim and Manasseh. (See: [Assumed Knowledge and Implicit Information](#))

Beth Aven

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

translationWords

- [tribe](#)
- [Benjamin](#)
- [clan](#)
- [descendant, descended from](#)
- [Judah](#)
- [Joseph \(OT\)](#)
- [Jericho](#)
- [desert, wilderness](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:13-14

UDB:

¹³ From there it extended south to Luz (which is now called Bethel). From there it goes down to Ataroth Addar, which is on the hill south of Lower Beth Horon.

¹⁴ At the hill south of Beth Horon, the border turned and extended south to Kiriath Baal (which is also named Kiriath Jearim). That is a town where people of the tribe of Judah live. That was the western border.

ULB:

¹³ From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon. ¹⁴ The boundary then went in another direction: On the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side.

translationNotes

the border ... The boundary

These refer to the same thing.

Luz ... Ataroth Addar ... Beth Horon ... Kiriath Baal ... Kiriath Jearim

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

translationWords

- [Bethel](#)
- [Baal](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:15-16

UDB:

¹⁵ The south border of their land started near Kiriath Jearim and extended west to the springs of Nephtoah. ¹⁶ From there it extended down to the bottom of the hill, near the Valley of Ben Hinnom, on the north side of the Valley of Rephaim. The border extended down along the Hinnom Valley, south of the city where the Jebusites lived, to En Rogel.

ULB:

¹⁵ The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah. ¹⁶ The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel.

translationNotes

Kiriath Jearim ... Ephron ... Nephtoah ... Ben Hinnom ... Rephaim ... Hinnom ... En Rogel

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

translationWords

- [fountain, spring](#)
- [water, waters](#)
- [Jebusites, Jebus](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:17-18

UDB:

¹⁷ From there the border extended west to En Shemesh and continued to Geliloth near the hill of Adummim. Then it extended to the great stone of Reuben's son Bohan. ¹⁸ From there the border extended to the northern edge of Beth Arabah and down into the plain along the Jordan.

ULB:

¹⁷ It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben. ¹⁸ It passed on to the north of the shoulder of Beth Arabah and down to the Arabah.

translationNotes

En Shemesh ... Geliloth ... Adummim ... Beth Arabah

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

the Stone of Bohan

This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in [Joshua 15:6](#). (See: [How to Translate Names](#))

the shoulder of Beth Arabah

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. AT: "the slope of Beth Arabah" (See: [Metaphor](#))

translationWords

- [Reuben](#)
- [Arabah](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:19-20**UDB:**

¹⁹ From there it extended east to the northern edge of Beth Hoglah and ended at the north end of the Dead Sea, where the Jordan River flows into the Dead Sea. That was the boundary on the south.

²⁰ The Jordan River was the eastern boundary of the land assigned to the tribe of Benjamin. Those were the boundaries of the land assigned to them, each border well described in turn.

ULB:

¹⁹ The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south. ²⁰ The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given clan by clan, border after border, all around.

translationNotes**the north shoulder of Beth Hoglah**

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. AT: “the north slope of Beth Hoglah” (See: [Metaphor](#))

Beth Hoglah

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

This was the inheritance of the tribe of Benjamin

The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. AT: “This was the land that the tribe of Benjamin received as an inheritance” (See: [Metaphor](#))

it was given clan by clan

This can be stated in active form. AT: “Joshua gave it to each of their clans” (See: [Active or Passive](#))

translationWords

- [Salt Sea, Dead Sea](#)
- [Jordan River, Jordan](#)
- [inherit, inheritance, heritage, heir](#)
- [Benjamin](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:21-24

UDB:

²¹ The cities in the land assigned to the tribe of Benjamin were Jericho, Beth Hoglah, Emek Keziz, ²² Beth Arabah, Zemaraim, Bethel, ²³ Avvim, Parah, Ophrah, ²⁴ Kephrah Ammoni, Ophni, and Geba. Altogether there were fourteen cities, not counting their villages.

ULB:

²¹ Now the cities of the tribe of Benjamin, clan by clan, had these cities: Jericho, Beth Hoglah, Emek Keziz, ²² Beth Arabah, Zemaraim, Bethel, ²³ Avvim, Parah, Ophrah, ²⁴ Kephrah Ammoni, Ophni, and Geba. There were twelve cities, including their villages.

translationNotes

General Information:

The writer lists the cities that were in the land that the tribe of Benjamin received as an inheritance. (See: [How to Translate Names](#))

their villages

“the villages around them”

translationWords

- [tribe](#)
- [Benjamin](#)
- [clan](#)
- [Jericho](#)
- [Bethel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 18:25-28

UDB:

²⁵ The tribe of Benjamin also had the cities of Gibeon, Ramah, Beeroth, ²⁶ Mizpah, Kephirah, Mozah, ²⁷ Rekem, Irpeel, Taralah, ²⁸ Zelah, Haeleph, Jebus (the city where the Jebusites lived, which is now called Jerusalem), Gibeah, and Kiriath. Altogether there were fourteen cities, not counting their villages. All that area was assigned to the clans of the tribe of Benjamin.

ULB:

²⁵ There were also the cities of Gibeon, Ramah, Beeroth, ²⁶ Mizpah, Kephirah, Mozah, ²⁷ Rekem, Irpeel, Taralah, ²⁸ Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

translationNotes

General Information:

The writer continues to list the cities that were in the land that the tribe of Benjamin received as an inheritance. (See: [How to Translate Names](#))

This was the inheritance of Benjamin

The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Benjamin received as an inheritance” (See: [Metaphor](#))

translationWords

- [Gibeon, Gibeonite](#)
- [Ramah](#)
- [Jerusalem](#)
- [inherit, inheritance, heritage, heir](#)
- [Benjamin](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 18 General Notes](#)
- [Joshua 18 translationQuestions](#)

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 19:01 Notes](#)

Joshua 19:1

UDB:

¹ The second tribe that was assigned land was the tribe of Simeon. Each clan in that tribe was assigned some land that was in the middle of Judah's territory.

ULB:

¹ The second casting of lots fell to Simeon, clan by clan. Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah.

translationNotes

The second casting of lots fell to Simeon

“The second time Joshua cast lots, the lot indicated the tribe of Simeon”

The second

number two in a list (See: [Ordinal Numbers](#))

it was assigned to each of their clans

This can be stated in active form. AT: “Joshua assigned the land to each of their clans” (See: [Active or Passive](#))

Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah

The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. AT: “The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance” (See: [Metaphor](#))

translationWords

- [Simeon](#)
- [clan](#)
- [inherit, inheritance, heritage, heir](#)
- [Judah](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:2-4**UDB:**

² Simeon's land included the following cities: Beer Sheba, Sheba, Moladah, ³ Hazarshual, Balah, Ezem, ⁴ Eltolad, Bethul, and Hormah.

ULB:

² They had for their inheritance Beersheba, Sheba, Moladah, ³ Hazar Shual, Balah, Ezem, ⁴ Eltolad, Bethul, and Hormah.

translationNotes**General Information:**

The writer lists cities that were in the land that the tribe of Simeon received as an inheritance. (See: [How to Translate Names](#))

They had for their inheritance

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "They had the following cities for their inheritance" (See: [Metaphor](#))

translationWords

- [Beersheba](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:5-7

UDB:

⁵ Simeon's land also included the cities of Ziklag, Beth Markaboth, Hazarsusah, ⁶ Beth Lebaoth, and Sharuhén. There were thirteen cities, together with their surrounding villages.

⁷ The land assigned to Simeon also included the four cities of Ain, Rimmon, Ether, and Ashan, and their surrounding villages.

ULB:

⁵ Simeon also had Ziklag, Beth Markaboth, Hazar Susah, ⁶ Beth Lebaoth, and Sharuhén. These were thirteen cities, including their villages. ⁷ Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their villages.

translationNotes

General Information:

The writer continues to list the cities that were in the land that the tribe of Simeon received as an inheritance. (See: [How to Translate Names](#))

Ziklag

See how you translated the name of this city in [Joshua 15:31](#).

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:8-9**UDB:**

⁸ They were also assigned some villages in an area that extended south to Baalath Beer (which is also called Ramah in the southern wilderness). That was the land assigned to the clans of the tribe of Simeon.

⁹ The tribe of Judah had been assigned much more land than they needed, so part of their land was given to the tribe of Simeon.

ULB:

⁸ These were together with the villages around these cities as far as Baalath Beer (the same as Ramah in the Negev). This was the inheritance of the tribe of Simeon, clan by clan. ⁹ The inheritance of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of the middle of their portion.

translationNotes**This was the inheritance of the tribe of Simeon**

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Simeon received as an inheritance” (See: [Metaphor](#))

given to their clans

This can be stated in active form. AT: “which Joshua gave to their clans” (See: [Active or Passive](#))

the portion of land assigned to the tribe of Judah

This can be stated in active form. AT: “the portion of land which Joshua assigned to the tribe of Judah” (See: [Active or Passive](#))

the middle of their portion

“the middle of Judah’s portion of land”

translationWords

- [Ramah](#)
- [Negev](#)

- inherit, inheritance, heritage, heir
- tribe
- Simeon
- clan

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:10-11

UDB:

¹⁰ The third tribe that was assigned land was the tribe of Zebulun. Each clan of that tribe was assigned some of the land.

The southern border started at Sarid. ¹¹ It extended west to Maralah and on to Dabbesheth, and extended to the brook in front of the city of Jokneam.

ULB:

¹⁰ The third casting of lots fell to the tribe of Zebulun, clan by clan. The border of their inheritance began at Sarid. ¹¹ Their border went up westward toward Maralah and touched Dabbesheth; then it extended to the brook that was opposite Jokneam.

translationNotes

The third casting of lots

See how you translated this phrase in [Joshua 19:1](#).

The third

number three in a list (See: [Ordinal Numbers](#))

Sarid ... Maralah ... Dabbesheth ... Jokneam

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

opposite Jokneam

“across from Jokneam”

translationWords

- [Zebulun](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:12-13**UDB:**

¹² The border turned to the east from Sarid and went to the area near Chisloth Tabor and then on to Daberath, and farther on to Japhia. ¹³ From there it extended east to Gath Hepher and Eth Kazin, and north to Rimmon. From there the border turned toward Neah.

ULB:

¹² From Sarid the border turned eastward toward the east and went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia. ¹³ From there it passed on eastward to Gath Hepher, and then to Eth Kazin; next it went to Rimmon and turned toward Neah.

translationNotes

Sarid ... Kisloth Tabor ... Daberath ... Japhia ... Gath Hepher ... Eth Kazin ... Rimmon ... Neah

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

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:14-16

UDB:

¹⁴ From Neah the border extended south to Hannathon and from there to the Valley of Iphtah El. ¹⁵ Zebulun's area included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. Altogether there were twelve cities, together with their nearby villages.

¹⁶ That was the land that was allotted to the clans of the tribe of Zebulun, including the cities and their surrounding villages.

ULB:

¹⁴ The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El. ¹⁵ This region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities, including their villages. ¹⁶ This was the inheritance of the tribe of Zebulun, clan by clan, including these cities with their villages.

translationNotes

Hannathon ... Iphtah El ... Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem

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

Bethlehem

This is not the same "Bethlehem" that is south of Jerusalem in Judah. (See: [How to Translate Names](#))

This was the inheritance of the tribe of Zebulun

The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "This was the land and the cities that the tribe of Zebulun received as an inheritance" (See: [Metaphor](#))

translationWords

- [Bethlehem, Ephrathah](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:17-19

UDB:

¹⁷ The fourth tribe that was assigned land was the tribe of Issachar. Each of the clans of that tribe was assigned some of the land. ¹⁸ Their land included the cities of Jezreel, Kesulloth, Shunem, ¹⁹ Hapharaim, Shion, and Anaharath.

ULB:

¹⁷ The fourth casting of lots fell to Issachar, clan by clan. ¹⁸ Their territory included Jezreel, Chesulloth, Shunem, ¹⁹ Hapharaim, Shion, and Anaharath.

translationNotes

The fourth casting of lots

See how you translated this phrase in [Joshua 19:1](#).

The fourth

number four in a list (See: [Ordinal Numbers](#))

Chesulloth ... Shunem ... Hapharaim ... Shion ... Anaharath

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

translationWords

- [Issachar](#)
- [Jezreel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:20-22

UDB:

²⁰ Issachar's land also included the cities of Rabbith, Kishion, Ebez, ²¹ Remeth, En Gannim, En Haddah, and Beth Pазzez. ²² The border of the area that was assigned to the tribe of Issachar was close to the cities of Tabor, Shahazumah, and Beth Shemesh, and ended in the east at the Jordan River. Altogether there were sixteen cities, together with their surrounding villages.

ULB:

²⁰ It also included Rabbith, Kishion, Ebez, ²¹ Remeth, En Gannim, En Haddah, and Beth Pазzez. ²² Their border also touched Tabor, Shahazumah, and Beth Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

translationNotes

Rabbith ... Kishion ... Ebez ... Remeth ... En Gannim ... En Haddah ... Beth Pазzez ... Shahazumah

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

Tabor

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

translationWords

- [Beth Shemesh](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:23**UDB:**

²³ Those cities and surrounding villages were in the land assigned to the clans of the tribe of Issachar.

ULB:

²³ This was the inheritance of the tribe of Issachar, according to their clans—the cities, including their villages.

translationNotes**This was the inheritance of the tribe of Issachar**

The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Issachar received as an inheritance” (See: [Metaphor](#))

translationWords

- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:24-26

UDB:

²⁴ The fifth tribe that was assigned land was the tribe of Asher. Each of the clans in that tribe was assigned some of the land.

²⁵ Their land included the cities of Helkath, Hali, Beten, Akshaph, ²⁶ Allammelek, Amad, and Mishal. The western border started at Mount Carmel and Shihorlibnath.

ULB:

²⁴ The fifth casting of lots fell to the tribe of Asher, clan by clan. ²⁵ Their territory included Helkath, Hali, Beten, Akshaph, ²⁶ Allammelek, Amad, and Mishall. On the west the boundary extended to Carmel and Shihor Libnath.

translationNotes

The fifth casting of lots

See how you translated this phrase in [Joshua 19:1](#).

The fifth

number five in a list (See: [Ordinal Numbers](#))

Helkath, Hali, Beten, Akshaph, Allammelek, Amad, and Mishall ... Shihor Libnath

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

translationWords

- [Asher](#)
- [Carmel, Mount Carmel](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:27-28

UDB:

²⁷ From there it extended southeast to the city of Bethdagon, and then to the area that was allotted to the tribe of Zebulun, and farther to the Valley of Iphtah El. From there the border extended east and then north to Beth Emek and Neiel and Kabul. ²⁸ From there it extended west to the cities of Abdon, Rehob, Hammon, and Kanah, and continued to Sidon, which was a very large city.

ULB:

²⁷ Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the Valley of Iphtah El, northward to Beth Emek and Neiel. Then it continued on to Kabul toward the north. ²⁸ It then went on to Abdon, Rehob, Hammon, and Kanah, as far as Greater Sidon.

translationNotes

Beth Dagon ... Valley of Iphtah El ... Beth Emek ... Neiel ... Kabul ... Abdon ... Rehob ... Hammon ... Kanah

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

translationWords

- [Zebulun](#)
- [Sidon, Sidonians](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:29-30

UDB:

²⁹ From Sidon, the border extended south toward Ramah and to the very large city of Tyre that had strong walls around it. From there the border extended west to Hosah and ended at the Mediterranean Sea, in the region of Aczib, ³⁰ Ummah, Aphek, and Rehob. Altogether there were twenty-two cities, together with their surrounding villages.

ULB:

²⁹ The border turned back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the sea, in the region of Akzib, ³⁰ Ummah, Aphek, and Rehob. There were twenty-two cities, including their villages.

translationNotes

Hosah ... Akzib ... Ummah ... Aphek ... Rehob

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

translationWords

- [Ramah](#)
- [Tyre, Tyrians](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:31**UDB:**

³¹ Those cities and their villages were within the land that was assigned to the clans of the tribe of Asher.

ULB:

³¹ This was the inheritance of the tribe of Asher, clan by clan—the cities, including their villages.

translationNotes**This was the inheritance of the tribe of Asher**

The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Asher received as an inheritance” (See: [Metaphor](#))

translationWords

- [inherit, inheritance, heritage, heir](#)
- [tribe](#)
- [Asher](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:32-34**UDB:**

³² The sixth tribe that was assigned land was the tribe of Naphtali. Each of the clans in that tribe was assigned some of the land.

³³ The border of Naphtali's land started in the west at the huge oak tree at Zaanannim, near the city of Heleph. It extended east through Adami Nekeb and Jabneel, then to Lakkum, and ended at the Jordan River. ³⁴ The western boundary extended through Aznohtabor as far as Hukkok. It extended to the borders of the tribe of Zebulun at the south, to the border of the tribe of Asher on the west, and the to Jordan River to the east.

ULB:

³² The sixth casting of lots fell to tribe of Naphtali, clan by clan. ³³ Their border ran from Heleph, from the oak at Zaanannim, on to Adami Nekeb and Jabneel, as far as Lakkum; it ended at the Jordan. ³⁴ The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south, and reached to Asher on the west and Judah on the east at the Jordan River.

translationNotes**The sixth casting of lots**

See how you translated this phrase in [Joshua 19:1](#).

The sixth

number six in a list (See: [Ordinal Numbers](#))

Heleph ... Zaanannim ... Adami Nekeb ... Jabneel ... Lakkum ... Aznoth Tabor ... Hukkok

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

translationWords

- [tribe](#)
- [Naphtali](#)
- [clan](#)
- [oak](#)
- [Zebulun](#)
- [Asher](#)
- [Judah](#)
- [Jordan River, Jordan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:35-37**UDB:**

³⁵ Within their land were many cities with strong walls around them. These cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth, ³⁶ Adamah, Ramah, Hazor, ³⁷ Kedesh, Edrei, and Enhazor.

ULB:

³⁵ The fortified cities were Ziddim, Zer, Hammath, Rakkath, Kinnereth, ³⁶ Adamah, Ramah, Hazor, ³⁷ Kedesh, Edrei, and En Hazor.

translationNotes

Ziddim ... Zer ... Hammath ... Rakkath ... Kinnereth ... Adamah ... Ramah ... Hazor ... Edrei ... En Hazor

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

Hammath

This is not the same location as “Hamath,” but is located on the west shore of the Sea of Galilee.

translationWords

- [Ramah](#)
- [Kedesh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:38-39

UDB:

³⁸ Naphtali's cities with strong walls also included Yiron, Migdal El, Horem, Bethanath, and Bethshemesh. Altogether there were nineteen cities, together with their surrounding villages.

³⁹ Those cities and surrounding villages were in the land that was assigned to the clans of the tribe of Naphtali.

ULB:

³⁸ There were also Yiron, Migdal El, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities, including their villages. ³⁹ This was the inheritance of the tribe of Naphtali, clan by clan—the cities, including their villages.

translationNotes

Yiron ... Migdal El ... Horem ... Beth Anath

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

This was the inheritance of the tribe of Naphtali

The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "This was the land and the cities that the tribe of Naphtali received as an inheritance" (See: [Metaphor](#))

translationWords

- [Beth Shemesh](#)
- [tribe](#)
- [Naphtali](#)
- [clan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:40-42

UDB:

⁴⁰ The seventh tribe that was assigned land was the tribe of Dan. Each of the clans in that tribe was assigned some of the land. ⁴¹ Their land included the cities of Zorah, Eshtaol, Ir Shemesh, ⁴² Shaalabbin, Aijalon, and Ithlah.

ULB:

⁴⁰ The seventh casting of lots fell to the tribe of Dan, clan by clan. ⁴¹ The territory of its inheritance included Zorah, Eshtaol, Ir Shemesh, ⁴² Shaalabbin, Aijalon, and Ithlah.

translationNotes

The seventh casting of lots

See how you translated this phrase in [Joshua 19:1](#).

The seventh

number seven in a list (See: [Ordinal Numbers](#))

The territory of its inheritance

The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. AT: “The territory of land that the tribe of Dan received as an inheritance” (See: [Metaphor](#))

Zorah, Eshtaol, Ir Shemesh, Shaalabbin, Aijalon, and Ithlah

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

translationWords

- [tribe](#)
- [Dan](#)
- [inherit, inheritance, heritage, heir](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:43-46**UDB:**

⁴³ Dan's land also included the cities of Elon, Timnah, Ekron, ⁴⁴ Eltekeh, Gibbethon, Baalath, ⁴⁵ Jehud, Beneberak, Gath Rimmon, ⁴⁶ Mejarkon, Rakkon, and the area near Joppa.

ULB:

⁴³ It also included Elon, Timnah, Ekron, ⁴⁴ Eltekeh, Gibbethon, Baalath, ⁴⁵ Jehud, Bene Berak, Gath Rimmon, ⁴⁶ Me Jarkon, and Rakkon along with the territory across from Joppa.

translationNotes

Elon, Timnah, Ekron, Eltekeh, Gibbethon, Baalath, Jehud, Bene Berak, Gath Rimmon, Me Jarkon, and Rakkon

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

across from Joppa

“opposite Joppa” or “beside Joppa”

translationWords

- [Ekron](#)
- [Joppa](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:47-48

UDB:

⁴⁷ But the people of the tribe of Dan were unable to take control of the land that had been assigned to them. So they went northeast and fought against the people in the city of Leshem. They defeated and killed all those people. Then they settled down to live in Leshem, and changed the name of the city to Dan, the man from whom their tribe descended.

⁴⁸ All of those cities and surrounding villages were in the land that was assigned to the clans in the tribe of Dan.

ULB:

⁴⁷ When the territory of the tribe of Dan was lost to them, Dan attacked Leshem, fought against it, capturing it and striking it with the sword; taking possession of it and settled in it. They renamed Leshem, calling it Dan after their ancestor. ⁴⁸ This was the inheritance of the tribe of Dan, clan by clan—the cities, including their villages.

translationNotes

Leshem

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

This was the inheritance of the tribe of Dan

The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. AT: “This was the land and the cities that the tribe of Dan received as an inheritance” (See: [Metaphor](#))

translationWords

- [Dan](#)
- [sword](#)
- [possess, possession](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:49-50

UDB:

⁴⁹ After the Israelite leaders had divided the land among the tribes, they also assigned some land to Joshua. ⁵⁰ They assigned to him the city of Timnath Serah. Yahweh had said that he could have whatever city he wanted, and that was the city that he chose. It was in the hill country that had been assigned to the tribe of Ephraim. Joshua rebuilt the city and lived there.

ULB:

⁴⁹ When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun. ⁵⁰ By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

translationNotes

gave an inheritance among themselves to Joshua son of Nun

The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. AT: “gave a city within their own land as an inheritance to Joshua son of Nun” (See: [Metaphor](#))

Timnath Serah

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

translationWords

- [inherit, inheritance, heritage, heir](#)
- [Israel, Israelites](#)
- [Joshua](#)
- [Yahweh](#)
- [Ephraim](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 19:51

UDB:

⁵¹ Those were the areas that were assigned to the various tribes of Israel. Eleazar (the leader of all the priests), Joshua, and the leaders of each tribe divided up the land while they were all at Shiloh, by casting lots to decide which area each tribe would receive. They did that while Yahweh was watching at the entrance of the sacred tent. In that way they completed dividing up the land.

ULB:

⁵¹ These are the inheritances that Eleazar the priest, Joshua son of Nun, and the leaders of the tribes of the people of Israel assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

translationNotes

These are the inheritances ... assigned

The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. AT: "These are the portions of land and the cities ... assigned as inheritances" (See: [Metaphor](#))

translationWords

- [priest, priests, priesthood](#)
- [Shiloh](#)
- [tent of meeting](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 19 General Notes](#)
- [Joshua 19 translationQuestions](#)

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who killed someone accidentally. In the city where he sought refuge, his case would be solved legally: “Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed.” (See: [refuge](#), [shelter](#), [avenge](#), [revenge](#), [vengeance](#) and [blood](#))

Links:

- [Joshua 20:01 Notes](#)

Joshua 20:1-3

UDB:

¹ Then Yahweh said to Joshua, ² "Tell the Israelite people that they should choose some cities to which people can run in order to be safe, as I told Moses that you should do. ³ If someone kills another person accidentally, without intending to kill that person, then he can run to one of these cities and be safe.

ULB:

¹ Then Yahweh said to Joshua, ² "Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses. ³ Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed.

translationNotes

by the hand of Moses

Here "hand of Moses" refers to the scriptures that Moses wrote down. AT: "through the things that Moses wrote" (See: [Metonymy](#))

unintentionally kills

This happens when a person accidentally kills another person, without intending to do so.

avenge the blood of a person who was killed

Here the shed blood of a person represents their death. This can be stated in active form. AT: "avenge a person's death" (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [Yahweh](#)
- [Joshua](#)
- [Israel, Israelites](#)
- [refuge, shelter](#)
- [Moses](#)
- [avenge, revenge, vengeance](#)
- [blood](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 translationQuestions](#)

Joshua 20:4**UDB:**

⁴ When that person arrives at the gate of one of those cities, he must stop there and tell the leaders of the city what happened. If they believe him, they must allow him to enter the city, and they must give him a place to live among them.

ULB:

⁴ He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them.

translationNotes**He will run**

Here the word “he” refers to the person who unintentionally killed someone.

explain his case to the elders of that city

”convince the elders of that city that he had not intentionally killed the person.

Then they will take him

The word “they” refers to the elders and “him” refers to the person who unintentionally killed someone.

live among them

This refers to the city as a whole, not to the elders only.

translationWords

- [gate, gate bar](#)
- [elder](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 translationQuestions](#)

Joshua 20:5-6**UDB:**

⁵ If some relative of the dead person comes to that city to get revenge, the leaders of that city must not allow the relative to take the killer, because what happened was accidental. He did not hate that person; he did not deliberately kill him. ⁶ The person who killed someone else must stay in that city until the city judges put him on trial. Only if the judges decide that the person who has run to their city did not deliberately kill the other person will they allow him to stay in that city, and he must stay there until the high priest who was serving at the time of the offense dies. Then the man may safely go back to his own home.”

ULB:

⁵ If one of them comes to try to avenge the blood of the person who was killed, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor unintentionally, and he had no hatred toward him in the past. ⁶ He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled.”

translationNotes**avenge the blood of the person who was killed**

Here the shed blood of a person represents their death. This can be stated in active form. See how you translated this in [Joshua 20:3](#). AT: “avenge a person’s death” (See: [Metonymy](#) and [Active or Passive](#))

killed his neighbor unintentionally ... accidentally killed the person

These phrases mean the same thing.

stood before the assembly

This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

translationWords

- [avenge, revenge, vengeance](#)
- [blood](#)
- [authority, authorities](#)

- judge, judges, judgment, judgments
- death, die, dead
- high priest

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 translationQuestions](#)

Joshua 20:7-8

UDB:

⁷ So the Israelites chose these cities to be cities to which people could run to be safe: Kedesh in the region of Galilee, in the hill country where the tribe of Naphtali lived; Shechem in the hill country where the tribe of Ephraim lived; and Kiriath Arba (which is now called Hebron) in the hill country where the tribe of Judah lived; ⁸ Bezer, on the east side of the Jordan River near Jericho, in the wilderness, where the tribe of Reuben lived; Ramoth in the region of Gilead, in the land where the tribe of Gad lived; and Golan in the region of Bashan, where the tribe of Manasseh lived.

ULB:

⁷ So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah. ⁸ Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh.

translationNotes

General Information:

There are a lot of names in this section. (See: [How to Translate Names](#))

the Jordan

This is a short name for the Jordan River.

translationWords

- [Kedesh](#)
- [Galilee, Galilean](#)
- [Naphtali](#)
- [Shechem](#)
- [Ephraim](#)
- [Hebron](#)
- [Judah](#)
- [Jordan River, Jordan](#)
- [Jericho](#)
- [desert, wilderness](#)
- [tribe](#)
- [Reuben](#)
- [Gad](#)

- [Bashan](#)
- [Manasseh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 translationQuestions](#)

Joshua 20:9

UDB:

⁹ Any Israelite or any foreigner who lived among them, anyone who had killed someone accidentally, was allowed to run to one of those cities. There he would be safe from some relative of the person who died coming there and killing him to get revenge. He could stay in that city until he was put on trial to decide whether he was telling the truth when he said that he did not kill that person on purpose.

ULB:

⁹ These were the cities selected for all the people of Israel and for the foreigners residing among them, so that anyone who killed a person unintentionally could run to them for safety. 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.

translationNotes

would not die by the hand of the one

Here “by the hand” is an idiom that means to be the specific cause of something. AT: “would not be killed by the one” (See: [Idiom](#))

avenge the blood that was shed

This can be stated in active form. See how you translated a similar phrase in [Joshua 20:3](#). AT: “avenge a person’s death” (See: [Metonymy](#) and [Active or Passive](#))

translationWords

- [foreigner, foreign, alien](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 20 General Notes](#)
- [Joshua 20 translationQuestions](#)

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Levi. Even though they did not receive a large piece of land like the other tribes, they did receive small pieces of land to live on and for their animals. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Joshua 21:01 Notes](#)

Joshua 21:1-2**UDB:**

¹ The leaders of the clans of the Levites came to Shiloh to speak with Eleazar the priest, Joshua son of Nun, and the heads of the clans of the people of Israel. ² They said to them, “Yahweh commanded Moses that you should give us cities where we can live and where we can have pasture for our animals.”

ULB:

¹ Then the tribal leaders of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel. ² They said to them at Shiloh in the land of Canaan, “Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock.”

translationNotes**Eleazar ... Nun**

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

They said to them

“The Levites said to them”

Yahweh commanded you by the hand of Moses

The phrase “by the hand of” is an idiom that means that Yahweh used Moses to deliver his command. AT: “Yahweh told Moses to command you” (See: [Idiom](#))

translationWords

- [clan](#)
- [Levite, Levi](#)
- [priest, priests, priesthood](#)
- [Joshua](#)
- [people group, peoples, the people, a people](#)
- [Israel, Israelites](#)
- [Shiloh](#)
- [Canaan, Canaanite](#)
- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [Moses](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:3**UDB:**

³ So the Israelite leaders obeyed this command from Yahweh. They gave cities and pasturelands to the tribe of Levi out of their own lands that had been assigned to them.

ULB:

³ So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

translationNotes**following cities**

This refers to the cities to be listed in the next verses.

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [inherit, inheritance, heritage, heir](#)
- [Levite, Levi](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:4-5

UDB:

⁴ First Israelite leaders cast lots to assign some cities to the descendants of Kohath. These were clans that were the descendants of Aaron. They assigned thirteen cities in areas that the tribes of Judah, Simeon, and Benjamin possessed. ⁵ To the other clans descended from Kohath, Israelite leaders assigned ten cities in areas that the tribes of Ephraim and Dan possessed, as well as the part of the tribe of Manasseh that lives on the west side of the Jordan River.

ULB:

⁴ The casting of lots for the clans of the Kohathites gave this result: The priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of the Simeon, and from the tribe of Benjamin.

⁵ The rest of the Kohathites were allotted ten cities from the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

translationNotes

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [Joshua 19:1](#).

Kohathites

This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: [How to Translate Names](#))

thirteen cities ... ten cities

numbers of cities (See: [Numbers](#))

half tribe

Half the tribe because the other half received their inheritance before crossing the Jordan River.

translationWords

- [clan](#)
- [priest, priests, priesthood](#)
- [descendant, descended from](#)

- [Aaron](#)
- [Levite, Levi](#)
- [tribe](#)
- [Judah](#)
- [Simeon](#)
- [Benjamin](#)
- [Ephraim](#)
- [Dan](#)
- [Manasseh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:6-7**UDB:**

⁶ To the people in the clans descended from Gershon, Israelite leaders assigned thirteen cities the areas that the tribes of Issachar, Asher, and Naphtali possessed, as well as the half tribe of Manasseh in region of Bashan.

⁷ To the people in the clans descended from Merari, the Israelite leaders assigned twelve cities in areas that the tribes of Reuben, Gad, and Zebulun possessed.

ULB:

⁶ Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

⁷ The people who were descendants of Merari, clan by clan, received twelve cities from the tribes of Reuben, Gad, and Zebulun.

translationNotes**Gershon**

Gershon was one of the sons of Levi. (See: [How to Translate Names](#))

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [Joshua 19:1](#).

Merari

Merari was one of the sons of Levi. (See: [How to Translate Names](#))

translationWords

- [Issachar](#)
- [Asher](#)
- [Naphtali](#)
- [Manasseh](#)
- [Bashan](#)
- [Reuben](#)
- [Gad](#)
- [Zebulun](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:8-10**UDB:**

⁸ In this way, the Israelite leaders gave cities and pasturelands to the tribe of Levi, just as Yahweh had commanded Moses that they should do.

⁹ These are the names of the cities and surrounding pasturelands that the Israelite leaders assigned to the tribe of Levi in areas where the tribes of Judah and Simeon lived.

¹⁰ First, the Israelite leaders assigned cities to certain clans descended from Kohath, the clans of Aaron's descendants, those in the tribe of Levi who served as priests. The Israelite leaders cast lots first for these clans descended from Kohath.

ULB:

⁸ So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses. ⁹ From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name. ¹⁰ These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them.

translationNotes**Yahweh had commanded by the hand of Moses**

The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. AT: "Yahweh had told Moses to command" (See: [Metonymy](#))

clans of the Kohathites

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in [Joshua 21:2](#). (See: [How to Translate Names](#))

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [Joshua 19:1](#).

translationWords

- [Israel, Israelites](#)
- [Yahweh](#)
- [hand, right hand, to hand over](#)
- [Moses](#)
- [Judah](#)
- [Simeon](#)
- [Aaron](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:11-12

UDB:

¹¹ The Israelite leaders assigned to them Kiriath Arba (which is now called Hebron), in the hill country of Judah (Arba had been the father of Anak). They also gave the pasturelands around the city. ¹² However, the Israelite leaders had already assigned the cultivated fields and villages surrounding Kiriath Arba to Caleb son of Jephunneh.

ULB:

¹¹ The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it. ¹² But the fields of the city and its villages were already given to Caleb son of Jephunneh, as his possession.

translationNotes

Arba had been the father of Anak

This is background information about the name of the man who founded the city of Kiriath Arba. (See: [Background Information](#))

Anak

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

hill country

An area of land with natural elevations, smaller than mountains.

pasturelands

An area covered with grass or plants suitable for the grazing of livestock or cattle.

fields of the city

Areas of open land, usually, planted with crops, belonging to and surrounding the city.

villages

Small communities, usually smaller than a town.

translationWords

- [Hebron](#)
- [Caleb](#)
- [possess, possession](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:13-16

UDB:

¹³ In this way, the Israelite leaders assigned Hebron to the descendants of Aaron the priest. Hebron was one of the cities to which people could run if they accidentally killed a person. To Aaron's descendants they also gave the cities of Libnah, ¹⁴ Jattir, Eshtemoa, ¹⁵ Holon, Debir, ¹⁶ Ain, Juttah, and Bethshemesh—nine cities with all their pasturelands. These cities were located in the areas that the tribes of Judah and Simeon had possessed.

ULB:

¹³ To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for any who killed another unintentionally—and Libnah with its pasturelands, ¹⁴ Jattir with its pasturelands, and Eshtemoa with its pasturelands. ¹⁵ They also gave Holon with its pasturelands, Debir with its pasturelands, ¹⁶ Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes.

translationNotes

Libnah ... Jattir ... Eshtemoa ... Holon ... Debir ... Ain ... Juttah

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

nine cities ... two tribes

The number of cities and tribes in the passage. (See: [Numbers](#))

translationWords

- [Aaron](#)
- [Hebron](#)
- [Beth Shemesh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:17-19

UDB:

¹⁷ The Israelite leaders also gave the descendants of Aaron some cities in the area that the tribe of Benjamin possessed: Gibeon, Geba, ¹⁸ Anathoth, and Almon—four cities with all their pasturelands.

¹⁹ Altogether there were thirteen cities with their surrounding pastureland that the Israelite leaders assigned to the priests, the descendants of Aaron.

ULB:

¹⁷ From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands, ¹⁸ Anathoth with its pasturelands, and Almon with its suburbs—four cities. ¹⁹ The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

translationNotes

From the tribe of Benjamin were given Gibeon

This can be stated in active form. AT: “The tribe of Benjamin gave Gibeon” (See: [Active or Passive](#))

Geba ... Anathoth ... Almon

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

thirteen cities

“13 cities” (See: [Numbers](#))

translationWords

- Benjamin
- Gibeon, Gibeonite
- priest, priests, priesthood
- descendant, descended from

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:20-22

UDB:

²⁰ The other clans descended from Kohath received four cities in the area that the tribe of Ephraim possessed.

²¹ Those cities were Shechem (which was one of the cities to which people could run if they killed someone unintentionally), Gezer, ²² Kibzaim, and Beth Horon—four cities with all their pasturelands.

ULB:

²⁰ As for the rest of Kohathites that belong to the Kohathite clans of the Levites —they had cities given to them from the tribe of Ephraim by the casting of lots. ²¹ To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for any who killed a person unintentionally—Gezer with its pasturelands, ²² Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all.

translationNotes

the Kohathites

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: [How to Translate Names](#))

they had cities given to them

This can be stated in active form. AT: "they received cities" (See: [Active or Passive](#))

casting of lots

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in [Joshua 19:1](#).

Gezer ... Kibzaim ... Beth Horon

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

four cities in all

This refers to the list by the total number. (See: [Numbers](#))

translationWords

- [family](#)
- [Ephraim](#)
- [Shechem](#)
- [refuge, shelter](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:23-24**UDB:**

²³ These particular clans descended from Kohath also received four cities with their surrounding pasturelands in the area that the tribe of Dan possessed. These cities were Eltekeh, Gibbethon, ²⁴ Aijalon, and Gath Rimmon—four cities with all their pasturelands.

ULB:

²³ From the tribe of Dan, the clan of Kohath was given Eltekeh with its pasturelands, Gibbethon with its pasturelands, ²⁴ Aijalon with its pasturelands, and Gath Rimmon with its pasturelands—four cities in all.

translationNotes**From the tribe of Dan, the clan of Kohath was given Eltekeh**

This can be stated in active form. AT: “The tribe of Dan gave to the clan of Kohath Eltekeh” (See: [Active or Passive](#))

the clan of Kohath

The priests in this group were descendants of Levi’s son Kohath. A portion of them were also descendants of Aaron, Kohath’s grandson. See how you translated a similar phrase in [Joshua 21:20](#). (See: [How to Translate Names](#))

Eltekeh ... Gibbethon ... Aijalon ... Gath Rimmon

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

four cities

This refers to the number of cities. (See: [Numbers](#))

translationWords

- [Dan](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:25-26**UDB:**

²⁵ These clans descended from Kohath also received two cities from the area that the tribe of Manasseh possessed. These cities were Taanach and Gath Rimmon—two cities with all their pasturelands.

²⁶ There were ten cities in all, together with their surrounding pasturelands, that these particular clans descended from Kohath received.

ULB:

²⁵ From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gath Rimmon with its pasturelands—two cities. ²⁶ There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

translationNotes**From the half tribe of Manasseh, the clan of Kohath was given Taanach**

This can be stated in active form. AT: “The half tribe of Manasseh gave to the clan of Kohath Taanach” (See: [Active or Passive](#))

Taanach ... Gath Rimmon

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

two cities ... ten cities in all

numbers of cities listed (See: [Numbers](#))

clan of Kohath ... clans of the Kohathites

The priests in this group were descendants of Levi’s son Kohath. A portion of them were also descendants of Aaron, Kohath’s grandson. See how you translated this in [Joshua 21:2](#). (See: [How to Translate Names](#))

translationWords

- [tribe](#)
- [Manasseh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:27**UDB:**

²⁷ The Israelite leaders also cast lots in order to assign cities and their surrounding pasturelands to the clans descended from Gershon. These clans were also descendants of Levi.

So these clans received two cities from the area the tribe of Manasseh received—that is, the half of the tribe that had settled down on the east side of the Jordan River. Those cities were Golan in the region of Bashan, which was one of the cities to which people could run, and Beeshtarah—two cities with their pasturelands.

ULB:

²⁷ From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Be Eshterah with its pasturelands—two cities in all.

translationNotes

From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan

This can be stated in active form. AT: “The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan” (See: [Active or Passive](#))

Golan ... Be Eshterah

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

killed another unintentionally

This refers to a death resulting from an action not intended to harm a person.

two cities

number of cities (See: [Numbers](#))

translationWords

- [tribe](#)
- [Manasseh](#)
- [clan](#)

- [Levite, Levi](#)
- [Bashan](#)
- [refuge, shelter](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:28-31**UDB:**

²⁸ These clans also received some cities from the area that the tribe of Issachar possessed. Those cities were Kishion, Daberath, ²⁹ Jarmuth, and En Gannim—four cities with their pasturelands.

³⁰ These clans received some cities from the area that the tribe of Asher possessed. These cities were Mishal, Abdon, ³¹ Helkath, and Rehob—four cities with their pasturelands.

ULB:

²⁸ To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands, ²⁹ Jarmuth with its pasturelands, and En Gannim with its pasturelands—four cities. ³⁰ From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands, ³¹ Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

translationNotes**To the clans of Gershon they also gave Kishion**

This can be stated in active form. AT: “The clans of Gershon also received Kishion” (See: [Active or Passive](#))

Kishion ... Daberath ... Jarmuth ... En Gannim ... Mishal ... Abdon ... Helkath ... Rehob

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

From the tribe of Asher, they gave Mishal

This can be stated in active form. AT: “They received from the tribe of Asher Mishal” (See: [Active or Passive](#))

four cities in all

This refers to the number of cities listed. (See: [Numbers](#))

translationWords

- [Issachar](#)
- [Asher](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:32-33**UDB:**

³² These clans received some cities from the area that the tribe of Naphtali possessed. These cities were Kedesh in the region of Galilee (one of the cities to which people could run if they killed a person unintentionally), Hammoth Dor, and Kartan—three cities with their pasturelands.

³³ Altogether, therefore, the Gershonite received thirteen cities, together with their surrounding pasturelands.

ULB:

³² From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammoth Dor with its pasturelands, and Kartan with its pasturelands—three cities in all. ³³ There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

translationNotes**From the tribe of Naphtali, they gave the clans of Gershon Kedesh**

This can be stated in active form. AT: “The clans of Gershon received from the tribe of Naphtali Kedesh” (See: [Active or Passive](#))

Gershon

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

Hammoth Dor ... Kartan

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

thirteen cities in all

“13 cities in total” (See: [Numbers](#))

translationWords

- [Naphtali](#)
- [Kedesh](#)
- [Galilee, Galilean](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:34-35**UDB:**

³⁴ The Israelite leaders also assigned cities to the rest of the Levites, that is, the people who belonged to the clans descended from Merari.

These clans received some cities in areas that the tribe of Zebulun possessed. These cities were Jokneam, Kartah, ³⁵ Dimnah, and Nahalal—four cities with their pasturelands.

ULB:

³⁴ To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands, ³⁵ Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

translationNotes

To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam

This can be stated in active form. AT: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam” (See: [Active or Passive](#))

Merari

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

Jokneam ... Kartah ... Dimnah ... Nahalal

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

four cities in all

The cities are referred to in total as a number. (See: [Numbers](#))

translationWords

- [Levite, Levi](#)
- [Zebulun](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:36-38**UDB:**

³⁶ The clans descended from Merari also received cities in the area that the tribe of Reuben possessed. These cities were Bezer, Jahaz, ³⁷ Kedemoth, and Mephaath—four cities with their pasturelands.

³⁸ The clans descended from Merari also received cities in the area that the tribe of Gad possessed. These cities were Ramoth, which was one of the cities in Gilead to which people could run if they killed a person unintentionally, and Mahanaim.

ULB:

³⁶ To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands, ³⁷ Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities. ³⁸ Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for any who killed another unintentionally—and Mahanaim with its pasturelands.

translationNotes**To the clans of Merari were given from the tribe of Reuben: Bezer**

This can be stated in active form. AT: “The clans of Merari received from the tribe of Reuben Bezer” (See: [Active or Passive](#))

four cities

This refers to the total number of cities. (See: [Numbers](#))

Bezer ... Jahaz ... Kedemoth ... Mephaath ... Ramoth

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

Out of the tribe of Gad they were given Ramoth

This can be stated in active form. AT: “They received from the tribe of Gad Ramoth” (See: [Active or Passive](#))

Mahanaim

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

translationWords

- [clan](#)
- [tribe](#)
- [Reuben](#)
- [Gad](#)
- [Gilead](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:39-40**UDB:**

³⁹ There were also the cities of Heshbon, and Jazer—four cities in all, together with their pasturelands.

⁴⁰ In all the clans descended from Merari received twelve cities because the Israelite leaders had cast lots for them.

ULB:

³⁹ The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all. ⁴⁰ All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

translationNotes**The clans of Merari were also given Heshbon**

This can be stated in active form. AT: “The clans of Merari also received Heshbon” (See: [Active or Passive](#))

Heshbon ... Jazer

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

twelve cities in all

“12 cities in total” (See: [Numbers](#))

twelve cities in all were given to them by the casting of lots

This can be stated in active form. AT: “they received these twelve cities by the casting of lots” (See: [Active or Passive](#))

casting of lots

A random method of choosing to remove the choice from the leader’s will, often done with the idea that God will decide the outcome. See how you translated this in [Joshua 19:1](#).

translationWords

- [Levite, Levi](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:41-42

UDB:

⁴¹ So the Levites received all together forty-eight cities from the areas that the other tribes of Israel possessed, as well as the pasturelands belonging to those cities. ⁴² These cities each had surrounding pastureland.

ULB:

⁴¹ The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands. ⁴² These cities each had its surrounding pasturelands. It was this way with all these cities.

translationNotes

The cities of the Levites taken from the middle of the land

This can be stated in active form. AT: “The Levites received their cities from the middle of the land” (See: [Active or Passive](#))

forty-eight cities

“48 cities” (See: [Numbers](#))

translationWords

- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 21:43-45**UDB:**

⁴³ It was in this way that Yahweh assigned to the Israelite people all the land that he had promised to give to their ancestors. The Israelite people took control of these areas and settled down in them. ⁴⁴ Just as he had promised their ancestors, Yahweh allowed them to have peace with the enemies that surrounded them. None of their enemies defeated them. Yahweh helped Israel defeat all their enemies. ⁴⁵ Yahweh kept every promise he made to the Israelites. Every promise came true.

ULB:

⁴³ So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there. ⁴⁴ Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand. ⁴⁵ Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

translationNotes**he swore**

“he gave an oath”

Not one of their enemies could defeat them

This is stated in a negative way to strengthen the statement. AT: “They defeated every one of their enemies” (See: [Litotes](#))

gave all their enemies into their hand

Here “into their hand” means “into their power.” AT: “gave them power to defeat all their enemies” (See: [Metonymy](#))

Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true

This is stated in a negative way to strengthen the statement. AT: “Every one of the good promises that Yahweh had spoken to the house of Israel came true” (See: [Litotes](#))

translationWords

- [Yahweh](#)

- [Israel, Israelites](#)
- [possess, possession](#)
- [hand, right hand, to hand over](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 21 General Notes](#)
- [Joshua 21 translationQuestions](#)

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers who received land on the east side of the Jordan River were released to go home.

Special concepts in this chapter

The tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, “Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, ‘You have no share in Yahweh.’” They went home even though the Israelites had not fully conquered the land.

Links:

- [Joshua 22:01 Notes](#)

Joshua 22:1-3**UDB:**

¹ Joshua then summoned the leaders of the Reubenites, Gadites, and the half tribe of Manasseh. ² He said to them, "You have done everything that Moses the servant of Yahweh, commanded you to do. You have also done what I commanded you to do. ³ For a long time you have helped the other tribes to defeat their enemies. You have obeyed everything that Yahweh your God taught you and commanded you to do.

ULB:

¹ At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh. ² He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you. ³ You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God.

translationNotes**Reubenites**

people of the tribe of Reuben (See: [How to Translate Names](#))

Gadites

people of the tribe of Gad (See: [How to Translate Names](#))

obeyed my voice

Here "my voice" refers to the things that Joshua had said. AT: "obeyed everything I said" (See: [Metonymy](#))

You have not deserted your brothers

This can be stated in a positive way. AT: "You have remained with your brothers" (See: [Litotes](#))

translationWords

- [Joshua](#)
- [Manasseh](#)
- [Moses](#)
- [servant, slave, slavery](#)

- [Yahweh](#)
- [command, commands, commanded, commandment, commandments](#)
- [obey, obedient, obedience](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:4-6**UDB:**

⁴ He promised to give peace to your fellow Israelites, and he has done what he promised. So now you may go back to your homes, to the land that Moses gave to you, on the east side of the Jordan River. ⁵ Moses also commanded you to love Yahweh your God and to live your life as he wants you to live. He told you to obey his commands, to trust in him and to turn away from all others. Do this as you worship him and serve him by everything that you think and everything that you do.”

⁶ Then Joshua blessed them and sent them away, so they went back to their tents.

ULB:

⁴ Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you own, which Moses the servant of Yahweh gave you on the other side of the Jordan. ⁵ Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul.”

⁶ So Joshua blessed them and sent them away, and they went back to their tents.

translationNotes**to walk in all his ways**

A person obeying Yahweh is spoken of as if he were walking on Yahweh’s ways or roads. AT: “to obey everything he says” (See: [Metaphor](#))

with all your heart and with all your soul

The terms “heart” and “soul” are here used together to refer to the entire person. AT: “with all you think and feel” or “with your entire being” (See: [Synecdoche](#))

translationWords

- God
- brother, brothers
- promise, promises, promised
- tent
- Jordan River, Jordan
- worship
- heart, hearts
- soul, souls
- bless, blessed, blessing

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:7-8**UDB:**

⁷ Moses had given the region of Bashan, to the east of the Jordan River, to one-half of the tribe of Manasseh, and Joshua had given land on the west side of the Jordan River to the other half of that tribe. When Joshua sent them away to their tents, he asked God to bless them. ⁸ He said to them, “Go back to your tents with much money with many animals and silver, gold, bronze, and iron, and with many beautiful clothes. But you should share the plunder from your enemies with your brothers and sisters.”

ULB:

⁷ 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 sent them away to their tents; he blessed them ⁸ and said to them, “Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers.”

translationNotes**the Jordan**

This was a short name for the Jordan River.

iron

a strong, hard, magnetic metal

plunder

The winning army would take everything of value from the people they conquered.

translationWords

- tribe
- Manasseh
- inherit, inheritance, heritage, heir
- Bashan
- Joshua
- brother, brothers
- tent
- livestock

- [silver](#)
- [gold](#)
- [bronze](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:9

UDB:

⁹ So the people of Reuben, Gad, and the half tribe of Manasseh left the other people of Israel at Shiloh in the region of Canaan. They returned home to the region of Gilead, which belonged to them, because Moses had assigned it to them by Yahweh's command.

ULB:

⁹ So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

translationNotes

the commandment of Yahweh, by the hand of Moses

The phrase “by the hand of” is an idiom that means that Yahweh used Moses to deliver his command. AT: “the commandment that Yahweh told Moses to give to you” (See: [Idiom](#))

translationWords

- [descendant, descended from](#)
- [Reuben](#)
- [Gad](#)
- [Manasseh](#)
- [Israel, Israelites](#)
- [Shiloh](#)
- [Canaan, Canaanite](#)
- [Gilead](#)
- [possess, possession](#)
- [obey, obedient, obedience](#)
- [Moses](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:10-11

UDB:

¹⁰ They arrived at the western bank of the Jordan River in the land of Canaan. There the people of Reuben, Gad, and the half tribe of Manasseh built an altar—a very large and impressive altar. ¹¹ The other people of Israel heard about this altar; they were concerned about what the people of Reuben, Gad, and the half tribe of Manasseh had built. It was an altar at the entrance to the land of Canaan. It was built at the city of Geliloth, near the Jordan, on the side that was part of the land of Israel.

ULB:

¹⁰ When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar. ¹¹ The people of Israel heard about this and said, “Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel.”

translationNotes

the Jordan

This was a short name for the Jordan River.

at the front of the land of Canaan

The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the “front” or “entrance” to Canaan where the other tribes lived. AT: “at the entrance to the land of Canaan” (See: [Metaphor](#))

Geliloth

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

translationWords

- [Jordan River, Jordan](#)
- [Canaan, Canaanite](#)
- [altar, altars](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:12

UDB:

¹² The people of Israel heard of this, and the whole assembly of the people came together at Shiloh. They decided to go to war against them because of this altar.

ULB:

¹² When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

translationNotes

war

a state of armed conflict between two nations or people groups

translationWords

- [assembly, assemble](#)
- [Shiloh](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:13-14

UDB:

¹³ But first, the Israelites sent Phinehas son of Eleazar and the leader of all the priests, to talk with the people of Reuben, Gad, and Manasseh. ¹⁴ They also sent one leader from each of the ten tribes of Israel west of the Jordan River. Each of the leaders was an important leader in his own clan.

ULB:

¹³ Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest, ¹⁴ and with him ten leaders, one from each of the tribal families of Israel, and every one of them was the head of a family among the clan of Israel.

translationNotes

Eleazar

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

translationWords

- messenger
- Gilead
- Phinehas
- priest, priests, priesthood
- family
- clan

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:15-16

UDB:

¹⁵ Those leaders went to the region of Gilead to talk to the people of Reuben, Gad, and the half tribe of Manasseh. They said, ¹⁶ "All the other Israelites are asking, 'What is this you have done? You have disobeyed the commands of God. You have turned against Yahweh by building your own altar here in this place. You you rebelled against the Yahweh.

ULB:

¹⁵ They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them: ¹⁶ "The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh?"

translationNotes

The whole assembly of Yahweh says this

All the people of Israel are spoken of together in the singular as if they were one person. AT: "All the other Israelites are asking"

translationWords

- [Yahweh](#)
- [unfaithful, unfaithfulness](#)
- [rebel, rebellious, rebellion](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:17-18**UDB:**

¹⁷ Have you forgotten about how Yahweh punished us at Peor, when we stopped worshiping him and began to worship other gods? Yahweh sent a deadly sickness among the people of Israel, and many died from it. ¹⁸ Maybe you have built this altar because you have stopped worshiping Yahweh. If this is true, you have rebelled like this against him, and he will be angry with all the people of Israel.'

ULB:

¹⁷ Was our sin at Peor not enough for us? Yet we have not even now cleansed ourselves from it. For that sin there came a plague on the assembly of Yahweh. ¹⁸ Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel.

translationNotes**Was our sin at Peor not enough for us?**

This question emphasizes how serious their previous sin was. This can be written as a statement. AT: "We had already sinned terribly at Peor!" (See: [Rhetorical Question](#))

Peor

This is name of a place. Translate the same way as in [Joshua 13:20](#). (See: [How to Translate Names](#))

we have not even now cleansed ourselves from it

This can be stated in positive form. AT: "we are still dealing with the guilt of that sin" (See: [Litotes](#))

Must you also turn away from following Yahweh at this present day?

This question is used to rebuke the people for their sin. This can be written as a statement. AT: "You must not turn away from following Yahweh today!" (See: [Rhetorical Question](#))

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Yahweh](#)
- [angry, anger](#)
- [Israel, Israelites](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:19-20**UDB:**

¹⁹ "If you think that Yahweh considers your land here is not suitable for worshiping him, come back to our land, where Yahweh's sacred tent is. We can share our land with you. But do not rebel against Yahweh or against us by building another altar for Yahweh our God. ²⁰ Surely you remember what happened when Zerah's son Achan refused to obey Yahweh's command to destroy everything in Jericho? That one man disobeyed God's command, but many other Israelites were punished for what he did."

ULB:

¹⁹ If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God. ²⁰ Did not Achan son of Zerah break faith in the matter of those things that had been reserved for God? Did not wrath fall on all the people of Israel? That man did not perish alone for his iniquity."

translationNotes**Achan ... Zerah**

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

Did not Achan son of Zerah break faith in the matter of those things that had been reserved for God? Did not wrath fall on all the people of Israel?

These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. AT: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!" (See: [Rhetorical Question](#))

translationWords

- [possess, possession](#)
- [defile, be defiled](#)
- [Yahweh](#)
- [tabernacle](#)
- [rebel, rebellious, rebellion](#)
- [altar, altars](#)
- [wrath, fury](#)
- [perish, perished, perishing, perishable](#)
- [iniquity, iniquities](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:21-23

UDB:

²¹ The leaders of the tribes of Reuben, Gad, and the half tribe of Manasseh replied, ²² "Yahweh, the almighty God, knows why we did that, and we want you to know, too. If we have not been faithful to our promise to serve Yahweh, do not have any mercy on us, but take our lives. ²³ If we have built this altar so we can stop obeying Yahweh, or if we have built this altar to offer sacrifices, grain offerings, or sacrifices to promise friendship with him, in violation of the law, may Yahweh punish us and even take our lives.

ULB:

²¹ Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel: ²² "The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in breach of faith against Yahweh, do not spare us on this day ²³ for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or peace offerings, then let Yahweh make us pay for it.

translationNotes

If it was in rebellion ... let Yahweh make us pay for it

The three tribes are making two hypothetical statements that they insist are not true. They did not build the altar to worship another god. (See: [Hypothetical Situations](#))

translationWords

- [tribe](#)
- [God](#)
- [Yahweh](#)
- [faith](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)
- [peace offering](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:24

UDB:

²⁴ No, we built this altar because we were afraid that your children might speak to our children one day in the future and ask, 'What have you to do with Yahweh, the God of Israel?'

ULB:

²⁴ No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel?'

translationNotes

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

your children might say to our children ... God of Israel?

This is a hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: [Hypothetical Situations](#))

What have you to do with Yahweh, the God of Israel?

The three tribes use this rhetorical question to emphasize the situation they are trying to avoid. This can be written as a statement. AT: "You have nothing to do with Yahweh, the God of Israel!" (See: [Rhetorical Question](#))

translationWords

- [children, child](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:25

UDB:

²⁵ We are afraid that they will say to our children, "Yahweh made the Jordan River to be a boundary between us and you people of Reuben and you people of Gad. You have nothing to do with Yahweh.' And your children might try to stop our children from worshipping Yahweh.

ULB:

²⁵ For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh.

translationNotes

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.

For Yahweh has made the Jordan ... nothing to do with Yahweh

This is the continuation of the hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: [Hypothetical Situations](#))

the Jordan

This is a short name for the Jordan River.

So your children might make our children cease to worship Yahweh

The three tribes built the altar to avoid this hypothetical situation from happening in the future. (See: [Hypothetical Situations](#))

translationWords

- Reuben
- Gad
- children, child
- worship

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:26-27**UDB:**

²⁶ So we said, 'Let us now build an altar, but not for bringing sacrifices nor for any offerings. ²⁷ Instead, we want it to be a monument to prove to you, to ourselves, and to all of our descendants after us, that we truly worship Yahweh. We indeed worship him by our burned sacrifices and our offerings, and our offerings to promise friendship with him. We built this altar so your descendants may never say to our descendants in the future, "Yahweh never gave you any portion of this land; you do not belong here."

ULB:

²⁶ So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices, ²⁷ but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, "You have no share in Yahweh."

translationNotes**General Information:**

The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

to be a witness between us and you

The altar is spoken of as if it were a witness that could testify to the rights of the three tribes. (See: [Metaphor](#))

so that your children will never say to our children in time to come, "You have no share in Yahweh."

This is the hypothetical situation that the three tribes did not want to happen. (See: [Hypothetical Situations](#))

no share

"no portion" or "no inheritance"

translationWords

- [sacrifice, offering](#)
- [witness, witnesses, eyewitness, eyewitnesses](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:28-29**UDB:**

²⁸ In the future, if your descendants say that, our descendants can say, 'Look at the altar that our ancestors made! It is exactly like Yahweh's altar at Shiloh, but we do not burn sacrifices on it. It is a monument which means that we and you together worship Yahweh!' ²⁹ We certainly do not want to rebel against Yahweh or stop doing what he desires. This altar was never intended to be used for the sacrifices, for burning flour offerings or for making other sacrifices. We know that there is only one true altar for Yahweh our God and that it is in front of the sacred tent."

ULB:

²⁸ So we said, 'If this should be said to us or to our descendants in time to come, we would say, "Look! This is a copy of the altar of Yahweh, which our ancestors made, not for burnt offerings, nor for sacrifices, but as a witness between us and you." ²⁹ May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offering, for grain offering, or for sacrifice, other than the altar of Yahweh our God that is before his tabernacle.'"

translationNotes**General Information:**

The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.

If this should be said ... a witness between us and you."

The three tribes are describing their potential answer to an accusation that might or might not be made at a future time. (See: [Hypothetical Situations](#))

May it be far from us that we should rebel

The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. AT: "We would certainly not rebel" (See: [Idiom](#))

turn away from following him

To stop following Yahweh is spoken of as if they were turning away from him. AT: "stop following him" (See: [Metaphor](#))

translationWords

- [descendant, descended from](#)
- [altar, altars](#)
- [tabernacle](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:30-31**UDB:**

³⁰ When Phinehas the priest and the other ten leaders of the people of Israel heard what the people of Reuben, Gad, and Manasseh said, they were pleased. ³¹ So Phinehas said to them, "Now we know that Yahweh is with all of us Israelites, and that you were not rebelling against him when you built that altar. Because what you did did not break Yahweh's laws, we are sure that he will not punish us."

ULB:

³⁰ When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes. ³¹ Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this breach of faith against him. Now you have rescued the people of Israel out of the hand of Yahweh."

translationNotes**heard the words**

"heard the message"

was good in their eyes

Here "in their eyes" means "in their opinion." (See: [Idiom](#))

committed this breach of faith against him

"broken your promise to him"

you have rescued the people of Israel out of the hand of Yahweh

Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. AT: "you have kept Yahweh from punishing us" (See: [Metonymy](#))

translationWords

- [Phinehas](#)
- [priest, priests, priesthood](#)
- [faith](#)
- [hand, right hand, to hand over](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:32-33

UDB:

³² Then Phinehas and the Israelite leaders left the people of the tribes of Reuben and Gad in the region of Gilead, and returned to Canaan. There they told the other Israelites what had happened. ³³ They were pleased, and they thanked God. They did not talk anymore about fighting against the people of the tribes of Reuben and Gad and destroying everything in their land.

ULB:

³² Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them. ³³ Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled.

translationNotes

Their report was good in the eyes of the people

Here “good in the eyes” means “accepted.” AT: “The people accepted the report of the leaders” (See: [Idiom](#))

destroy the land

“destroy everything in the land”

translationWords

- [Gilead](#)
- [Canaan, Canaanite](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
- [Joshua 22 translationQuestions](#)

Joshua 22:34**UDB:**

³⁴ The people of the tribes of Reuben and Gad named their new altar “Reminder,” and they said, “It is a reminder to us all that Yahweh is God.”

ULB:

³⁴ The Reubenites and the Gadites named the altar “Witness,” for they said, “It is a witness between us that Yahweh is God.”

translationNotes**for they said**

This refers to the Reubenites and Gadites.

It is a witness between us

The altar is spoken of as if it were a witness that could testify for the three tribes. (See: [Metaphor](#))

translationWords

- [witness, witnesses, eyewitness, eyewitnesses](#)
- [Yahweh](#)
- [God](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 22 General Notes](#)
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Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

“Do not marry with the heathen people but drive them out.” ##### Drive them out ##### The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land because if the Israelites married the Canaanites, the Canaanites would cause them to worship other gods. (See: [god, gods, goddess](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

Links:

- [Joshua 23:01 Notes](#)

Joshua 23:1-3

UDB:

¹ A long time later, by the time Yahweh had allowed the Israelites to live in peace, without fearing any longer any enemies, Joshua had become very old.

² Joshua called for all of Israel's elders and leaders, together with their judges and officers, to come and listen to him. When they arrived, he began to speak to them: "I am now very old. ³ We have all seen what Yahweh our God has done to all the nations in this land. Yahweh our God has fought for us.

ULB:

¹ After many days, when Yahweh had given rest to Israel from all their enemies that around them, and Joshua was old and well advanced in years. ² Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officers—and he said to them, "I am very old. ³ You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you.

translationNotes

very old

lived for many years

translationWords

- [Yahweh](#)
- [Israel, Israelites](#)
- [Joshua](#)
- [elder](#)
- [judge](#)
- [nation](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:4-5

UDB:

⁴ I have given to you the nations that remain. Their lands will also be your permanent possession for the tribes of Israel, just as are the lands of the people groups that our people destroyed when I was leading them—all those other nations that the Israelites destroyed from the Jordan to the Mediterranean Sea when I was the leader. ⁵ Yahweh your God will force those people out from their lands. He will capture their lands from them, in order that you might settle down in those lands. This is what he has promised to do for you.

ULB:

⁴ Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. ⁵ Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you.

translationNotes

the Jordan

This is a short name for the Jordan River.

in the west

This indicates the direction of the setting sun.

translationWords

- inherit, inheritance, heritage, heir
- tribe
- the sea, the Great Sea, the western sea, Mediterranean Sea
- Yahweh
- God
- possess, possession
- promise, promises, promised

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:6-8**UDB:**

⁶ Pay careful attention so that you obey all that are written in the book of laws that Moses wrote down. Do not disobey them or change any of them. ⁷ If you obey the law of Moses, you will not mix our people with those people groups. Do not even mention the names of their gods, and do use the names of their gods when you make promises or take oaths. Do not worship those gods or bow down to them. ⁸ Love Yahweh and trust in him, as you have been doing. Do not stop worshiping him.

ULB:

⁶ So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left, ⁷ so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them. ⁸ Instead, you must cling to Yahweh your God just as you have done to this day.

translationNotes**turning aside from it neither to the right hand nor to the left**

Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path. (See: [Metaphor](#))

you may not mix

Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

mention

to speak of

their gods

This refers to the gods of the remaining nations.

cling to Yahweh

“hold tightly to Yahweh.” Believing in Yahweh is spoken of as if they were holding tightly onto him. AT: “continue to believe in Yahweh” (See: [Metaphor](#))

to this day

“until the present time”

translationWords

- written
- law, law of Moses, God’s law, law of Yahweh
- nation
- name, names, named
- god, gods, goddess
- oath, swear, swear by
- worship

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:9-11**UDB:**

⁹ Yahweh has forced many great and powerful nations to get out of your way as you advanced. No one has been able to stop you. ¹⁰ Any single soldier among you will be able to cause a thousand men of war in the army of your enemy, to run away, because Yahweh your God fights for you. That is what he promised to do. ¹¹ So do all you can to love Yahweh your God.

ULB:

⁹ For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day. ¹⁰ Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you. ¹¹ Pay particular attention, so that you love Yahweh your God.

translationNotes**to stand before you**

Here “stand” represents holding ground in a battle. The word “you” refers to the entire nation of Israel. (See: [Metonymy](#) and [Forms of You](#))

single

“one” (See: [Numbers](#))

thousand

“1,000” (See: [Numbers](#))

translationWords

- [nation](#)
- [God](#)
- [love, loves, loving, loved](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:12-13**UDB:**

¹² However, if you stop doing what Yahweh desires; if you associate with those people groups who survived the wars with our people, or if you marry them and become their friends, and if they become friends with you, ¹³ then you can be sure that Yahweh our God will not help you force them out of your land. They will become like traps that will catch you. They will be like whips that strike your backs, and like thorns that will stick you in the eye. Your people group will become weaker and weaker until you die out in this land, this very good land that Yahweh our God has given to us.

ULB:

¹² But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you, ¹³ then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

translationNotes**cling to the survivors of these nations**

Accepting the beliefs of these nations is spoken of as holding tightly to them. AT: “accept the beliefs of the survivors of these nations” (See: [Metaphor](#))

a snare and a trap

The words “snare” and “trap” mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel. (See: [Doublet](#) and [Metaphor](#))

whips on your backs and thorns in your eyes

These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns. (See: [Metaphor](#))

translationWords

- [perish, perished, perishing, perishable](#)
- [good, goodness](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:14-15**UDB:**

¹⁴ It is almost time for me to die, like everyone else does. You know deep within you, that every single thing that Yahweh promised to do for you, he has done it. ¹⁵ He has given to you all the good things he promised. In the same way, the other things that he promised, things that are not good, will also happen if you do what is evil. In that case he will take your lives and your land away from you.

ULB:

¹⁴ Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed. ¹⁵ But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you.

translationNotes**I am going the way of all the earth**

Joshua uses a polite term to refer to his death. AT: "I am going to die" (See: [Euphemism](#))

know with all your hearts and souls

Here the words "hearts" and "souls" have similar meanings. Together they emphasize deep personal knowledge. (See: [Doublet](#))

not one word has failed to come true

These words emphasize that Yahweh's promises have all occurred. This can be stated in positive form. AT: "every word has come true" (See: [Double Negatives](#) and [Parallelism](#))

translationWords

- [heart, hearts](#)
- [soul, souls](#)
- [promise, promises, promised](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 23:16

UDB:

¹⁶ If you do not obey the covenant between Yahweh and you, and if you leave him and go and worship other gods and bow down to them, Yahweh will become very angry with you, just as a fire starts from a spark. Very quickly he will take away your lives, and he will take away this good land from you, the same land he has now given to you.”

ULB:

¹⁶ He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you.”

translationNotes

He will do this

This refers to the punishment threatened in the previous verse.

worship other gods and bow down to them

These two phrases mean basically the same thing. The second describes how the people “worship other gods.” (See: [Parallelism](#))

the anger of Yahweh will be kindled against you

“Kindled” is a metaphor for the beginning of Yahweh’s anger, like a fire is “kindled” or started with “kindling” or very easy to start burning like dried grass or small twigs. AT: “Yahweh will begin to be angry with you” (See: [Metaphor](#))

translationWords

- [covenant, covenants](#)
- [worship](#)
- [angry, anger](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 23 General Notes](#)
- [Joshua 23 translationQuestions](#)

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions

In this chapter, Joshua gives the leaders and people instructions in preparation for his death. It was common in the Ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Links:

- [**Joshua 24:01 Notes**](#)

Joshua 24:1-2**UDB:**

¹ Joshua brought together the elders, leader, judges, and officers of the nation of Israel, and they presented themselves before God. ² Joshua said to all of them, "This is what Yahweh, the God we Israelite people worship, is saying: 'Long ago, your ancestors, including Abraham's father Terah and Abraham's younger brother Nahor, lived far beyond the Euphrates River, where they worshiped other gods.

ULB:

¹ Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God. ² Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods.

translationNotes**Joshua gathered all the tribes of Israel**

Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. AT: "Joshua asked all the tribes of Israel to meet with him" (See: [Metaphor](#))

presented themselves before

"came and stood in front of" or "came before"

long ago

"many years ago"

This is what

Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.

Terah ... Nahor

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

translationWords

- Joshua
- tribe
- Israel, Israelites
- Shechem
- elder
- judge
- God
- Euphrates River
- Abraham, Abram
- Nahor
- worship
- god, gods, goddess

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:3-4**UDB:**

³ But I took your ancestor Abraham, and I led him into the land of Canaan. I gave him many descendants through his son Isaac. ⁴ I gave Isaac his own sons, Jacob and Esau. I gave Esau the hill country of Edom as his own, but I sent Jacob and his children went down to Egypt, where they lived for many years.

ULB:

³ But I took your father from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac. ⁴ Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt.

translationNotes**General Information:**

Joshua continues quoting what Yahweh said about his dealings with his people.

Seir

name of a place or location (See: [How to Translate Names](#))

went down

Egypt was lower in elevation than the land of Canaan. AT: “traveled”

translationWords

- ancestor, father, forefather
- Canaan, Canaanite
- descendant, descended from
- Isaac
- Jacob, Israel
- Esau
- possess, possession
- Egypt, Egyptian

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:5-6

UDB:

⁵ I sent Moses and his brother Aaron to Egypt, and I caused the people of Egypt to suffer many terrible plagues. After that, I brought your people out of Egypt. ⁶ When I brought your ancestors out of Egypt, they came to the sea. The Egyptian army pursued them with chariots and on horseback, as far as the Sea of Reeds.”

ULB:

⁵ I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out. ⁶ I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds.

translationNotes

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

brought you out ... brought your ancestors out

Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word “you” is plural throughout this speech and refers to the entire nation of Israel. (See: [Forms of You](#))

translationWords

- [Moses](#)
- [Aaron](#)
- [afflict, affliction](#)
- [Egypt, Egyptian](#)
- [plague](#)
- [chariot](#)
- [horsemen](#)
- [Sea of Reeds, Red Sea](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:7**UDB:**

⁷ Joshua continued to speak: "When you pleaded to Yahweh for help, he caused darkness to come between the nation of Israel and the Egyptian army, and he covered the Egyptian army with the waters of the sea so that your enemies were drowned. This is what Yahweh says: 'You saw what I did in Egypt. You lived in the desert for many years.

ULB:

⁷ When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time.

translationNotes**General Information:**

Joshua continues quoting what Yahweh said about his dealings with his people.

your ancestors ... you

Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: [Forms of You](#))

the sea

This refers to the Sea of Reeds.

in the wilderness

an uninhabited area, a desert

translationWords

- [Yahweh](#)
- [darkness](#)
- [Egypt, Egyptian](#)
- [desert, wilderness](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:8

UDB:

⁸ Then I brought you to the land of the Amorites, who lived on the east side of the Jordan River (the other side of the Jordan River from us here today). They fought against you, but I made you defeat them and destroy them; you captured their land. But I was the one who actually destroyed them, and I let you see everything that I did for you.

ULB:

⁸ I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you.

translationNotes

General Information:

Joshua continues quoting what Yahweh said about his dealings with his people.

you

The word “you” is plural throughout this speech and refers to the entire nation of Israel. (See: [Forms of You](#))

the Jordan

This is a short name for the Jordan River.

gave them into your hand

Here “hand” refers to power. AT: “enabled you to conquer them” (See: [Metonymy](#))

translationWords

- [Amorite](#)
- [Jordan River, Jordan](#)
- [possess, possession](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:9-10**UDB:**

⁹ Then Balak son of Zippor, king of Moab, prepared his army and attacked Israel. He sent for Beor's son Balaam, and he told him to call for a curse from Yahweh on your people. ¹⁰ But I would not listen to Balaam. Instead, I made him bless you, and I saved you from his curse.

ULB:

⁹ Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you. ¹⁰ But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand.

translationNotes**General Information:**

Joshua continues quoting what Yahweh said about his dealings with his people.

Balak ... Zippor

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

you

The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: [Forms of You](#))

rescued you out of his hand

Here "hand" refers to power. AT: "enabled you to overcome him" (See: [Metonymy](#))

translationWords

- [king](#)
- [Moab, Moabite, Moabites](#)
- [Balaam](#)
- [curse, cursed, curses, cursing](#)
- [bless, blessed, blessing](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:11-12**UDB:**

¹¹ Then you all crossed the Jordan River and came to Jericho. The leaders of Jericho fought against you, as did the armies of the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I made all of you more powerful than they were, and you defeated them all. ¹² I am the one who caused them to panic. They acted as if they were being chased by hornets. And you drove out the two kings of the Amorites as your army moved ahead and pushed them away. But it was not because of your swords or your bows and arrows, but it was because that I, Yahweh, was fighting on your side.

ULB:

¹¹ You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control. ¹² I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow.

translationNotes**General Information:**

Joshua continues quoting what Yahweh said about his dealings with his people.

You

The word “you” is plural throughout this speech and refers to the entire nation of Israel. (See: [Forms of You](#))

the Jordan

This is a short name for the Jordan River.

the hornet

A small fast flying stinging insect that lives in colonies. Here, many “hornets” are spoken of as only one.

translationWords

- [Jordan River, Jordan](#)

- Jericho
- Amorite
- Perizzite
- Canaan, Canaanite
- Hittite
- Girgashites
- Hivite
- Jebusites, Jebus
- sword
- bow and arrow

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:13**UDB:**

¹³ So I gave you a land that you had not cleared or plowed, and I gave you cities that you did not build. Now you live in those cities, and you eat the grapes from grapevines that you did not plant, and you eat olives from trees that you did not plant.'

ULB:

¹³ I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

translationNotes**General Information:**

Joshua finishes quoting what Yahweh said about his dealings with his people.

translationWords

- [fruit, fruitful](#)
- [vineyard](#)
- [olive](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:14-15**UDB:**

¹⁴ Joshua continued to speak: "Now be afraid and be in awe of Yahweh. Worship him sincerely, and be faithful when you make promises to him. Throw away the idols that your ancestors worshiped when they lived on the far side of the Euphrates River, and when they lived in Egypt. Worship Yahweh alone. ¹⁵ If you do not want to worship Yahweh, then decide today what gods you will worship. In that case, you must decide whether you will worship the gods of your ancestors, the gods that they worshiped when they lived on the other side of the Euphrates River, or whether you will worship the gods of the Amorites, the gods that those people worshiped in this land where you now live. But as for me and my family, we will worship Yahweh."

ULB:

¹⁴ Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh. ¹⁵ If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

translationNotes**If it seems wrong in your eyes**

The eyes represent seeing, and seeing represents thoughts or desire. AT: "If you do not want" (See: [Metaphor](#))

my house

This represents his family that lives in his house. AT: "my family" (See: [Metonymy](#))

translationWords

- [Yahweh](#)
- [worship](#)
- [integrity](#)
- [faithful, faithfulness](#)
- [god, gods, goddess](#)
- [Euphrates River](#)
- [Egypt, Egyptian](#)
- [Amorite](#)
- [house](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:16-18**UDB:**

¹⁶ The Israelite people answered, "We will always worship Yahweh! We promise that we will never worship or bow down to any other gods! ¹⁷ It was Yahweh who brought our ancestors up out of Egypt. He rescued us from that land, where they were slaves. We saw him perform great miracles, and he protected us when we were traveling. He protected us wherever we went; he kept us safe from the armies of many kings. We became a great nation, and we have entered this land. ¹⁸ Yahweh drove out all the people before us. He defeated the Amorites, who lived in the land. So we will worship and bow down to Yahweh, for he is our God."

ULB:

¹⁶ The people answered and said, "We would never forsake Yahweh to serve other gods, ¹⁷ for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed. ¹⁸ Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

translationNotes**us and our ancestors ... we**

The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors." (See: [Pronouns](#))

house of slavery

Here "house" is an idiom that refers to the location of their slavery. AT: "place where we were slaves" (See: [Idiom](#))

nations through whom we passed

"nations that we passed through"

translationWords

- [people group, peoples, the people, a people](#)
- [forsake, forsakes, forsaken, forsook](#)
- [Yahweh](#)
- [God](#)

- [Egypt, Egyptian](#)
- [servant, slave, slavery](#)
- [sign, signs, proof, reminder](#)
- [nation](#)
- [Amorite](#)
- [worship](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:19-20**UDB:**

¹⁹ But Joshua replied to the people, "You cannot serve Yahweh! He is a holy God, and he will not allow you to worship other gods. He will not forgive you for breaking his laws, or when you sin, ²⁰ if you forsake Yahweh and worship other gods. If you forget him, he will turn and do the same harm to you as he did to your enemies, and he will burn you as with fire! He will do all this to, after he has been so good to you—if you turn your back on him and leave him."

ULB:

¹⁹ But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins. ²⁰ If you forsake Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you."

translationNotes**people**

This refers to the Israelites.

he is a jealous God

God wants his people to worship only him.

He will consume you

Yahweh's anger is spoken of as if he was a fire that would destroy them. AT: "He will destroy you as with fire" (See: [Metaphor](#))

translationWords

- Joshua
- Yahweh
- holy, holiness
- God
- jealous, jealousy
- forgive, forgives, forgiven, forgiveness
- transgress, transgresses, transgression
- sin, sins, sinned, sinful, sinner, sinning
- forsake, forsakes, forsaken, forsook
- foreigner, foreign, alien

- [turn, turn away, turn back](#)
- [consume](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:21-23**UDB:**

²¹ But the people answered Joshua, “No, we will worship Yahweh.”

²² Then Joshua said, “You are bearing witness to what you have said. You have chosen Yahweh and you are promising to worship him alone.” They replied, “Yes, that is what we promise to do.”

²³ Then Joshua said, “You must throw away all the other idols you have with you, and with all the strength you have within you, you must turn to Yahweh and worship him as your God, and no other.”

ULB:

²¹ But the people said to Joshua, “No, we will worship Yahweh.” ²² Then Joshua said to the people, “You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him.” They said, “We are witnesses.” ²³ “Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel.”

translationNotes**people**

This refers to the Israelites.

turn your heart to Yahweh

Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here “heart” represents the whole person. In this case, “heart” is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since “your” is plural. AT: “turn yourselves to Yahweh” or “decide to obey Yahweh” (See: [Metaphor](#) and [Synecdoche](#) and [Forms of You](#))

translationWords

- Joshua
- worship
- Yahweh
- witness, witnesses, eyewitness, eyewitnesses
- god, gods, goddess
- heart, hearts
- God
- Israel, Israelites

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:24-26**UDB:**

²⁴ The people replied, “We will worship Yahweh, our God, and we will obey him alone.”

²⁵ On that same day, Joshua made a covenant with the people. There at Shechem, he wrote down for them all the decrees and laws that Yahweh commanded them to obey. ²⁶ He wrote down all the words that were in the book of the law of God. He took a great stone and set it up there at Shechem, under the large oak tree that grew beside the place where they worshiped Yahweh.

ULB:

²⁴ The people said to Joshua, “We will worship Yahweh our God. We will listen to his voice.” ²⁵ Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem. ²⁶ Joshua wrote these words in the book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh’s sanctuary.

translationNotes**people**

This refers to the Israelites.

We will listen to his voice

Here “listen” means to obey. AT: “We will obey everything he tells us to do” (See: [Metonymy](#))

He put in place decrees and laws

Establishing laws is spoken of as if Joshua physically set them in place like monuments. AT: “He established decrees and laws” or “He gave them laws and decrees to obey” (See: [Metaphor](#))

the book of the law of God

This appears to be a continuation of the writings of Moses.

set it up there

“placed it there”

translationWords

- [Joshua](#)
- [worship](#)
- [Yahweh](#)
- [God](#)
- [voice](#)
- [covenant, covenants](#)
- [decree](#)
- [law, principle](#)
- [Shechem](#)
- [sanctuary](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:27-28**UDB:**

²⁷ Joshua said to all the people, “Look! This stone will bear testimony against us. This is the place where we promised that we would serve Yahweh. This stone will be a place to remember our promise to Yahweh, and a place to remind us of what will happen to us if we do not keep our promise to God.” ²⁸ Then Joshua sent the people away, and they went to the places that were assigned to them.

ULB:

²⁷ Joshua said to all the people, “Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God.” ²⁸ So Joshua sent the people away, each to his own inheritance.

translationNotes**people**

This refers to the Israelites.

this stone will be a testimony ... It has heard all the words

The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said. (See: [Personification](#))

should you ever

“if you ever”

translationWords

- Joshua
- testimony, testify
- Yahweh
- witness, witnesses, eyewitness, eyewitnesses
- God
- inherit, inheritance, heritage, heir

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:29-30

UDB:

²⁹ After these things happened, Joshua son of Nun, the servant of Yahweh, died. He was 110 years old when he died. ³⁰ They buried his body on his own property in Timnathserah. It is in the north hill country of Ephraim, north of Mount Gaash.

ULB:

²⁹ After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old. ³⁰ They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash.

translationNotes

110 years old

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

Timnath Serah ... Mount Gaash

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

translationWords

- [Joshua](#)
- [servant, slave, slavery](#)
- [Yahweh](#)
- [inherit, inheritance, heritage, heir](#)
- [Ephraim](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
- [Joshua 24 translationQuestions](#)

Joshua 24:31

UDB:

³¹ The people of Israel worshiped Yahweh as long as the elders who had served with Joshua were alive; they had seen everything that Yahweh had done for Israel.

ULB:

³¹ Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced everything that Yahweh had done for Israel.

translationNotes

all of Joshua's days

This is an idiom that refers to Joshua's entire life. (See: [Idiom](#))

outlived Joshua

"lived longer than Joshua"

translationWords

- [Israel, Israelites](#)
- [worship](#)
- [Yahweh](#)
- [Joshua](#)

Links:

- [Introduction to Joshua](#)
- [Joshua 24 General Notes](#)
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Joshua 24:32-33**UDB:**

³² Joseph's bones, which the people of Israel had brought up out of Egypt, were buried at Shechem, in the piece of land that Jacob had bought long ago for the price of one hundred pieces of silver. He had bought it from Hamor, the father of Shechem. That piece of land became a permanent possession for Joseph's descendants. ³³ Eleazar son of Aaron, also died. They buried his body at Gibeah, the city that belonged to Phinehas, his son, in the hill country of Ephraim.

ULB:

³² The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph. ³³ Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

translationNotes**The bones of Joseph ... they buried them at Shechem,**

It may be helpful to change the order of the beginning of this sentence. AT: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

one hundred pieces

"100 pieces" (See: [Numbers](#))

Eleazar

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

Gibeah

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

translationWords

- [Joseph \(OT\)](#)
- [Israel, Israelites](#)
- [Egypt, Egyptian](#)
- [Shechem](#)

- [Jacob, Israel](#)
- [Hamor](#)
- [Aaron](#)
- [Phinehas](#)
- [Ephraim](#)

Links:

- [Introduction to Joshua](#)
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translationQuestions

Joshua 1

What did Yahweh tell Joshua to do after the death of Moses?

Yahweh told Joshua to cross the Jordan and lead the people of Israel into the land that Yahweh would give them. [1:1]

What did Yahweh tell Joshua to do after the death of Moses?

Yahweh told Joshua to cross the Jordan and lead the people of Israel into the land that Yahweh would give them. [1:2]

What did Yahweh tell Joshua to do after the death of Moses?

Yahweh told Joshua to cross the Jordan and lead the people of Israel into the land that Yahweh would give them. [1:3]

Why did Yahweh say that no one would be able to stand against Joshua?

Yahweh said that no one would be able to stand against Joshua because he would be with Joshua just as he had been with Moses. [1:5]

What three things did Yahweh ask of Joshua?

Yahweh ask Joshua to be strong, courageous and to obey the law. [1:7]

What did Yahweh ask Joshua to meditate upon day and night?

Yahweh ask Joshua to meditate day and night upon the book of the Law. [1:8]

What did Joshua command the leaders of the people to do?

Joshua commanded the leaders of the people to command the people to prepare provisions for themselves to cross over the Jordan in three days. [1:11]

What two things did Joshua say Moses had said Yahweh had commanded the Reubenites, the Gadites and half the tribe of Manasseh to call to mind?

The two things that Joshua said Moses had said Yahweh had commanded the Reubenites, the Gadites and half the tribe of Manasseh to call to mind are “Yahweh your God is giving you rest, and he is giving you this land.” [1:13]

What did Joshua tell the Reubenites, the Gadites and half the tribe of Manasseh to do?

Joshua told the Reubenites, the Gadites and half the tribe of Manasseh to leave wives, children and livestock in the land Moses had given them beyond the Jordan, but the fighting men should cross the Jordan and help their brothers. [1:14]

How did the people answer Joshua commands?

The people answered Joshua commands saying they would do what he said to do and go where he said to go. [1:16]

Joshua 2

Where did the two spies from Shittim find lodging when Joshua sent them to spy on the land?

The two spies found lodging at the house of a prostitute named Rahab. [2:1]

What did Rahab do with the spies when the king's men came looking for them?

When the king's men came to Rahab looking for the spies, she had hid them. [2:4]

What did Rahab say to the king's men?

Rahab said to the king's men that the spies had been there, but had already left. [2:5]

Why did Rahab tell the spies was the reason that she had hidden them.

Rahab told the spies that she had hidden them because she believed that Yahweh had given them the land. [2:9]

What did Rahab say were the reasons she believed that Yahweh would give the Israelites the land?

Rahab said she believed Yahweh had given the Israelites the land because the waters of the Dead Sea had dried up allowing their escape from Egypt, and they had destroyed the Amorite kings. [2:10]

What did Rahab ask the spies to do?

Rahab ask the spies to show mercy and to spare her and her family when they came to take the land. [2:12]

What did Rahab ask the spies to do?

Rahab ask the spies to show mercy and to spare her and her family when they came to take the land. [2:13]

What did the spies promise Rahab?

The spies promised Rahab that they would be merciful and faithful to her if she did not tell of their business. [2:14]

What did the spies ask Rahab to do to be safe?

The spies ask Rahab to put a scarlet rope in her window and gather her entire family into her house.
[2:18]

What did the spies report to Joshua when they returned from Rahab's city?

The spies told Joshua everything that had happened, and that Yahweh was giving them the land.
[2:23]

What did the spies report to Joshua when they returned from Rahab's city?

The spies told Joshua everything that had happened, and that Yahweh was giving them the land.
[2:24]

Joshua 3

What did the officers tell the people to follow when the Levite priests carried it?

The officers told the people to follow the ark of the covenant when the Levite priests carried it. [3:3]

Why did the priests tell the people to stay about 2000 cubits behind the ark of the covenant?

The priest told the people to stay behind the ark so they could see which way to go since they had never gone that way before. [3:4]

What did Joshua say that Yahweh was going to do among the people on that day?

Joshua said that Yahweh was going to do “wonders” among the people that day. [3:5]

What did Yahweh tell Joshua to say to the priests when they got to the Jordan River?

Yahweh told Joshua to tell the priests to stand still in the Jordan River. [3:8]

What did Joshua tell the people would happen when the soles of the feet of the priests carrying the ark touched the Jordan River?

Joshua told the people the waters would be cut off when the soles of the feet of the priests carrying the ark touched the river. [3:13]

Where did the people cross the Jordan River?

The people crossed the Jordan near Jericho. [3:16]

What did the priests who carried the ark of the covenant do while the people crossed over?

The priests who carried the ark of the covenant remained in the middle of the Jordan River on dry ground while the people crossed over. [3:17]

Joshua 4

What did Yahweh tell Joshua to command twelve men to take from the Jordan?

Yahweh told Joshua to command twelve men to take twelve stones from the dry ground in the middle of the Jordan where the priests were standing, and to bring them to the place where they were to spend the night. [4:3]

What did Joshua say was the purpose of taking the stones to the place where they were to spend the night?

The stones would become a memorial to remind the people of Israel forever of what Yahweh had done. [4:7]

Where did Joshua set up a monument of twelve stones?

Joshua set up a monument of twelve stones where the priests had stood on dry ground in the Jordan River. [4:9]

About how many men equipped for war passed by Yahweh for battle on the plains of Jericho?

About 40,000 men equipped for war passed by Yahweh for battle on the plains of Jericho. [4:13]

What happened when the priests who carried the ark of the covenant came up out of the Jordan River?

When the priests came up out of the Jordan, the waters of the Jordan returned to their place. [4:18]

Where did Joshua set up the stones that came out of the Jordan?

Joshua set up the stones that came out of the Jordan at Gilgal. [4:20]

Why did Joshua tell the people to tell their children what Yahweh had done for them at the Jordan?

Joshua told the people to tell their children what Yahweh had done for them at the Jordan in order to for all the peoples of the world to know that the hand of Yahweh is mighty. [4:24]

Joshua 5

What happened to the hearts of the kings of the Amorites and the Canaanites when they heard how Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over?

When the kings of the Amorites and the Canaanites heard how Yahweh had dried up the waters of the Jordan, their hearts melted and there was no longer any spirit in them. [5:1]

What did Yahweh command Joshua to do with flint knives?

Yahweh commanded Joshua to circumcise all the males of Israel. [5:2]

Why was Joshua commanded to circumcise all the males of Israel?

Joshua was commanded to circumcise all the males of Israel because the boys who had been born during the wanderings in the wilderness had not been circumcised. [5:6]

Why was Joshua commanded to circumcise all the males of Israel?

Joshua was commanded to circumcise all the males of Israel because the boys who had been born during the wanderings in the wilderness had not been circumcised. [5:7]

What did the people of Israel keep on the fourteenth day of the month, in the evening, on the plains of Jericho?

The Israelites kept Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. [5:10]

What stopped coming on the day after the people of Israel ate from the produce of the land?

Manna stopped coming on the day after the people of Israel ate produce from the land. [5:12]

Who did Joshua meet standing in front of him near Jericho?

Joshua met a man with a drawn sword in his hand. [5:13]

What did Joshua say to the man with the drawn sword?

Joshua said to the man with the drawn sword, "Are you for us or for our enemies?" [5:14]

Who did the man with the drawn sword say that he was?

The man with the drawn sword told Joshua that he was the commander of the army of Yahweh. [5:14]

What did the commander of the army of Yahweh tell Joshua to do?

The commander of the army of Yahweh told Joshua to remove his sandals, because he was on holy ground. [5:15]

Joshua 6

What did Yahweh promise to Joshua about Jericho?

Yahweh promised Joshua that he was giving Jericho into his hand. [6:1]

How many times were the men of Israel to walk around the walls of Jericho for the first six days?

The men of Israel were to walk around the wall of Jericho one time each day for six days. [6:3]

What did Yahweh tell the men to do on the seventh day?

Yahweh told the men to walk around Jericho seven times on the seventh day, and for the priests give blasts on their trumpets. [6:5]

What did Yahweh say would happen if the men of Israel and the priests did this?

Yahweh said the the walls around Jericho would fall down if the men and the priests did this. [6:5]

What did Joshua command the people not to do until the seventh day?

Joshua commanded the people not to shout until the seventh day. [6:10]

Who did Joshua tell the people to let live when Yahweh gave them the city?

Joshua told the people to let Rahab and all in her house live because she had hidden the spies. [6:17]

What things did Joshua tell the people were holy to Yahweh and must be brought to the treasury?

Joshua told the people that things made of silver, gold, iron and bronze were holy to Yahweh and must be brought to the treasury. [6:19]

What did the people of Israel do when the walls of Jericho fell?

The people of Israel captured the city and destroyed all that were in the city by the edge of the sword. [6:21]

What did Joshua command the two young men who had spied out the land to do?

Joshua commanded the two spies to go into the prostitute's house and bring her and all who were with her out, as they swore to her. [6:22]

What did Joshua say will happen to the man who tries to rebuild Jericho?

Joshua said that the man who tries to rebuild Jericho will be cursed. [6:26]

Joshua 7

Why did Yahweh's anger burn against the people of Israel?

Yahweh's anger burned against the people of Israel because Achan took some things for himself that were dedicated to destruction. [7:1]

What did the spies that were sent by Joshua to Ai report back to Joshua?

The spies that were sent to Ai reported to Joshua that only a small army could take Ai because there were few people there. [7:3]

What happened to the smaller army of three thousand men who attacked Ai?

The smaller army which attacked Ai was driven away by the men of Ai and thirty-six were killed. [7:5]

What did Joshua do when he learned of the defeat of his army at Ai?

When Joshua learned of the defeat of his army at Ai, he tore his garments, put dust on his head, and lay before the ark. [7:6]

What did Yahweh tell Joshua was the reason his army was defeated at Ai?

Yahweh told Joshua that his army was defeated because Israel had sinned by stealing some of the things dedicated for destruction. [7:11]

What did Yahweh tell Joshua to do?

Yahweh told Joshua to get up and consecrate the people to give over the things dedicated for destruction. [7:13]

What did Yahweh say would happen to the one who had stolen the things dedicated to destruction?

Yahweh said that the one who had stolen the things dedicated to destruction would be burned as well as all he had. [7:15]

What did Achan tell Joshua that he had taken?

Achan told Joshua that he had taken a beautiful coat, two hundred shekels of silver, and a bar of gold. [7:21]

Where did Achan tell Joshua that he had hidden the things he had taken?

Achan told Joshua that he had hidden the things he had taken in the ground in the middle of his tent. [7:21]

Where did Joshua and all Israel take Achan and all that he had?

Joshua and all Israel took Achan and all that he had to the valley of Achor. [7:24]

What happened to Yahweh's burning anger?

Yahweh's burning anger was turned away. [7:26]

Joshua 8

What did Yahweh tell Joshua to do in order to take the city of Ai?

Yahweh told Joshua to take all the people of war to Ai and set an ambush behind the city. [8:1]

What did Yahweh tell Joshua to do in order to take the city of Ai?

Yahweh told Joshua to take all the people of war to Ai and set an ambush behind the city. [8:2]

What were the people to do with the plunder from Ai?

Yahweh told the people they could take the plunder and cattle for themselves. [8:2]

When did Joshua send the thirty thousand strong and courageous men to Ai?

Joshua sent the thirty thousand strong and courageous men to Ai at night. [8:3]

What did Joshua plan to do with his men when they approached the city?

When Joshua approached the city with his men and the people of the city came out to attack, Joshua's men would run away like before. [8:4]

What were Joshua's men to do with the city when they captured it?

When the men captured the city, they were to set it on fire. [8:8]

What did the men of Ai do when the army of Joshua fled toward the wilderness?

The men of Ai pursued Joshua's army as they fled toward the wilderness, until not one man was left in the city. [8:15]

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What did the men of Ai do when the army of Joshua fled toward the wilderness?

The men of Ai pursued Joshua's army as they fled toward the wilderness, until not one man was left in the city. [8:17]

What signal did Yahweh tell Joshua to give when he was ready for his army to take the city?

Yahweh told Joshua to point the spear he held in his hand toward Ai. [8:18]

Who did the men of Israel capture alive and bring to Joshua?

The men of Israel captured alive the King of Ai and brought him to Joshua. [8:23]

Who did Joshua destroy in the city of Ai?

Joshua destroyed all of the people of Ai. [8:26]

What did Israel take from the city of Ai before they burned it?

Israel took the livestock and plunder, just as Yahweh had commanded Joshua. [8:27]

What did Joshua do with the king of Ai?

Joshua hanged the king of Ai on a tree and then threw his body in front of the city gates. [8:29]

Joshua 9

What did the kings who lived beyond the Jordan in the hill country do to wage war against Joshua and Israel?

The kings who lived beyond the Jordan in the hill country joined together under one command to defeat Joshua and Israel. [9:1]

What did the kings who lived beyond the Jordan in the hill country do to wage war against Joshua and Israel?

The kings who lived beyond the Jordan in the hill country joined together under one command to defeat Joshua and Israel. [9:2]

Who acted with a cunning plan?

The inhabitants of Gibeon acted with a cunning plan. [9:3]

Who acted with a cunning plan?

The inhabitants of Gibeon acted with a cunning plan. [9:4]

How did the Gibeonite “messengers” prepare themselves?

The people of Gibeon took worn out sacks and put them on their donkeys. They took old wine skins, and put on patched sandals and dressed in worn out clothing. They also took dry and moldy bread. [9:4]

How did the Gibeonite “messengers” prepare themselves?

The people of Gibeon took worn out sacks and put them on their donkeys. They took old wine skins, and put on patched sandals and dressed in worn out clothing. They also took dry and moldy bread. [9:5]

When the Gibeonites came to Joshua at Gilgal where did they say they were from?

The Gibeonites said they were from a very far country. [9:6]

What did the Gibeonites want the men of Israel to do?

The Gibeonites wanted the men of Israel to make a treaty with them. [9:6]

What did the Israelites fail to do?

The Israelites did not consult with Yahweh for guidance. [9:14]

What did Joshua promise the people of Gibeon?

Joshua made peace with them and made a vow to let them live. [9:15]

What did the Israelites learn about the people from Gibeon just a few days later?

The Israelites learned that the people from Gibeon were their neighbors and lived nearby. [9:16]

Why did the Israelites not attack the people of Gibeon?

The Israelites did not attack the people of Gibeon because they had taken an oath about them before Yahweh. [9:18]

Why did the Israelites not attack the people of Gibeon?

The Israelites did not attack the people of Gibeon because they had taken an oath about them before Yahweh. [9:19]

What did the Gibeonites do for the Israelites?

The Gibeonites became cutters of wood and drawers of water for all the Israelites. [9:21]

What was the reason the Gibeonites gave to Joshua for why they had deceived him?

The Gibeonites told Joshua that they were very afraid for their lives. [9:24]

What would happen to Gibeonites?

Joshua removed them from the power of the Israelites and made them cutters of wood and drawers of water for the community and the altar of Yahweh. [9:26]

What would happen to Gibeonites?

Joshua removed them from the power of the Israelites and made them cutters of wood and drawers of water for the community and the altar of Yahweh. [9:27]

Joshua 10

Why were the people of Jerusalem afraid that the people of Gibeon had made peace with Israel?

The people of Jerusalem were afraid because Gibeon was a large city, larger than Ai, and all its men were mighty warriors. [10:2]

What did the king of Jerusalem ask the other kings to do?

The king of Jerusalem ask other kings to come up to him and help him attack Gibeon. [10:3]

What did the king of Jerusalem ask the other kings to do?

The king of Jerusalem ask other kings to come up to him and help him attack Gibeon. [10:4]

What did the kings do?

They came up and with all their armies and attacked Gibeon. [10:5]

What did the people of Gibeon do when they saw all the kings and their armies?

The people of Gibeon sent a message to Joshua to come and save them. [10:6]

What did Yahweh say to Joshua?

Yahweh said to Joshua that the kings had been given into his hand. [10:8]

How did Yahweh kill most of the enemy?

Yahweh threw large stones from heaven which killed more than were killed with the sword by the men of Israel. [10:11]

What did Joshua say to Yahweh on the day Yahweh gave the men of Israel victory?

Joshua said to Yahweh, "Sun, be still at Gibeon, and moon, in the valley of Aijalon." [10:12]

What happened to the five kings?

The five kings hid in the cave of Makkedah. [10:16]

What happened to the armies of the kings?

The Israelites slaughtered most them. Only a few survivors escaped. [10:20]

What happened to the five kings who had hidden in the cave of Makkedah?

The five kings who had hidden in the cave were brought to Joshua, attacked and killed, hung on five trees until sunset, and then thrown into the cave. [10:26]

What happened to the five kings who had hidden in the cave of Makkedah?

The five kings who had hidden in the cave were brought to Joshua, attacked and killed, hung on five trees until sunset, and then thrown into the cave. [10:27]

What did Joshua and the army of Israel do throughout the land of the hill country, the Negev, the lowlands and the foothills.

Joshua and the army of Israel conquered all the kings leaving not one survivor. [10:40]

Why was Joshua so successful in capturing all these kings and their land?

Joshua was successful in capturing these kings and their land because Yahweh, God of Israel, fought for Israel. [10:42]

Joshua 11

What did Jabin, king of Hazor, do when he heard about the victory of the Israelites at Gibeon?

He sent a message to many kings from the region. [11:1]

What did Jabin, king of Hazor, do when he heard about the victory of the Israelites at Gibeon?

He sent a message to many kings from the region. [11:2]

What did Jabin, king of Hazor, do when he heard about the victory of the Israelites at Gibeon?

He sent a message to many kings from the region. [11:3]

What was the response of the kings to Jabin's message?

In response to Jabin's message all their armies came out with them and met at the appointed time and they camped at the waters of Merom to wage war with Israel. [11:4]

What did their number seem like?

Their number seemed like the sand of the seashore. [11:4]

What was the response of the kings to Jabin's message?

In response to Jabin's message all their armies came out with them and met at the appointed time and they camped at the waters of Merom to wage war with Israel. [11:5]

Where did the battle take place?

The battle took place at the waters of Merom. [11:6]

What did Yahweh tell Joshua he would do after the battle?

Yahweh told Joshua he would hamstring their horses and burn their chariots. [11:6]

What did Joshua do to Hazor and its king?

Joshua burned the city and struck the king with his sword. [11:10]

What did Joshua do to Hazor and its king?

Joshua burned the city and struck the king with his sword. [11:11]

What did Joshua do with the rest of the kings and cities that had waged war with Israel?

Joshua captured the kings and destroyed them, but he did not burn their cities. [11:12]

What did Joshua do with the rest of the kings and cities that had waged war with Israel?

Joshua captured the kings and destroyed them, but he did not burn their cities. [11:13]

What had Moses commanded Joshua to do?

Moses had commanded Joshua to kill every human being. [11:14]

Did Joshua do all that Moses had commanded him to do?

Yes. Joshua did all that Moses had commanded him to do. [11:15]

What was the only city that made peace with Israel?

Gibeon was the only city to make peace with Israel. [11:19]

Joshua 12

What did the Israelites do to the land on the east side of the Jordan?

They took possession of the land of the east side of the Jordan where the sun rises. [12:1]

Who led the people of Israel as they defeated the people on the east side of the Jordan?

Moses, the servant of Yahweh led them as they defeated the people on the east side of the Jordan. [12:6]

Who led the people of Israel as they defeated the people on the west side of the Jordan?

Joshua led them as they defeated the people on the west side of the Jordan. [12:7]

How many kings did Joshua and the Israelites conquer in the land which Yahweh had given them?

Joshua and the Israelites conquered thirty-one kings in all the land which Yahweh had given them. [12:24]

Joshua 13

Why did Yahweh say to Joshua that there was still very much land to capture?

Yahweh said to Joshua that there was still very much land to capture because Joshua was old and well along in years. [13:1]

What did Yahweh tell Joshua to do after he drove the inhabitants out before the army of Israel?

Yahweh told Joshua to assign the land to Israel as an inheritance as Yahweh had commanded. [13:6]

To whom should the land be divided?

The land should be divided as an inheritance to the nine tribes and the half tribe of Manasseh. [13:7]

Where had the other two and one half tribes already received their inheritance?

The half tribe of Manasseh, the Reubenites and the Gadites had received their inheritance on the east side of the Jordan. [13:8]

To what one tribe did Moses not give an inheritance?

Moses did not give an inheritance to the tribe of Levi. [13:14]

What inheritance did Moses give to the tribe of Levi?

Moses gave to the tribe of Levi “The offerings of Yahweh, the God of Israel, made by fire” as an inheritance. [13:14]

What was the border of the tribe of Reuben?

The border of the tribe of Reuben was the Jordan River. [13:23]

Joshua 14

What were the two tribes that made up the tribe of Joseph?

The tribes of Manasseh and Ephraim made up the tribe of Joseph. [14:4]

How old was Caleb when Moses the servant of Yahweh sent him to spy on the land?

He was forty years old when Moses the servant of Yahweh sent him from Kadesh Barnea to spy on the land. [14:7]

What did Moses swear to give to Caleb?

Moses swore to give to Caleb the land on which his foot has walked as an inheritance for him and for his children forever. [14:9]

How old was Caleb when he came to Joshua?

Caleb was eighty-five years old when he came to Joshua. [14:10]

What did Caleb ask Joshua to give him?

Caleb asked Joshua to give him the hill country as an inheritance. [14:12]

Joshua 15

What was the farthest point south to which the land of Judah extended?

The farthest point south was the wilderness of Sin. [15:1]

What was the eastern boundary of the land of Judah?

The eastern boundary was the Salt Sea. [15:5]

What was the name of the Jebusites' city?

The Jebusites' city was Jerusalem. [15:8]

What was the western border of the clan of Judah?

The western border of the clan of Judah was the Great Sea and its coastline. [15:12]

What did Caleb give his daughter, Achsah, when she asked for it?

Caleb gave Achsah the upper and lower springs when she asked. [15:19]

What people could not be driven out of Jerusalem by the tribe of Judah?

The Jebusites could not be driven out of Jerusalem by the tribe of Judah. [15:63]

Joshua 16

What were the two tribes of Joseph that received their inheritance together?

The tribes of Joseph and Ephraim the descendants of Joseph. [16:4]

What people did the tribe of Ephraim not drive out of Gezer?

The tribe of Ephraim was unable to drive out of Gezer the Canaanites. [16:10]

Joshua 17**Who was the firstborn of Joseph?**

Manasseh was the firstborn of Joseph. [17:1]

Who was Makir?

Makir was the firstborn of Manasseh and the father of Gilead. [17:1]

Why did the daughters of Zelophehad approach Eleazer, Joshua, and the leaders?

The daughters of Zelophedad approached Eleazer, Joshua, and the leaders because they had no brothers to receive an inheritance. [17:4]

What did Joshua do for the daughters of Zelophedad?

Joshua gave the daughters of Zelophedad an inheritance among the brothers of their father. [17:4]

What did the people of Israel do to the Canaanites when the Israelites grew strong?

When the people of Israel grew strong, they put the Canaanites to forced labor. [17:13]

What did the descendants of Joseph say to Joshua?

The descendants of Joseph said to Joshua that the hill country was not enough for their number. [17:14]

What did Joshua say to the descendants of Joseph?

Joshua told the descendants of Joseph to go up by themselves to the forest and clear the land in the land of the Perizzites and of the Rephaim. [17:15]

Joshua 18

When the assembly of the people met at Shiloh, how many tribes of the people of Israel had not been assigned an inheritance?

When the assembly of the people met at Shiloh, seven tribes of the people of Israel had not been assigned an inheritance. [18:2]

Who did Joshua send out to survey the land up and down?

Joshua sent out three men from each of the seven tribes to survey the land up and down. [18:4]

What were the three men from each tribe to report to Joshua?

The three men from each tribe were to write out a description of the land, with a view to their inheritances, and then they were to come back to Joshua. [18:4]

What did Joshua do after the men returned to him after making the survey?

Joshua cast lots for them at Shiloh before Yahweh when the men returned from surveying the land. [18:10]

Between what two tribes was the tribe of Benjamin assigned as an inheritance?

The tribe of Benjamin was assigned as an inheritance the land between the descendants of Judah and the descendants of Joseph. [18:11]

Joshua 19

The second casting of lots fell to which tribe?

The second casting of lots fell to Simeon. [19:1]

The inheritance to Simeon came out of the territory of what tribe?

The inheritance to Simeon came out of the territory of the tribe of Judah. [19:9]

Why did the inheritance of Simeon come out of the territory of Judah?

The inheritance of Simeon came out of the territory of Judah because that territory was too large for Judah. [19:9]

The third casting of lots fell to what tribe?

The third casting of lots fell to the tribe of Zebulun. [19:10]

The fourth casting of lots fell to what tribe?

The fourth casting of lots fell to the tribe of Issachar. [19:17]

The fifth casting of lots fell to what tribe?

The fifth casting of lots fell to the tribe of Asher. [19:24]

The sixth casting of lots fell to what tribe?

The sixth casting of lots fell to the tribe of Naphtali. [19:32]

How many cities were included in the inheritance of the tribe of Naphtali?

The inheritance of the tribe of Naphtali included nineteen cities. [19:38]

The seventh casting of lots fell to which tribe?

The seventh casting of lots fell to the tribe of Dan. [19:40]

What inheritance did the people of Israel give to Joshua when they had finished the allocation of the land?

The people of Israel gave to Joshua by command of Yahweh the city for which he asked, Timnath Serah. [19:50]

Joshua 20

What did Yahweh tell Joshua to say to the people?

Yahweh told Joshua to say to the people that they should appoint the cities of refuge. [20:2]

What is a city of refuge?

A city of refuge is a city where someone who has unintentionally killed a person can go to escape anyone who seeks to avenge the blood of a person who was killed. [20:3]

To whom and where would the person who killed another explain his case?

The person who had killed another would stand at the city gate and explain his case to the elders of that city. [20:4]

After a person fled to the city of refuge and stood before the assembly for judgment, what else had to happen before he was allowed to return to his home?

He could not leave the city of refuge and return home until the death of the high priest. [20:6]

What would the accused person do in the city of refuge to avoid being killed by the one who wanted to avenge the shed blood?

The accused person would first stand before the assembly. [20:9]

Joshua 21

Who asked the people of Israel to give them cities to live in and pasture lands for their livestock?

The clans of the Levites asked the people of Israel to give them cities to live in and pasture lands for their livestock. [21:1]

Who asked the people of Israel to give them cities to live in and pasture lands for their livestock?

The clans of the Levites asked the people of Israel to give them cities to live in and pasture lands for their livestock. [21:2]

How did the people of Israel determine the cities and pasture lands to be given to the Levites?

The people of Israel determined the cities and pasture lands to be given to the Levites by casting lots, just as Yahweh had commanded. [21:8]

How many cities were given to the descendants of Aaron?

The descendants of Aaron received clans of Merari cities in all. [21:18]

How many cities were given to the family of Kohath?

The family of Kohath received ten cities in all. [21:26]

How many cities were given to the clans of Gershon?

The clans of Gershon received clans of Merari cities in all. [21:33]

How many cities were given to the clans of Merari?

The clans of Merari received twelve cities in all. [21:40]

How many cities were given to all the Levites from the middle of the land possessed by the people of Israel?

Forty-eight cities, including their pasture lands, were given to the Levites from the middle of the land. [21:41]

What had Yahweh sworn to the ancestors of the Israelites?

Yahweh had sworn to give them the land they possessed, and rest on every side. [21:44]

Joshua 22

What commendation did Joshua give to the Reubenites, the Gadites, and the half tribe of Manasseh?

Joshua commended them by saying they had done everything that Moses and Joshua had commanded them and that they had not deserted their brothers but had been careful to obey Yahweh their God. [22:1]

What commendation did Joshua give to the Reubenites, the Gadites, and the half tribe of Manasseh?

Joshua commended them by saying they had done everything that Moses and Joshua had commanded them and that they had not deserted their brothers but had been careful to obey Yahweh their God. [22:2]

What commendation did Joshua give to the Reubenites, the Gadites, and the half tribe of Manasseh?

Joshua commended them by saying they had done everything that Moses and Joshua had commanded them and that they had not deserted their brothers but had been careful to obey Yahweh their God. [22:3]

What did Joshua tell these tribes to be very careful about when they returned to their tents?

Joshua told these tribes to be very careful to observe the commandments and the law that Moses commanded them. [22:5]

What did Joshua tell one half of the tribe of Manasseh to divide among their brothers?

Joshua told one half of the tribe of Manasseh to divide among their brothers the plunder. [22:8]

What did the Reubenites, the Gadites, and the half tribe of Manasseh do beside the Jordan that angered the people of Israel in the land of Canaan?

The Reubenites, Gadites, and the half tribe of Manasseh built a large altar on the side of the Jordan that belonged to the people of Israel. [22:10]

What did the Reubenites, the Gadites, and the half tribe of Manasseh do beside the Jordan that angered the people of Israel in the land of Canaan?

The Reubenites, Gadites, and the half tribe of Manasseh built a large altar on the side of the Jordan that belonged to the people of Israel. [22:11]

What did the people of Israel do when they heard about the altar?

The people of Israel gathered together at Shiloh to go up and make war against those tribes when they heard about the altar. [22:12]

What messengers did the people of Israel send to the people of Reuben, Gad, and the half tribe of Manasseh?

The people of Israel sent Phinehas, the son of Eleazor the priest, and ten leaders as messengers to Reuben, Gad, and the half tribe of Manasseh. [22:13]

What messengers did the people of Israel send to the people of Reuben, Gad, and the half tribe of Manasseh?

The people of Israel sent Phinehas, the son of Eleazor the priest, and ten leaders as messengers to Reuben, Gad, and the half tribe of Manasseh. [22:14]

What did the messengers of the people of Israel say to the people of Reuben, Gad, and the half tribe of Manasseh?

The messengers of the people of Israel said to the people of Reuben, Gad, and the half tribe of Manasseh, "What is this unfaithfulness you have committed against the God of Israel by building yourself an altar...?" [22:16]

What were the people of Israel worried about if the people of Reuben, Gad, and the half tribe of Manasseh rebelled against Yahweh?

The people of Israel were worried that if the people of Reuben, Gad, and the half tribe of Manasseh rebelled against Yahweh, then Yahweh would be angry with the whole assembly of Israel. [22:18]

What did the tribes of Reuben, Gad, and the half tribe of Manasseh say to the messengers of the people of Israel?

The tribes of Reuben, Gad, and the half tribe of Manasseh said to the messengers of Israel that they had built the altar, not for burnt offerings or sacrifices, but as a witness between them and the people of Israel that they will perform the service of Yahweh for future generations to see. [22:26]

What did the tribes of Reuben, Gad, and the half tribe of Manasseh say to the messengers of the people of Israel?

The tribes of Reuben, Gad, and the half tribe of Manasseh said to the messengers of Israel that they had built the altar, not for burnt offerings or sacrifices, but as a witness between them and the people of Israel that they will perform the service of Yahweh for future generations to see. [22:27]

What did Phinehas the priest and the other messengers say about the words they had heard from the Reubenites, the Gadites, and Manasseh?

Phinehas and the other messengers said that the words spoken by the Reubenites, Gadites, and Manasseh were good in their eyes. [22:30]

What did the people of Israel do when Phinehas and the messengers reported back to them?

The people of Israel blessed God and spoke no more about making war. [22:33]

What did the Reubenites and the Gadites name the altar?

The Reubenites and Gadites named the altar “Witness.” [22:34]

Joshua 23

What did Joshua do after Yahweh had given rest to Israel from all their enemies?

After Yahweh had given rest to Israel from all their enemies, Joshua called for all Israel. [23:1]

What did Joshua do after Yahweh had given rest to Israel from all their enemies?

After Yahweh had given rest to Israel from all their enemies, Joshua called for all Israel. [23:2]

Who did Joshua say had fought for them?

Joshua said that Yahweh had fought for them. [23:3]

What did Joshua tell the people not to mention?

Joshua told the people they should not mention the name of the gods of the nations that remained among them. [23:7]

What did Joshua say Yahweh would do if they intermarried with the survivors of the nations who remained among them?

Joshua said to the people that Yahweh would cause them to perish from the good land they had been given if they intermarried with the survivors of the nations who remained among them. [23:13]

What did Joshua say was going to happen to him?

Joshua said that he was going the way of all the earth. [23:14]

What did Joshua say would make Yahweh bring on the people of Israel all the evil things?

Joshua said Yahweh would bring all the evil things on the people of Israel if they broke the covenant of Yahweh. [23:16]

Joshua 24

Who did Joshua speak to and where did he speak to them?

Joshua gathered all the tribes of Israel at Shechem and spoke to the elders of Israel, their leaders, their judges, and their officers. [24:1]

What did Yahweh say he had given the people of Israel?

Yahweh said he had given the people of Israel land which they had not worked, cities which they had not built, and vineyards and olive groves which they did not plant. [24:13]

What did Joshua say about himself and his house?

Joshua said he and his house would worship Yahweh. [24:15]

How did the people of Israel answer Joshua?

The people of Israel answered Joshua by saying they would also worship Yahweh. [24:18]

How did Joshua answer the people of Israel?

Joshua told the people of Israel they could not serve Yahweh because of their transgressions and sins. [24:19]

What did the people of Israel finally say to Joshua?

The people of Israel finally said to Joshua, “No, we will worship Yahweh.” [24:21]

What did Joshua do to mark the covenant with the people made that day?

Joshua wrote these words in the book of the Law of God and set a large stone beneath the oak tree beside Yahweh’s sanctuary. [24:26]

Of what did Joshua say the stone would be a witness?

Joshua said the stone would be a witness against the Israelites because it had heard all the words said by Yahweh and the people of Israel. [24:27]

How old was Joshua when he died?

Joshua was 110 years old when he died. [24:29]

Whose bones had the people of Israel brought out of Egypt?

The people of Israel had brought the bones of Joseph out of Egypt. [24:32]

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

Uses:

- [Joshua 21:4-5](#)

- Joshua 21:8-10
- Joshua 21:13-16
- Joshua 24:5-6
- Joshua 24:32-33

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:

- [Joshua 24:1-2](#)

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

Uses:

- [Joshua 5:13](#)

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:

- [Joshua 24:5-6](#)

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

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:

- [Joshua 7:2-3](#)
- [Joshua 7:4-5](#)
- [Joshua 8:1-2](#)
- [Joshua 8:3-4](#)
- [Joshua 8:8-9](#)
- [Joshua 8:10-12](#)
- [Joshua 8:13-14](#)
- [Joshua 8:15-17](#)
- [Joshua 8:18-19](#)
- [Joshua 8:24-26](#)
- [Joshua 8:27-28](#)
- [Joshua 8:29](#)
- [Joshua 9:3-5](#)
- [Joshua 10:1-2](#)

- Joshua 12:9-12

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, [false god](#), [grain offering](#), [sacrifice](#))

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- [James 02:21-24](#)
- [Luke 11:49-51](#)
- [Matthew 05:23-24](#)
- [Matthew 23:18-19](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **05:08** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:09** A priest would kill the animal and burn it on the **altar**.
- **16:06** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Joshua 8:30-32](#)
- [Joshua 9:26-27](#)
- [Joshua 22:10-11](#)

- [Joshua 22:19-20](#)
- [Joshua 22:28-29](#)

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
- (See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- [John 05:19-20](#)
- [Jude 01:24-25](#)
- [Matthew 26:33-35](#)
- [Philemon 01:23-25](#)
- [Revelation 22:20-21](#)

Word Data:

- Strong’s: H543, G281

Uses:

- [Joshua 2:23-24](#)
- [Joshua 7:19-21](#)

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:

- [Joshua 12:1-2](#)
- [Joshua 13:10-12](#)
- [Joshua 13:24-26](#)

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:

- [Joshua 2:10-11](#)
- [Joshua 3:9-11](#)
- [Joshua 5:1](#)
- [Joshua 7:6-7](#)
- [Joshua 9:1-2](#)

- Joshua 9:9-10
- Joshua 10:5
- Joshua 10:6-7
- Joshua 10:12
- Joshua 11:1-3
- Joshua 12:1-2
- Joshua 12:7-8
- Joshua 13:4-5
- Joshua 13:10-12
- Joshua 13:20-21
- Joshua 24:8
- Joshua 24:11-12
- Joshua 24:14-15
- Joshua 24:16-18

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:

- Joshua 2:12-13
- Joshua 2:18-19
- Joshua 4:19-21
- Joshua 6:23-24
- Joshua 6:25
- Joshua 17:3-4
- Joshua 24:3-4

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:

- [Joshua 22:17-18](#)
- [Joshua 23:16](#)

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:

- [Joshua 11:4-5](#)
- [Joshua 18:3-4](#)

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

Uses:

- [Joshua 18:17-18](#)

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

Uses:

- [Joshua 3:2-4](#)
- [Joshua 3:5-6](#)
- [Joshua 3:7-8](#)
- [Joshua 3:9-11](#)
- [Joshua 3:12-13](#)
- [Joshua 3:17](#)
- [Joshua 4:4-5](#)
- [Joshua 4:6-7](#)

- Joshua 4:8-9
- Joshua 4:10-11
- Joshua 4:15-16
- Joshua 4:17-18
- Joshua 6:3-4
- Joshua 6:6-7
- Joshua 6:8-9
- Joshua 6:10-11
- Joshua 6:12-14
- Joshua 7:6-7

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(See also: ark, [covenant](#), atonement, holy place, [testimony](#), [witness](#))

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- [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

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

Uses:

- [Joshua 11:21-22](#)
- [Joshua 13:2-3](#)
- [Joshua 15:45-47](#)

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:

- [Joshua 17:7-8](#)
- [Joshua 17:9-10](#)
- [Joshua 19:24-26](#)
- [Joshua 19:31](#)
- [Joshua 19:32-34](#)
- [Joshua 21:6-7](#)
- [Joshua 21:28-31](#)

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

Uses:

- [Joshua 13:2-3](#)

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

Uses:

- Joshua 8:34-35
- Joshua 18:1-2
- Joshua 22:12

assign, assigned

Facts:

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: [Translate Names](#))

(See also: [appoint](#), [Samuel](#), [Saul \(OT\)](#))

Bible References:

- [1 Chronicles 06:48](#)
- [Daniel 12:12-13](#)
- [Jeremiah 43:11-13](#)
- [Joshua 18:1-2](#)
- [Numbers 04:27-28](#)
- [Psalms 078:54-55](#)

Word Data:

- Strong's: [H2506](#), [H3335](#), [H4487](#), [H4941](#), [H5307](#), [H5414](#), [H5596](#), [H5975](#), [H6485](#), [H7760](#), [G3307](#)

Uses:

- [Joshua 13:6-7](#)
- [Joshua 14:1](#)
- [Joshua 14:2-5](#)
- [Joshua 15:1-2](#)
- [Joshua 15:13-15](#)
- [Joshua 16:1-2](#)
- [Joshua 17:1-2](#)
- [Joshua 18:1-2](#)

- Joshua 18:10

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:

- [Joshua 20:5-6](#)

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:

- [Joshua 10:13-14](#)
- [Joshua 20 General Notes](#)
- [Joshua 20:1-3](#)
- [Joshua 20:5-6](#)

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

Uses:

- [Joshua 13:17-19](#)
- [Joshua 18:13-14](#)

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

Uses:

- **Joshua 7:19-21**

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(Translation suggestions: [Translate Names](#))

(See also: [bless](#), [Canaan](#), [curse](#), [donkey](#), [Euphrates River](#), [Jordan River](#), [Midian](#), [Moab](#), [Peor](#))

Bible References:

- [2 Peter 02:15-16](#)
- Deuteronomy 23:3-4
- [Joshua 13:22-23](#)
- Numbers 22:5-6
- [Revelation 02:14-15](#)

Word Data:

- Strong's: H1109, G903

Uses:

- [Joshua 13:22-23](#)
- [Joshua 24:9-10](#)

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called “Golan” was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel’s wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [oak](#), [Sea of Galilee](#), [Syria](#))

Bible References:

- [1 Kings 04:11-14](#)
- [Amos 04:1-2](#)
- [Jeremiah 22:20-21](#)
- [Joshua 09:9-10](#)

Word Data:

- Strong’s: H1316

Uses:

- [Joshua 9:9-10](#)
- [Joshua 12:3-5](#)
- [Joshua 13:10-12](#)
- [Joshua 17:1-2](#)
- [Joshua 17:5-6](#)
- [Joshua 20:7-8](#)
- [Joshua 21:6-7](#)
- [Joshua 21:27](#)
- [Joshua 22:7-8](#)

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:

- [Joshua 15:25-28](#)
- [Joshua 19:2-4](#)

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:

- [Joshua 18:11-12](#)
- [Joshua 18:19-20](#)
- [Joshua 18:21-24](#)
- [Joshua 18:25-28](#)
- [Joshua 21:4-5](#)
- [Joshua 21:17-19](#)

Beth Shemesh

Facts:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: [Translate Names](#))

(See also: [ark of the covenant](#), [Canaan](#), [Jerusalem](#), [Joshua](#), [Levite](#), [Philistines](#))

Bible References:

- [1 Kings 04:7-10](#)
- [1 Samuel 06:7-9](#)
- [Joshua 19:20-22](#)
- [Judges 01:33](#)

Word Data:

- Strong's: H1053

Uses:

- [Joshua 15:9-10](#)
- [Joshua 19:20-22](#)
- [Joshua 19:38-39](#)
- [Joshua 21:13-16](#)

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:

- [Joshua 7:2-3](#)
- [Joshua 8:8-9](#)
- [Joshua 8:10-12](#)
- [Joshua 8:15-17](#)
- [Joshua 12:9-12](#)
- [Joshua 12:13-16](#)
- [Joshua 16:1-2](#)
- [Joshua 18:13-14](#)

- Joshua 18:21-24

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:

- [Joshua 19:14-16](#)

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:

- Joshua 8:34-35
- Joshua 14:13-15
- Joshua 17:14-15
- Joshua 22:4-6
- Joshua 22:32-33
- Joshua 24:9-10

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:

- [Joshua 2:18-19](#)
- [Joshua 20 General Notes](#)
- [Joshua 20:1-3](#)
- [Joshua 20:5-6](#)

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:

- [Joshua 24:11-12](#)

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:

- [Joshua 9:3-5](#)

- [Joshua 9:11-13](#)

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:

- [Joshua 6:23-24](#)
- [Joshua 22:7-8](#)

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:

- Joshua 1:14-15
- Joshua 2:12-13
- Joshua 2:18-19
- Joshua 14:8-9
- Joshua 17:3-4
- Joshua 22:4-6
- Joshua 22:7-8

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:

- [Joshua 8:30-32](#)
- [Joshua 22:21-23](#)

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

Uses:

- [Joshua 14:6-7](#)
- [Joshua 14:13-15](#)
- [Joshua 15:13-15](#)
- [Joshua 15:16-17](#)
- [Joshua 21:11-12](#)

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:

- Joshua 3:9-11
- Joshua 5:1
- Joshua 7:8-9
- Joshua 9:1-2
- Joshua 11:1-3
- Joshua 12:7-8
- Joshua 13:2-3
- Joshua 14:1
- Joshua 16:10
- Joshua 17:11-12
- Joshua 21:1-2
- Joshua 22:9
- Joshua 22:10-11
- Joshua 22:32-33
- Joshua 24:3-4
- Joshua 24:11-12

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

Uses:

- [Joshua 12:21-24](#)
- [Joshua 15:55-57](#)
- [Joshua 19:24-26](#)

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:

- [Joshua 13:6-7](#)
- [Joshua 13:13](#)
- [Joshua 14:12](#)
- [Joshua 15:63](#)
- [Joshua 17:16-18](#)

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:

- [Joshua 11:4-5](#)
- [Joshua 11:6-7](#)
- [Joshua 17:16-18](#)
- [Joshua 24:5-6](#)

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:

- [Joshua 4:6-7](#)
- [Joshua 4:22-24](#)
- [Joshua 8:34-35](#)
- [Joshua 14:8-9](#)
- [Joshua 22:24](#)
- [Joshua 22:25](#)

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:

- [Joshua 05 General Notes](#)
- [Joshua 5:2-3](#)
- [Joshua 5:4-5](#)
- [Joshua 5:8-9](#)

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:

- [Joshua 7:14-15](#)
- [Joshua 7:16-18](#)
- [Joshua 13:15-16](#)
- [Joshua 13:22-23](#)
- [Joshua 15:1-2](#)
- [Joshua 15:11-12](#)
- [Joshua 15:20](#)
- [Joshua 16:5-7](#)
- [Joshua 17:1-2](#)
- [Joshua 18:11-12](#)
- [Joshua 18:19-20](#)
- [Joshua 18:21-24](#)
- [Joshua 18:25-28](#)

- Joshua 19:1
- Joshua 19:8-9
- Joshua 19:10-11
- Joshua 19:31
- Joshua 19:32-34
- Joshua 19:38-39
- Joshua 21:1-2
- Joshua 21:4-5
- Joshua 21:27
- Joshua 21:36-38
- Joshua 22:13-14

command, commands, commanded, commandment, commandments

Definition:

The term “to command” means to order someone to do something. A “command” or “commandment” is what the person was ordered to do.

- Although these terms have basically the same meaning, “commandment” often refers to certain commands of God which are more formal and permanent, such as the “Ten Commandments.”
- A command can be positive (“Honor your parents”) or negative (“Do not steal”).
- To “take command” means to “take control” or “take charge” of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, “law.” Also compare with the definitions of “decree” and “statute.”
- Some translators may prefer to translate “command” and “commandment” with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [law](#), Ten Commandments)

Bible References:

- [Luke 01:5-7](#)
- [Matthew 01:24-25](#)
- [Matthew 22:37-38](#)
- [Matthew 28:20](#)
- Numbers 01:17-19
- [Romans 07:7-8](#)

Word Data:

- Strong’s: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- Joshua 1:6-7
- Joshua 1:8-9
- Joshua 1:10-11
- Joshua 1:12-13
- Joshua 1:16-18
- Joshua 3:7-8
- Joshua 4:1-3
- Joshua 4:8-9
- Joshua 4:15-16
- Joshua 4:17-18
- Joshua 6:10-11
- Joshua 6:26-27
- Joshua 7:10-12
- Joshua 8:3-4
- Joshua 8:8-9
- Joshua 8:27-28
- Joshua 8:29
- Joshua 8:30-32
- Joshua 8:34-35
- Joshua 9:1-2
- Joshua 9:24-25
- Joshua 10:40-41
- Joshua 11:12-13
- Joshua 11:14-15
- Joshua 13:6-7
- Joshua 14:2-5
- Joshua 15:13-15
- Joshua 17:3-4
- Joshua 18:8-9
- Joshua 21:1-2
- Joshua 21:3
- Joshua 22:1-3

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

Uses:

- [Joshua 5:14-15](#)
- [Joshua 10:24-25](#)

confess, confessed, confesses, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- [1 John 01:8-10](#)
- [2 John 01:7-8](#)
- [James 05:16-18](#)
- [Leviticus 05:5-6](#)
- [Matthew 03:4-6](#)
- [Nehemiah 01:6-7](#)
- [Philippians 02:9-11](#)
- [Psalms 038:17-18](#)

Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Uses:

- [Joshua 7:19-21](#)

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or “to make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: [holy](#), pure, sanctify)

Bible References:

- [1 Timothy 04:3-5](#)
- [2 Chronicles 13:8-9](#)
- [Ezekiel 44:19](#)

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G1457, G5048

Uses:

- [Joshua 3:5-6](#)
- [Joshua 7:13](#)

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:

- [Joshua 24:19-20](#)

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:

- Joshua 7:10-12
- Joshua 7:14-15
- Joshua 9:6-8
- Joshua 23:16
- Joshua 24:24-26

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:

- [Joshua 10:28](#)
- [Joshua 10:29-30](#)
- [Joshua 10:31-32](#)
- [Joshua 10:36-37](#)
- [Joshua 10:38-39](#)
- [Joshua 11:10-11](#)
- [Joshua 11:14-15](#)

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:

- [Joshua 6:26-27](#)
- [Joshua 8:34-35](#)
- [Joshua 9:22-23](#)
- [Joshua 24:9-10](#)

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:

- [Joshua 19:40-42](#)
- [Joshua 19:47-48](#)
- [Joshua 21:4-5](#)
- [Joshua 21:23-24](#)

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

Uses:

- [Joshua 24:7](#)

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:

- [Joshua 4:19-21](#)
- [Joshua 5:10-11](#)

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

Uses:

- **Joshua 1:1-3**

- Joshua 2:12-13
- Joshua 2:14
- Joshua 5:6-7
- Joshua 11:6-7
- Joshua 20:5-6

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

Uses:

- [Joshua 9:22-23](#)

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

Uses:

- [Joshua 24:24-26](#)

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:

- [Joshua 22:19-20](#)

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:

- [Joshua 4:19-21](#)
- [Joshua 15:13-15](#)
- [Joshua 17:1-2](#)
- [Joshua 17:14-15](#)

- Joshua 18:11-12
- Joshua 21:4-5
- Joshua 21:17-19
- Joshua 22:9
- Joshua 22:28-29
- Joshua 24:3-4

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:

- [Joshua 1:4-5](#)
- [Joshua 5:4-5](#)
- [Joshua 8:15-17](#)
- [Joshua 8:24-26](#)
- [Joshua 14:10-11](#)
- [Joshua 15:1-2](#)
- [Joshua 15:60-62](#)
- [Joshua 16:1-2](#)
- [Joshua 18:11-12](#)
- [Joshua 20:7-8](#)

- [Joshua 24:7](#)

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:

- [Joshua 7:14-15](#)

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

Uses:

- Joshua 1:16-18

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:

- [Joshua 13:22-23](#)

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:

- [Joshua 6:20-21](#)
- [Joshua 7:24](#)
- [Joshua 9:3-5](#)
- [Joshua 15:18](#)

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:

- [Joshua 11:16-17](#)
- [Joshua 12:7-8](#)
- [Joshua 15:1-2](#)
- [Joshua 15:21-24](#)

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:

- Joshua 2:10-11
- Joshua 5:4-5
- Joshua 5:6-7
- Joshua 9:9-10
- Joshua 13:2-3
- Joshua 15:3-4
- Joshua 24:3-4
- Joshua 24:5-6
- Joshua 24:7
- Joshua 24:14-15
- Joshua 24:16-18
- Joshua 24:32-33

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

Uses:

- [Joshua 13:2-3](#)
- [Joshua 15:11-12](#)
- [Joshua 15:45-47](#)
- [Joshua 19:43-46](#)

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

Uses:

- [Joshua 7:6-7](#)
- [Joshua 8:10-12](#)
- [Joshua 9:11-13](#)
- [Joshua 20:4](#)
- [Joshua 23:1-3](#)
- [Joshua 24:1-2](#)

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

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:

- [Joshua 14:2-5](#)
- [Joshua 16:3-4](#)
- [Joshua 16:5-7](#)
- [Joshua 16:10](#)
- [Joshua 17:9-10](#)
- [Joshua 19:49-50](#)
- [Joshua 20:7-8](#)
- [Joshua 21:4-5](#)
- [Joshua 21:20-22](#)
- [Joshua 24:29-30](#)
- [Joshua 24:32-33](#)

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:

- [Joshua 24:3-4](#)

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:

- [Joshua 1:4-5](#)
- [Joshua 24:1-2](#)
- [Joshua 24:14-15](#)

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:

- [Joshua 02 General Notes](#)

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:

- [Joshua 02 General Notes](#)
- [Joshua 13 General Notes](#)
- [Joshua 17 General Notes](#)
- [Joshua 22:21-23](#)
- [Joshua 22:30-31](#)

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:

- Joshua 2:14
- Joshua 24:14-15

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

Uses:

- [Joshua 2:12-13](#)
- [Joshua 13:29-31](#)
- [Joshua 14:1](#)
- [Joshua 21:20-22](#)
- [Joshua 22:13-14](#)

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:

- [Joshua 2:8-9](#)
- [Joshua 7:4-5](#)
- [Joshua 11:6-7](#)
- [Joshua 14:8-9](#)

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

Uses:

- [Joshua 6:26-27](#)
- [Joshua 17:1-2](#)

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:

- [Joshua 8:34-35](#)
- [Joshua 20:9](#)
- [Joshua 24:19-20](#)

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:

- Joshua 4:6-7
- Joshua 4:22-24
- Joshua 8:27-28
- Joshua 14:8-9

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:

- **Joshua 24:19-20**

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:

- [Joshua 24:16-18](#)
- [Joshua 24:19-20](#)

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

Uses:

- [Joshua 6:26-27](#)

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:

- [Joshua 15:7-8](#)
- [Joshua 15:19](#)
- [Joshua 16:1-2](#)
- [Joshua 18:15-16](#)

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

Uses:

- [Joshua 24:13](#)

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:

- [Joshua 1:12-13](#)
- [Joshua 4:12-14](#)
- [Joshua 13:8-9](#)
- [Joshua 13:24-26](#)
- [Joshua 18:7](#)
- [Joshua 20:7-8](#)
- [Joshua 21:6-7](#)
- [Joshua 21:36-38](#)
- [Joshua 22:9](#)
- [Joshua 22:25](#)

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:

Uses:

- [Joshua 20:7-8](#)
- [Joshua 21:32-33](#)

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:

- [Joshua 2:4-5](#)
- [Joshua 2:6-7](#)
- [Joshua 6:26-27](#)
- [Joshua 7:4-5](#)

- Joshua 8:29
- Joshua 20:4

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:

Uses:

- [Joshua 11:21-22](#)
- [Joshua 13:2-3](#)

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:

- [Joshua 10:40-41](#)
- [Joshua 11:21-22](#)
- [Joshua 13:2-3](#)
- [Joshua 15:45-47](#)

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:

Uses:

- [Joshua 12:3-5](#)
- [Joshua 13:2-3](#)
- [Joshua 13:10-12](#)
- [Joshua 13:13](#)

Gibeon, Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: [Gilgal](#), [Jericho](#), [Jerusalem](#))

Bible References:

- [1 Chronicles 08:29-31](#)
- [1 Kings 03:4-5](#)
- [2 Samuel 02:12-13](#)
- [Joshua 09:3-5](#)

Examples from the Bible stories:

***15:06** But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.

***15:07** Sometime later, the kings of another people group in Canaan, the Amorites, heard that the **Gibeonites** had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked **Gibeon**.

***15:08** So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

Word Data:

- Strong's: H1391, H1393

Uses:

- [Joshua 9:3-5](#)
- [Joshua 9:16-17](#)

- Joshua 9:20-21
- Joshua 9:26-27
- Joshua 10:1-2
- Joshua 10:3-4
- Joshua 10:5
- Joshua 10:6-7
- Joshua 10:9-10
- Joshua 10:12
- Joshua 10:40-41
- Joshua 11:18-20
- Joshua 18:25-28
- Joshua 21:17-19

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:

- [Joshua 12:1-2](#)
- [Joshua 12:3-5](#)
- [Joshua 13:10-12](#)
- [Joshua 13:24-26](#)
- [Joshua 17:1-2](#)
- [Joshua 17:5-6](#)
- [Joshua 21:36-38](#)
- [Joshua 22:9](#)
- [Joshua 22:13-14](#)
- [Joshua 22:32-33](#)

Gilgal

Facts:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called “Gilgal” in the Old Testament.
- The word “gilgal” means “circle of stones,” perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(Translation suggestions: [Translate Names](#))

(See also: [Elijah](#), , [Elisha](#), [Jericho](#), [Jordan River](#))

Bible References:

- [1 Samuel 07:15-17](#)
- [2 Kings 02:1-2](#)
- [Hosea 04:15-16](#)
- [Judges 02:1-2](#)

Word Data:

- Strong's: H1537

Uses:

- [Joshua 4:19-21](#)
- [Joshua 5:8-9](#)
- [Joshua 5:10-11](#)
- [Joshua 9:6-8](#)
- [Joshua 10:6-7](#)
- [Joshua 10:9-10](#)
- [Joshua 10:15-17](#)
- [Joshua 10:42-43](#)
- [Joshua 12:21-24](#)
- [Joshua 14:6-7](#)

- [Joshua 15:7-8](#)

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:

- [Joshua 3:9-11](#)
- [Joshua 24:11-12](#)

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:

- Joshua 1:10-11
- Joshua 1:12-13
- Joshua 2:10-11
- Joshua 3:2-4
- Joshua 3:9-11
- Joshua 4:4-5
- Joshua 4:22-24
- Joshua 7:13
- Joshua 7:19-21
- Joshua 8:5-7
- Joshua 8:30-32
- Joshua 9:18-19
- Joshua 9:24-25
- Joshua 10:40-41
- Joshua 13:14
- Joshua 13:32-33
- Joshua 14:13-15
- Joshua 18:3-4
- Joshua 22:4-6
- Joshua 22:21-23
- Joshua 22:34
- Joshua 23:4-5
- Joshua 23:9-11
- Joshua 24:1-2
- Joshua 24:16-18
- Joshua 24:19-20
- Joshua 24:21-23
- Joshua 24:24-26
- Joshua 24:27-28

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:

- [Joshua 14 General Notes](#)
- [Joshua 16 General Notes](#)
- [Joshua 23 General Notes](#)
- [Joshua 23:6-8](#)
- [Joshua 24:1-2](#)
- [Joshua 24:14-15](#)
- [Joshua 24:21-23](#)

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:

- [Joshua 6:17-19](#)
- [Joshua 6:23-24](#)
- [Joshua 7:19-21](#)
- [Joshua 22:7-8](#)

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:

- **Joshua 23:12-13**

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:

- [Joshua 10:40-41](#)
- [Joshua 11:16-17](#)
- [Joshua 15:48-51](#)

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

Uses:

- [Joshua 22:21-23](#)

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

Uses:

- [Joshua 13:4-5](#)

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:

- [Joshua 24:32-33](#)

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:

- **Joshua 8:1-2**
- **Joshua 14:2-5**
- **Joshua 21:8-10**
- **Joshua 21:43-45**
- **Joshua 22:30-31**

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:

- [Joshua 8:29](#)

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

Uses:

- [Joshua 3:14-16](#)

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:

- [Joshua 5:8-9](#)

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:

- Joshua 2:10-11
- Joshua 7:4-5
- Joshua 14:6-7
- Joshua 14:8-9
- Joshua 22:4-6
- Joshua 23:14-15
- Joshua 24:21-23

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:

- [Joshua 02 General Notes](#)
- [Joshua 2:10-11](#)
- [Joshua 10:11](#)

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:

- [Joshua 10:3-4](#)
- [Joshua 10:5](#)
- [Joshua 10:22-23](#)
- [Joshua 10:36-37](#)
- [Joshua 10:38-39](#)
- [Joshua 11:21-22](#)
- [Joshua 14:13-15](#)
- [Joshua 15:13-15](#)
- [Joshua 15:52-54](#)
- [Joshua 20:7-8](#)
- [Joshua 21:11-12](#)
- [Joshua 21:13-16](#)

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiaphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, [priest](#), temple)

Bible References:

- [Acts 05:26-28](#)
- [Acts 07:1-3](#)
- [Acts 09:1-2](#)
- Exodus 30:10
- [Hebrews 06:19-20](#)
- Leviticus 16:32-33
- [Luke 03:1-2](#)
- [Mark 02:25-26](#)
- [Matthew 26:3-5](#)
- [Matthew 26:51-54](#)

Examples from the Bible stories:

- **13:08** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:07** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:03** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:01** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.

- **39:03** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:07** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:02** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:01** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:06** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218 H1419 H3548 G748 G749

Uses:

- [Joshua 20:5-6](#)

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:

- [Joshua 1:4-5](#)
- [Joshua 3:9-11](#)
- [Joshua 9:1-2](#)
- [Joshua 11:1-3](#)
- [Joshua 12:7-8](#)
- [Joshua 24:11-12](#)

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:

- [Joshua 3:9-11](#)
- [Joshua 9:1-2](#)
- [Joshua 9:6-8](#)
- [Joshua 11:1-3](#)
- [Joshua 11:18-20](#)
- [Joshua 12:7-8](#)
- [Joshua 24:11-12](#)

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:

- [Joshua 5:14-15](#)
- [Joshua 24:19-20](#)

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:

- [Joshua 5:6-7](#)

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:

- [Joshua 24:5-6](#)

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:

- Joshua 2:1-3
- Joshua 2:15-17
- Joshua 2:18-19
- Joshua 6:17-19
- Joshua 6:23-24
- Joshua 9:11-13
- Joshua 18:5-6
- Joshua 24:14-15

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:

- [Joshua 2:18-19](#)
- [Joshua 6:25](#)
- [Joshua 7:14-15](#)
- [Joshua 7:16-18](#)

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:

- Joshua 1:6-7
- Joshua 11:23
- Joshua 13:6-7
- Joshua 13:14
- Joshua 13:22-23
- Joshua 14:1
- Joshua 14:2-5
- Joshua 14:8-9
- Joshua 14:13-15
- Joshua 15:20
- Joshua 16:3-4
- Joshua 17:3-4

- Joshua 17:14-15
- Joshua 18:1-2
- Joshua 18:7
- Joshua 18:19-20
- Joshua 18:25-28
- Joshua 19:1
- Joshua 19:8-9
- Joshua 19:23
- Joshua 19:31
- Joshua 19:40-42
- Joshua 19:49-50
- Joshua 21:3
- Joshua 22:7-8
- Joshua 23:4-5
- Joshua 24:27-28
- Joshua 24:29-30

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:

- [Joshua 22:19-20](#)

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:

- [Joshua 11:18-20](#)

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:

Uses:

- [Joshua 24:14-15](#)

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:

- Joshua 24:3-4

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:

- Joshua 1:1-3
- Joshua 2:1-3
- Joshua 3:1
- Joshua 3:7-8
- Joshua 3:9-11
- Joshua 3:17
- Joshua 4:6-7
- Joshua 4:8-9
- Joshua 4:12-14
- Joshua 4:19-21
- Joshua 4:22-24
- Joshua 5:1
- Joshua 5:2-3
- Joshua 5:6-7
- Joshua 5:10-11
- Joshua 6:1-2
- Joshua 6:17-19
- Joshua 6:23-24
- Joshua 6:25
- Joshua 7:1
- Joshua 7:6-7
- Joshua 7:8-9
- Joshua 7:10-12
- Joshua 7:13
- Joshua 7:14-15
- Joshua 7:16-18
- Joshua 7:19-21
- Joshua 7:22-23
- Joshua 7:24
- Joshua 7:25-26
- Joshua 8:10-12
- Joshua 8:13-14
- Joshua 8:15-17
- Joshua 8:24-26
- Joshua 8:27-28
- Joshua 8:30-32
- Joshua 8:34-35

- Joshua 9:1-2
- Joshua 9:6-8
- Joshua 9:14-15
- Joshua 9:16-17
- Joshua 9:18-19
- Joshua 9:20-21
- Joshua 9:26-27
- Joshua 10:3-4
- Joshua 10:9-10
- Joshua 10:11
- Joshua 10:12
- Joshua 10:13-14
- Joshua 10:15-17
- Joshua 10:20-21
- Joshua 10:24-25
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:34-35
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 10:40-41
- Joshua 10:42-43
- Joshua 11:4-5
- Joshua 11:8-9
- Joshua 11:12-13
- Joshua 11:14-15
- Joshua 11:16-17
- Joshua 11:18-20
- Joshua 11:21-22
- Joshua 12:1-2
- Joshua 12:6
- Joshua 12:7-8
- Joshua 13:6-7
- Joshua 13:13
- Joshua 13:14
- Joshua 13:22-23
- Joshua 14:1
- Joshua 14:2-5
- Joshua 18:1-2
- Joshua 19:49-50
- Joshua 20:1-3
- Joshua 21:1-2
- Joshua 21:3

- Joshua 21:8-10
- Joshua 21:41-42
- Joshua 21:43-45
- Joshua 22:9
- Joshua 22:10-11
- Joshua 22:17-18
- Joshua 23:1-3
- Joshua 24:1-2
- Joshua 24:21-23
- Joshua 24:31
- Joshua 24:32-33

Israel, Israelites

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- 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:

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:

- [Joshua 17:9-10](#)
- [Joshua 19:17-19](#)
- [Joshua 21:6-7](#)
- [Joshua 21:28-31](#)

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:

- Joshua 24:3-4
- Joshua 24:32-33

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:

- Joshua 24:19-20

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:

- [Joshua 3:9-11](#)
- [Joshua 9:1-2](#)
- [Joshua 11:1-3](#)
- [Joshua 12:7-8](#)
- [Joshua 15:7-8](#)
- [Joshua 15:63](#)
- [Joshua 18:15-16](#)
- [Joshua 24:11-12](#)

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:

Uses:

- [Joshua 2:1-3](#)
- [Joshua 3:14-16](#)
- [Joshua 4:12-14](#)
- [Joshua 4:19-21](#)
- [Joshua 5:10-11](#)
- [Joshua 5:13](#)
- [Joshua 6:1-2](#)

- Joshua 6:25
- Joshua 6:26-27
- Joshua 7:2-3
- Joshua 8:1-2
- Joshua 9:3-5
- Joshua 10:1-2
- Joshua 10:28
- Joshua 10:29-30
- Joshua 12:9-12
- Joshua 13:32-33
- Joshua 16:1-2
- Joshua 16:5-7
- Joshua 18:11-12
- Joshua 18:21-24
- Joshua 20:7-8
- Joshua 24:11-12

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:

Uses:

- Joshua 10:1-2
- Joshua 10:3-4
- Joshua 10:5
- Joshua 10:22-23
- Joshua 12:9-12
- Joshua 15:7-8
- Joshua 15:63
- Joshua 18:25-28

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:

Jezreel

Definition:

Jezreel was an important Israelite city in the territory of the Issachar tribe, located southwest of the Salt Sea.

- The city of Jezreel is one of the western points in the Plain of Megiddo, which is also called the “Valley of Jezreel.”
- Several kings of Israel had their palaces in the city of Jezreel.
- Naboth’s vineyard was located near King Ahab’s palace in Jezreel. The prophet Elijah prophesied against Ahab there.
- Ahab’s evil wife Jezebel was killed in Jezreel.
- Many other significant events happened in this city, including several battles.

(See also: [Ahab](#), [Elijah](#), [Issachar](#), [Jezebel](#), [palace](#), [Salt Sea](#))

Bible References:

- [1 Kings 04:11-14](#)
- [1 Samuel 25:43-44](#)
- [2 Kings 08:28-29](#)
- [2 Samuel 02:1-3](#)
- [Judges 06:33](#)

Word Data:

- Strong’s:

Uses:

- [Joshua 15:55-57](#)
- [Joshua 19:17-19](#)

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:

Uses:

- [Joshua 19:43-46](#)

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:

- [Joshua 1:1-3](#)
- [Joshua 1:10-11](#)
- [Joshua 1:14-15](#)
- [Joshua 2:6-7](#)

- Joshua 3:1
- Joshua 3:7-8
- Joshua 3:9-11
- Joshua 3:12-13
- Joshua 3:14-16
- Joshua 3:17
- Joshua 4:8-9
- Joshua 4:10-11
- Joshua 4:17-18
- Joshua 4:19-21
- Joshua 4:22-24
- Joshua 5:1
- Joshua 7:6-7
- Joshua 8:13-14
- Joshua 9:1-2
- Joshua 11:1-3
- Joshua 11:16-17
- Joshua 12:1-2
- Joshua 13:8-9
- Joshua 13:22-23
- Joshua 14:2-5
- Joshua 15:5-6
- Joshua 16:1-2
- Joshua 16:5-7
- Joshua 17:5-6
- Joshua 18:7
- Joshua 18:19-20
- Joshua 19:20-22
- Joshua 19:32-34
- Joshua 20:7-8
- Joshua 22:4-6
- Joshua 22:10-11
- Joshua 24:8
- Joshua 24:11-12

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:

- [Joshua 14:2-5](#)

- Joshua 16:1-2
- Joshua 16:3-4
- Joshua 17:1-2
- Joshua 17:14-15
- Joshua 18:5-6
- Joshua 18:11-12
- Joshua 24:32-33

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:

Uses:

- Joshua 1:1-3
- Joshua 1:12-13
- Joshua 1:16-18
- Joshua 2:1-3
- Joshua 2:23-24
- Joshua 3:1
- Joshua 3:7-8
- Joshua 3:9-11
- Joshua 4:1-3
- Joshua 4:4-5
- Joshua 4:8-9
- Joshua 4:15-16
- Joshua 4:17-18
- Joshua 4:19-21
- Joshua 5:2-3
- Joshua 5:4-5
- Joshua 5:8-9
- Joshua 5:13
- Joshua 5:14-15
- Joshua 6:1-2
- Joshua 6:6-7
- Joshua 6:8-9
- Joshua 6:10-11
- Joshua 6:12-14
- Joshua 6:15-16
- Joshua 6:25
- Joshua 6:26-27
- Joshua 7:2-3
- Joshua 7:6-7
- Joshua 7:10-12
- Joshua 7:16-18
- Joshua 7:19-21
- Joshua 7:22-23
- Joshua 7:24
- Joshua 7:25-26
- Joshua 8:1-2
- Joshua 8:3-4

- Joshua 8:10-12
- Joshua 8:13-14
- Joshua 8:15-17
- Joshua 8:18-19
- Joshua 8:24-26
- Joshua 8:27-28
- Joshua 8:29
- Joshua 8:30-32
- Joshua 8:34-35
- Joshua 9:1-2
- Joshua 9:3-5
- Joshua 9:6-8
- Joshua 9:14-15
- Joshua 9:22-23
- Joshua 9:24-25
- Joshua 9:26-27
- Joshua 10:1-2
- Joshua 10:3-4
- Joshua 10:6-7
- Joshua 10:8
- Joshua 10:9-10
- Joshua 10:12
- Joshua 10:15-17
- Joshua 10:18-19
- Joshua 10:20-21
- Joshua 10:22-23
- Joshua 10:24-25
- Joshua 10:26-27
- Joshua 10:28
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:33
- Joshua 10:34-35
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 10:40-41
- Joshua 10:42-43
- Joshua 11:6-7
- Joshua 11:8-9
- Joshua 11:10-11
- Joshua 11:12-13
- Joshua 11:16-17
- Joshua 11:18-20

- Joshua 11:21-22
- Joshua 11:23
- Joshua 12:7-8
- Joshua 14:1
- Joshua 15:13-15
- Joshua 18:3-4
- Joshua 19:49-50
- Joshua 20:1-3
- Joshua 21:1-2
- Joshua 22:1-3
- Joshua 22:7-8
- Joshua 23:1-3
- Joshua 24:1-2
- Joshua 24:19-20
- Joshua 24:21-23
- Joshua 24:24-26
- Joshua 24:27-28
- Joshua 24:29-30
- Joshua 24:31

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:

- [Joshua 7:1](#)
- [Joshua 7:16-18](#)
- [Joshua 11:21-22](#)
- [Joshua 14:6-7](#)
- [Joshua 15:1-2](#)
- [Joshua 15:11-12](#)
- [Joshua 15:13-15](#)
- [Joshua 15:20](#)
- [Joshua 15:63](#)

- Joshua 18:5-6
- Joshua 18:11-12
- Joshua 19:1
- Joshua 19:32-34
- Joshua 20:7-8
- Joshua 21:4-5
- Joshua 21:8-10

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:

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:

- [Joshua 23:1-3](#)
- [Joshua 24:1-2](#)

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:

- [Joshua 20:5-6](#)

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:

- [Joshua 10:40-41](#)
- [Joshua 14:6-7](#)
- [Joshua 15:3-4](#)

Kedesh

Facts:

Kedesh was a Canaanite city that was taken over by the Israelites when they entered the land of Canaan.

- This city was located in the northern part of Israel, in the portion of land that was given to the tribe of Naphtali.
- Kedesh was one of the cities that was chosen as a place where the Levite priests could live, since they did not have any land of their own.
- It was also set apart as a “city of refuge.”

(Translation suggestions: [Translate Names](#))

(See also: [Canaan](#), [Hebron](#), [Levite](#), [Naphtali](#), [priest](#), [refuge](#), [Shechem](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 06:71-73](#)
- [Joshua 19:35-37](#)
- [Judges 04:10](#)

Word Data:

- Strong's:

Uses:

- [Joshua 12:21-24](#)
- [Joshua 19:35-37](#)
- [Joshua 20:7-8](#)
- [Joshua 21:32-33](#)

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:

- Joshua 2:1-3
- Joshua 5:1
- Joshua 6:1-2
- Joshua 8:1-2
- Joshua 8:13-14
- Joshua 8:29
- Joshua 9:1-2
- Joshua 9:9-10
- Joshua 10:1-2
- Joshua 10:3-4
- Joshua 10:5
- Joshua 10:6-7
- Joshua 10:15-17
- Joshua 10:22-23
- Joshua 10:24-25
- Joshua 10:26-27
- Joshua 10:28
- Joshua 10:29-30
- Joshua 10:33
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 10:40-41
- Joshua 10:42-43
- Joshua 11:1-3
- Joshua 11:4-5
- Joshua 11:10-11
- Joshua 11:12-13
- Joshua 11:16-17
- Joshua 11:18-20
- Joshua 12:1-2
- Joshua 12:7-8
- Joshua 12:9-12
- Joshua 12:13-16
- Joshua 12:17-20
- Joshua 12:21-24
- Joshua 13:27-28
- Joshua 24:9-10

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:

Uses:

- Joshua 11:10-11
- Joshua 13:10-12
- Joshua 13:20-21
- Joshua 13:27-28

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:

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:

Uses:

- [Joshua 16:10](#)

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
- the Ten Commandments that God wrote on stone tablets for the Israelites
- all the laws given to Moses
- the first five books of the Old Testament
- the entire Old Testament (also referred to as “scriptures” in the New Testament).
- all of God’s instructions and will
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: [instruct](#), [Moses](#), [Ten Commandments](#), [lawful](#), [Yahweh](#))

Bible References:

- [Acts 15:5-6](#)
- [Daniel 09:12-14](#)
- [Exodus 28:42-43](#)
- [Ezra 07:25-26](#)
- [Galatians 02:15-16](#)
- [Luke 24:44](#)
- [Matthew 05:17-18](#)
- [Nehemiah 10:28-29](#)

- [Romans 03:19-20](#)

Examples from the Bible stories:

- **13:07** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.\
- **13:09** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.\
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.\
- **16:01** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.\
- **21:05** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.\
- **27:01** Jesus answered, "What is written in **God's law**?"\
- **28:01** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."\<

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- [Joshua 1:6-7](#)
- [Joshua 1:8-9](#)
- [Joshua 8:30-32](#)
- [Joshua 8:34-35](#)
- [Joshua 23:6-8](#)

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:

- [Joshua 24:24-26](#)

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:

Uses:

- [Joshua 1:4-5](#)
- [Joshua 9:1-2](#)
- [Joshua 11:16-17](#)
- [Joshua 12:7-8](#)
- [Joshua 13:4-5](#)

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:

- [Joshua 3:2-4](#)
- [Joshua 13:14](#)
- [Joshua 13:32-33](#)
- [Joshua 14:2-5](#)
- [Joshua 18:7](#)
- [Joshua 21:1-2](#)
- [Joshua 21:3](#)
- [Joshua 21:4-5](#)
- [Joshua 21:27](#)

- [Joshua 21:34-35](#)
- [Joshua 21:39-40](#)

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:

- **Joshua 2:14**
- **Joshua 3:9-11**

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:

- [Joshua 1:14-15](#)
- [Joshua 8:27-28](#)
- [Joshua 11:14-15](#)
- [Joshua 14:2-5](#)
- [Joshua 22:7-8](#)

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:

- Joshua 3:9-11
- Joshua 3:12-13
- Joshua 7:6-7
- Joshua 7:8-9

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:

- **Joshua 5:14-15**

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:

Uses:

- [Joshua 14:2-5](#)
- [Joshua 18:5-6](#)
- [Joshua 18:8-9](#)

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:

- [Joshua 23:9-11](#)

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:

- [Joshua 1:12-13](#)
- [Joshua 4:12-14](#)
- [Joshua 13:6-7](#)
- [Joshua 13:8-9](#)

- Joshua 14:2-5
- Joshua 16:3-4
- Joshua 17:1-2
- Joshua 17:5-6
- Joshua 17:9-10
- Joshua 18:7
- Joshua 20:7-8
- Joshua 21:4-5
- Joshua 21:6-7
- Joshua 21:25-26
- Joshua 21:27
- Joshua 22:1-3
- Joshua 22:7-8
- Joshua 22:9

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:

- Joshua 1:8-9

memorial, memorial offering

Definition:

The term “memorial” refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a “memorial offering,” a “memorial portion” of a sacrifice or “memorial stones.”
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God’s faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a “memorial” before God.

Translation Suggestions:

- This could also be translated as “lasting reminder.”
- A “memorial stone” could be translated as a “stone to remind them (of something).”

Bible References:

- [Acts 10:3-6](#)
- Exodus 12:12-14
- [Isaiah 66:3](#)
- [Joshua 04:6-7](#)
- Leviticus 23:23-25

Word Data:

- Strong’s:

Uses:

- [Joshua 4:6-7](#)
- [Joshua 4:8-9](#)

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:

- **Joshua 2:14**

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:

Uses:

- [Joshua 7:22-23](#)
- [Joshua 22:13-14](#)

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.

Word Data:

- Strong’s:

Uses:

- [Joshua 13:20-21](#)

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,

Uses:

- [Joshua 03 General Notes](#)
- [Joshua 3:5-6](#)
- [Joshua 4:6-7](#)

Mizpah

Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means, “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: [Translate Names](#))

(See also: [David](#), [Judah](#), [kingdom of Israel](#), [Moab](#), [Saul \(OT\)](#))

Bible References:

- [1 Kings 15:20-22](#)
- [1 Samuel 07:5-6](#)
- [1 Samuel 07:10-11](#)
- [Jeremiah 40:5-6](#)
- [Judges 10:17-18](#)

Word Data:

- Strong's:

Uses:

- [Joshua 11:1-3](#)
- [Joshua 11:8-9](#)

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:

- [Joshua 13:32-33](#)
- [Joshua 24:9-10](#)

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: Miriam, [Promised Land](#), Ten Commandments)

Bible References:

- [Acts 07:20-21](#)
- [Acts 07:29-30](#)
- Exodus 02:9-10
- Exodus 09:1-4
- [Matthew 17:3-4](#)
- [Romans 05:14-15](#)

Examples from the Bible stories:

***09:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire. ***12:05** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you." ***12:07** God told **Moses** to raise his hand over the sea and divide the waters. ***12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God. ***13:07** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's:

Uses:

- Joshua 1:1-3
- Joshua 1:6-7
- Joshua 1:12-13
- Joshua 1:14-15
- Joshua 3:7-8
- Joshua 4:10-11
- Joshua 8:30-32
- Joshua 8:34-35
- Joshua 9:24-25
- Joshua 11:12-13
- Joshua 11:14-15
- Joshua 11:18-20
- Joshua 11:23
- Joshua 12:6
- Joshua 13:8-9
- Joshua 13:10-12
- Joshua 13:14
- Joshua 13:24-26
- Joshua 13:29-31
- Joshua 14:2-5
- Joshua 14:6-7
- Joshua 14:8-9
- Joshua 17:3-4
- Joshua 18:7
- Joshua 20:1-3
- Joshua 21:1-2
- Joshua 21:8-10
- Joshua 22:1-3
- Joshua 22:9
- Joshua 24:5-6

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:

Uses:

- [Joshua 11:16-17](#)
- [Joshua 12:1-2](#)

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:

- [Joshua 24:1-2](#)

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:

- [Joshua 23:6-8](#)

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:

- [Joshua 19:32-34](#)
- [Joshua 19:38-39](#)
- [Joshua 20:7-8](#)
- [Joshua 21:6-7](#)
- [Joshua 21:32-33](#)

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:

- Joshua 23:1-3
- Joshua 23:6-8
- Joshua 23:9-11
- Joshua 24:16-18

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:

- [Joshua 3:14-16](#)
- [Joshua 10:40-41](#)
- [Joshua 11:16-17](#)
- [Joshua 12:7-8](#)
- [Joshua 15:19](#)
- [Joshua 19:8-9](#)

neighbor

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- [Acts 07:26-28](#)
- [Ephesians 04:25-27](#)
- [Galatians 05:13-15](#)
- [James 02:8-9](#)
- [John 09:8-9](#)
- [Luke 01:56-58](#)
- [Matthew 05:43-45](#)
- [Matthew 19:18-19](#)
- [Matthew 22:39-40](#)

Word Data:

- Strong's:

Uses:

- [Joshua 9:16-17](#)

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:

- [Joshua 19:32-34](#)

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:

- [Joshua 2:12-13](#)
- [Joshua 2:15-17](#)
- [Joshua 2:20-21](#)
- [Joshua 5:6-7](#)
- [Joshua 6:26-27](#)
- [Joshua 9:20-21](#)
- [Joshua 23:6-8](#)

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:

- Joshua 1:6-7
- Joshua 1:8-9
- Joshua 1:16-18
- Joshua 5:6-7
- Joshua 8:8-9
- Joshua 22:1-3
- Joshua 22:9

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:

- [Joshua 24:13](#)

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:

- [Joshua 6:20-21](#)
- [Joshua 7:24](#)

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:

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- [1 Corinthians 05:6-8](#)
- [2 Chronicles 30:13-15](#)
- [2 Kings 23:21-23](#)
- Deuteronomy 16:1-2
- Exodus 12:26-28
- [Ezra 06:21-22](#)
- [John 13:1-2](#)
- [Joshua 05:10-11](#)
- Leviticus 23:4-6
- Numbers 09:1-3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:01** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:04** Jesus celebrated the **Passover** with his disciples.

- **48:09** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G3957

Uses:

- **Joshua 5:10-11**

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:

Uses:

- [Joshua 8:30-32](#)
- [Joshua 22:21-23](#)

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:

- [Joshua 9:14-15](#)

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:

- Joshua 3:2-4
- Joshua 3:5-6
- Joshua 3:14-16
- Joshua 4:1-3
- Joshua 4:8-9
- Joshua 4:19-21
- Joshua 4:22-24
- Joshua 6:8-9
- Joshua 6:10-11
- Joshua 8:1-2
- Joshua 9:14-15
- Joshua 10:6-7
- Joshua 17:14-15
- Joshua 21:1-2
- Joshua 24:16-18

perish, perished, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: [death](#), everlasting)

Bible References:

- [1 Peter 01:22-23](#)
- [2 Corinthians 02:16-17](#)
- [2 Thessalonians 02:8-10](#)
- [Jeremiah 18:18-20](#)
- [Psalms 049:18-20](#)
- [Zechariah 09:5-7](#)
- [Zechariah 13:8-9](#)

Word Data:

- Strong's: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- [Joshua 22:19-20](#)
- [Joshua 23:12-13](#)

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:

- [Joshua 3:9-11](#)
- [Joshua 9:1-2](#)
- [Joshua 11:1-3](#)
- [Joshua 12:7-8](#)
- [Joshua 17:14-15](#)
- [Joshua 24:11-12](#)

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:

- [Joshua 13:2-3](#)

Phinehas

Facts:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: [Translate Names](#))

(See also: [ark of the covenant](#), [Jordan River](#), [Midian](#), [Philistines](#), [Samuel](#))

Bible References:

- [1 Samuel 04:3-4](#)
- [Ezra 08:1-3](#)
- [Joshua 22:13-14](#)
- [Numbers 25:6-7](#)

Word Data:

- Strong's:

Uses:

- [Joshua 22:13-14](#)
- [Joshua 22:30-31](#)
- [Joshua 24:32-33](#)

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:

- [Joshua 24:5-6](#)

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:

- Joshua 1:10-11
- Joshua 1:14-15
- Joshua 12:1-2
- Joshua 12:6
- Joshua 17:11-12
- Joshua 19:47-48
- Joshua 21:11-12
- Joshua 21:43-45
- Joshua 22:9
- Joshua 22:19-20
- Joshua 23:4-5
- Joshua 24:3-4
- Joshua 24:8

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: Holy Spirit, Jesus, [miracle](#))

Bible References:

- [1 Thessalonians 01:4-5](#)
- [Colossians 01:11-12](#)
- [Genesis 31:29-30](#)
- [Jeremiah 18:21-23](#)
- [Jude 01:24-25](#)
- [Judges 02:18-19](#)
- [Luke 01:16-17](#)
- [Luke 04:14-15](#)
- [Matthew 26:62-64](#)
- [Philippians 03:20-21](#)
- [Psalm 080:1-3](#)

Examples from the Bible stories:

- **22:05** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”

- **26:01** After overcoming Satan's temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you."
- **43:06** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know."
- **44:08** Peter answered them, "This man stands before you healed by the **power** of Jesus the Messiah."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- [Joshua 9:24-25](#)
- [Joshua 17:16-18](#)

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:

- Joshua 3:2-4
- Joshua 3:5-6
- Joshua 3:7-8
- Joshua 3:12-13
- Joshua 3:14-16
- Joshua 3:17
- Joshua 4:1-3
- Joshua 4:8-9
- Joshua 4:10-11
- Joshua 4:15-16
- Joshua 4:17-18
- Joshua 6:3-4
- Joshua 6:6-7
- Joshua 6:8-9

- Joshua 6:12-14
- Joshua 6:15-16
- Joshua 14:1
- Joshua 17:3-4
- Joshua 18:7
- Joshua 19:51
- Joshua 21:1-2
- Joshua 21:4-5
- Joshua 21:17-19
- Joshua 22:13-14
- Joshua 22:30-31

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:

- [Joshua 13:20-21](#)

promise, promises, promised

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- [Galatians 03:15-16](#)
- [Genesis 25:31-34](#)
- [Hebrews 11:8-10](#)
- [James 01:12-13](#)
- [Numbers 30:1-2](#)

Examples from the Bible stories:

- **03:15** God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”¹
- **03:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **04:08** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **05:04** “Your wife, Sarai, will have a son” he will be the son of **promise**.”
- **08:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:01** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- Joshua 1:1-3
- Joshua 2:15-17
- Joshua 2:20-21
- Joshua 9:14-15
- Joshua 14:12
- Joshua 22:4-6
- Joshua 23:4-5
- Joshua 23:14-15

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 Joshua](#)
- [Joshua 02 General Notes](#)
- [Joshua 03 General Notes](#)
- [Joshua 04 General Notes](#)
- [Joshua 10 General Notes](#)

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:

- [Joshua 2:1-3](#)
- [Joshua 6:17-19](#)
- [Joshua 6:25](#)

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: [Ammon](#), [David](#))

Bible References:

- [1 Chronicles 20:1](#)
- [2 Samuel 12:26-28](#)
- Deuteronomy 03:11
- [Ezekiel 25:3-5](#)
- [Jeremiah 49:1-2](#)

Word Data:

- Strong's:

Uses:

- [Joshua 13:24-26](#)

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when, Jericho was destroyed and they all came to live with the Israelites.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [Jericho](#), [prostitute](#))

Bible References:

- [Hebrews 11:29-31](#)
- [James 02:25-26](#)
- [Joshua 02:20-21](#)
- [Joshua 06:17-19](#)
- [Matthew 01:4-6](#)

Examples from the Bible stories:

***15:01** In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho. ***15:05** The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Word Data:

- Strong's:

Uses:

- [Joshua 2:1-3](#)
- [Joshua 2:20-21](#)
- [Joshua 6:17-19](#)
- [Joshua 6:23-24](#)
- [Joshua 6:25](#)

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: [How to Translate Names](#))

(See also: [Benjamin](#), [twelve tribes of Israel](#))

Bible References:

- [1 Chronicles 27:25-27](#)
- [1 Samuel 02:11](#)
- [2 Chronicles 16:1](#)
- [Jeremiah 31:15](#)
- [Joshua 18:25-28](#)
- [Matthew 02:17-18](#)

Word Data:

- Strong's:

Uses:

- [Joshua 18:25-28](#)
- [Joshua 19:8-9](#)
- [Joshua 19:29-30](#)
- [Joshua 19:35-37](#)

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:

- Joshua 22:15-16
- Joshua 22:19-20

receive

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, [lord](#), [save](#))

Bible References:

- [1 John 05:9-10](#)
- [1 Thessalonians 01:6-7](#)
- [1 Thessalonians 04:1-2](#)
- [Acts 08:14-17](#)
- [Jeremiah 32:33-35](#)
- [Luke 09:5-6](#)
- [Malachi 03:10-12](#)
- [Psalms 049:14-15](#)

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace

between God and people.

- **45:05** As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- **49:06** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H1878, H2505, H3557, H3947, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1209, G1523, G1653, G1926, G2210, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G3970, G4327, G4355, G4356, G4687, G4732, G5264, G5274, G5562

Uses:

- **Joshua 13:8-9**
- **Joshua 14:1**
- **Joshua 16:3-4**
- **Joshua 18:7**

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

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- [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:

- Joshua 20 General Notes
- Joshua 20:1-3
- Joshua 21:20-22
- Joshua 21:27

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:

- [Joshua 13:10-12](#)

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:

- [Joshua 12:3-5](#)
- [Joshua 13:10-12](#)

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

Uses:

- [Joshua 08 General Notes](#)

report

Definition:

The term “to report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as, “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- [Acts 05:22-23](#)
- [John 12:37-38](#)
- [Luke 05:15-16](#)
- [Luke 08:34-35](#)
- [Matthew 28:14-15](#)

shows the interruption of thought and

shows the interruption of thought and

Word Data:

- Strong’s:

Uses:

- [Joshua 14:6-7](#)

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

Uses:

- [Joshua 1:12-13](#)

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:

- [Joshua 4:12-14](#)
- [Joshua 13:8-9](#)
- [Joshua 13:15-16](#)
- [Joshua 13:20-21](#)
- [Joshua 15:5-6](#)
- [Joshua 18:7](#)
- [Joshua 18:17-18](#)
- [Joshua 20:7-8](#)
- [Joshua 21:6-7](#)
- [Joshua 21:36-38](#)
- [Joshua 22:9](#)
- [Joshua 22:25](#)

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:

- [Joshua 13:29-31](#)

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:

Uses:

- [Joshua 8:27-28](#)

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:

- [Joshua 13:2-3](#)

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:

- [Joshua 8:30-32](#)
- [Joshua 13:14](#)
- [Joshua 22:26-27](#)

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:

Uses:

- [Joshua 3:14-16](#)
- [Joshua 12:3-5](#)
- [Joshua 15:1-2](#)
- [Joshua 15:5-6](#)
- [Joshua 18:19-20](#)

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: [holy](#), Holy Spirit, sacred, [set apart](#), [tabernacle](#), [tax](#), temple,)

Bible References:

- [Amos 07:12-13](#)
- Exodus 25:3-7
- [Ezekiel 25:3-5](#)
- [Hebrews 08:1-2](#)
- [Luke 11:49-51](#)
- Numbers 18:1-2
- [Psalms 078:67-69](#)

Word Data:

- Strong’s: H4720, H6944, G39

Uses:

- [Joshua 24:24-26](#)

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- [Acts 07:33-34](#)
- Deuteronomy 25:9-10
- [John 01:26-28](#)
- [Joshua 05:14-15](#)
- [Mark 06:7-9](#)

Word Data:

- Strong's:

Uses:

- [Joshua 5:14-15](#)
- [Joshua 9:3-5](#)
- [Joshua 9:11-13](#)

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:

- **Joshua 2:12-13**

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, synagogue, [word of God](#))

Bible References:

- [Jeremiah 29:1-3](#)
- [Luke 04:16-17](#)
- Numbers 21:14-15
- [Revelation 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Joshua 18:8-9](#)

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:

Uses:

- [Joshua 2:10-11](#)
- [Joshua 4:22-24](#)
- [Joshua 24:5-6](#)

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:

- [Joshua 18:3-4](#)

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:

- Joshua 1:1-3
- Joshua 1:12-13
- Joshua 1:14-15
- Joshua 5:14-15
- Joshua 8:30-32
- Joshua 9:6-8
- Joshua 9:9-10
- Joshua 9:11-13
- Joshua 9:24-25
- Joshua 10:6-7
- Joshua 11:12-13
- Joshua 12:6
- Joshua 14:6-7
- Joshua 18:7
- Joshua 22:1-3
- Joshua 24:16-18
- Joshua 24:29-30

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

Uses:

- [Joshua 6:17-19](#)

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:

- [Joshua 17:7-8](#)
- [Joshua 20:7-8](#)
- [Joshua 21:20-22](#)
- [Joshua 24:1-2](#)
- [Joshua 24:24-26](#)
- [Joshua 24:32-33](#)

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:

- Joshua 6:3-4
- Joshua 6:5
- Joshua 6:6-7
- Joshua 6:12-14
- Joshua 6:20-21
- Joshua 7:24

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:

- [Joshua 18:1-2](#)
- [Joshua 18:8-9](#)
- [Joshua 19:51](#)
- [Joshua 21:1-2](#)
- [Joshua 22:9](#)
- [Joshua 22:12](#)

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:

- [Joshua 11:8-9](#)
- [Joshua 13:4-5](#)
- [Joshua 19:27-28](#)

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:

- [Joshua 2:12-13](#)
- [Joshua 24:16-18](#)

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:

- [Joshua 6:17-19](#)
- [Joshua 6:23-24](#)
- [Joshua 7:19-21](#)
- [Joshua 22:7-8](#)

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:

- [Joshua 19:1](#)
- [Joshua 19:8-9](#)
- [Joshua 21:4-5](#)
- [Joshua 21:8-10](#)

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:

- Joshua 07 General Notes
- Joshua 7:10-12
- Joshua 7:19-21
- Joshua 08 General Notes
- Joshua 09 General Notes
- Joshua 14 General Notes
- Joshua 16 General Notes
- Joshua 22:17-18
- Joshua 23 General Notes
- Joshua 24:19-20

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:

Uses:

- [Joshua 2:12-13](#)

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:

Uses:

- [Joshua 10:20-21](#)

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:

- Joshua 7:1
- Joshua 7:19-21

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:

- [Joshua 22:4-6](#)
- [Joshua 23:14-15](#)

spear

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the “javelin” or “lance.”
- Make sure that the translation of “spear” is different from the translation of “sword,” which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, [sword](#), warrior)

Bible References:

- [1 Samuel 13:19-21](#)
- [2 Samuel 21:18-19](#)
- [Nehemiah 04:12-14](#)
- [Psalm 035:1-3](#)

Word Data:

- Strong's:

Uses:

- [Joshua 8:18-19](#)
- [Joshua 8:24-26](#)

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:

- Joshua 5:1

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:

Uses:

- [Joshua 7:25-26](#)
- [Joshua 10:11](#)

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:

- [Joshua 13:27-28](#)

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:

- Joshua 5:13
- Joshua 6:20-21
- Joshua 8:24-26
- Joshua 10:11
- Joshua 10:28
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:34-35
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 10:40-41
- Joshua 11:8-9
- Joshua 11:10-11
- Joshua 11:12-13
- Joshua 11:14-15
- Joshua 13:10-12
- Joshua 13:22-23
- Joshua 19:47-48
- Joshua 24:11-12

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

Uses:

- [Joshua 22:19-20](#)
- [Joshua 22:28-29](#)

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:

- [Joshua 7:19-21](#)
- [Joshua 7:22-23](#)
- [Joshua 7:24](#)
- [Joshua 22:4-6](#)
- [Joshua 22:7-8](#)

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:

Uses:

- [Joshua 18:1-2](#)
- [Joshua 19:51](#)

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:

- [Joshua 24:27-28](#)

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:

Uses:

- [Joshua 1:4-5](#)
- [Joshua 5:1](#)
- [Joshua 9:1-2](#)
- [Joshua 15:3-4](#)
- [Joshua 15:11-12](#)
- [Joshua 15:45-47](#)
- [Joshua 16:3-4](#)
- [Joshua 16:5-7](#)
- [Joshua 17:9-10](#)
- [Joshua 23:4-5](#)

transgress, transgresses, transgression

Definition:

The term “transgression” refers to the breaking of a command, rule, or moral code. To “transgress” is to commit a “transgression.”

- Figuratively, “to transgress” can also be described as “to cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms “transgression,” “sin,” “iniquity,” and “trespass” all include the meaning of acting against God’s will and disobeying his commands.

Translation Suggestions:

- “To transgress” could be translated as “to sin” or “to disobey” or “to rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: [parallelism](#))

(See also: [sin](#), [trespass](#), [iniquity](#))

Bible References:

- [1 Thessalonians 04:3-6](#)
- [Daniel 09:24-25](#)
- [Galatians 03:19-20](#)
- [Galatians 06:1-2](#)
- [Numbers 14:17-19](#)
- [Psalm 032:1-2](#)

Word Data:

- Strong’s: H898, H4603, H4604, H6586, H6588, G458, G459, G3845, G3847, G3848, G3928

Uses:

- [Joshua 24:19-20](#)

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:

- [Joshua 1:12-13](#)
- [Joshua 4:1-3](#)
- [Joshua 4:4-5](#)
- [Joshua 7:1](#)
- [Joshua 7:14-15](#)
- [Joshua 7:16-18](#)
- [Joshua 13:6-7](#)
- [Joshua 13:8-9](#)
- [Joshua 13:14](#)
- [Joshua 13:22-23](#)
- [Joshua 14:1](#)
- [Joshua 14:2-5](#)
- [Joshua 14:6-7](#)
- [Joshua 15:1-2](#)
- [Joshua 15:11-12](#)
- [Joshua 15:13-15](#)

- Joshua 15:20
- Joshua 15:63
- Joshua 16:1-2
- Joshua 16:3-4
- Joshua 17:1-2
- Joshua 18:1-2
- Joshua 18:7
- Joshua 18:11-12
- Joshua 18:21-24
- Joshua 19:8-9
- Joshua 19:31
- Joshua 19:32-34
- Joshua 19:38-39
- Joshua 19:40-42
- Joshua 20:7-8
- Joshua 21:4-5
- Joshua 21:25-26
- Joshua 21:27
- Joshua 21:36-38
- Joshua 22:7-8
- Joshua 22:21-23
- Joshua 23:4-5
- Joshua 24:1-2

trouble, troubles, troubled

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), persecute)

Bible References:

- [1 Kings 18:18-19](#)
- [2 Chronicles 25:18-19](#)
- [Luke 24:38-40](#)
- [Matthew 24:6-8](#)
- [Matthew 26:36-38](#)

Word Data:

- Strong’s:

Uses:

- [Joshua 7:25-26](#)

trumpet

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, [assembly](#), earth, horn, [Israel](#), [wrath](#))

Bible References:

- [1 Chronicles 13:7-8](#)
- [2 Kings 09:11-13](#)
- Exodus 19:12-13
- [Hebrews 12:18-21](#)
- [Matthew 06:1-2](#)
- [Matthew 24:30-31](#)

Word Data:

- Strong’s:

Uses:

- [Joshua 6:3-4](#)
- [Joshua 6:5](#)
- [Joshua 6:6-7](#)
- [Joshua 6:8-9](#)
- [Joshua 6:12-14](#)
- [Joshua 6:15-16](#)
- [Joshua 6:20-21](#)

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

Uses:

- Joshua 1:6-7
- Joshua 24:19-20

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:

- [Joshua 3:12-13](#)
- [Joshua 4:4-5](#)

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:

Uses:

- [Joshua 19:29-30](#)

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

Uses:

- [Joshua 7:1](#)
- [Joshua 22:15-16](#)

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

Uses:

- [Joshua 10 General Notes](#)

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:

- [Joshua 5:10-11](#)

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:

- [Joshua 24:13](#)

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:

- [Joshua 5:6-7](#)
- [Joshua 24:24-26](#)

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:

- [Joshua 9:14-15](#)

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:

- [Joshua 14:10-11](#)

water, waters

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [spirit](#), Holy Spirit, [power](#))

Bible References:

- [Acts 08:36-38](#)
- Exodus 14:21-22
- [John 04:9-10](#)
- [John 04:13-14](#)
- [John 04:15-16](#)
- [Matthew 14:28-30](#)

Word Data:

- Strong's:

Uses:

- Joshua 3:7-8
- Joshua 3:12-13
- Joshua 4:17-18
- Joshua 5:1
- Joshua 18:15-16

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:

- [Joshua 9:3-5](#)

- [Joshua 9:11-13](#)

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:

- [Joshua 22:26-27](#)
- [Joshua 22:34](#)
- [Joshua 24:21-23](#)
- [Joshua 24:27-28](#)

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

Uses:

- Joshua 8:8-9

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:

- Joshua 5:14-15
- Joshua 22:4-6
- Joshua 22:25
- Joshua 23:6-8
- Joshua 23:16
- Joshua 24:1-2
- Joshua 24:14-15
- Joshua 24:16-18
- Joshua 24:21-23
- Joshua 24:24-26
- Joshua 24:31

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

Uses:

- [Joshua 9:20-21](#)
- [Joshua 22:19-20](#)

written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- [1 John 05:13-15](#)
- [Acts 13:28-29](#)
- [Exodus 32:15-16](#)
- [John 21:24-25](#)
- [Luke 03:4](#)
- [Mark 09:11-13](#)
- [Matthew 04:5-6](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong’s:

Uses:

- [Joshua 1:8-9](#)
- [Joshua 8:30-32](#)
- [Joshua 23:6-8](#)

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translates this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Moses](#), [reveal](#))

Bible References:

- 1 Kings 21:19-20
- 1 Samuel 16:6-7
- Daniel 09:3-4
- Ezekiel 17:24
- Genesis 02:4-6
- Genesis 04:3-5
- Genesis 28:12-13
- Hosea 11:12
- Isaiah 10:3-4
- Isaiah 38:7-8
- Job 12:9-10
- Joshua 01:8-9
- Lamentations 01:4-5
- Leviticus 25:35-38
- Malachi 03:4-5
- Micah 02:3-5
- Micah 06:3-5
- Numbers 08:9-11
- Psalm 124:1-3
- Ruth 01:19-21
- Zechariah 14:5

Examples from the Bible stories:

- **09:14** God said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **13:04** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **13:05** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **16:01** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **19:10** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Word Data:

- Strong's: H3050, H3068, H3069

Uses:

- Joshua 1:1-3

- Joshua 1:8-9
- Joshua 1:10-11
- Joshua 1:12-13
- Joshua 1:14-15
- Joshua 2:8-9
- Joshua 2:12-13
- Joshua 2:14
- Joshua 2:23-24
- Joshua 3:2-4
- Joshua 3:5-6
- Joshua 3:7-8
- Joshua 3:9-11
- Joshua 3:12-13
- Joshua 3:17
- Joshua 4:1-3
- Joshua 4:6-7
- Joshua 4:8-9
- Joshua 4:10-11
- Joshua 4:12-14
- Joshua 4:15-16
- Joshua 4:17-18
- Joshua 4:22-24
- Joshua 5:1
- Joshua 5:2-3
- Joshua 5:6-7
- Joshua 5:8-9
- Joshua 5:14-15
- Joshua 6:1-2
- Joshua 6:6-7
- Joshua 6:12-14
- Joshua 6:15-16
- Joshua 6:17-19
- Joshua 6:23-24
- Joshua 6:26-27
- Joshua 7:1
- Joshua 7:6-7
- Joshua 7:10-12
- Joshua 7:13
- Joshua 7:14-15
- Joshua 7:19-21
- Joshua 7:22-23
- Joshua 7:25-26
- Joshua 8:1-2

- Joshua 8:5-7
- Joshua 8:18-19
- Joshua 8:27-28
- Joshua 8:30-32
- Joshua 9:9-10
- Joshua 9:14-15
- Joshua 9:18-19
- Joshua 9:24-25
- Joshua 9:26-27
- Joshua 10:8
- Joshua 10:9-10
- Joshua 10:11
- Joshua 10:12
- Joshua 10:13-14
- Joshua 10:18-19
- Joshua 10:24-25
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:40-41
- Joshua 10:42-43
- Joshua 11:6-7
- Joshua 11:8-9
- Joshua 11:12-13
- Joshua 11:14-15
- Joshua 11:18-20
- Joshua 11:23
- Joshua 12:6
- Joshua 13:14
- Joshua 13:32-33
- Joshua 14:2-5
- Joshua 14:10-11
- Joshua 15:13-15
- Joshua 18:3-4
- Joshua 18:7
- Joshua 19:49-50
- Joshua 20:1-3
- Joshua 21:1-2
- Joshua 21:3
- Joshua 21:8-10
- Joshua 21:43-45
- Joshua 22:1-3
- Joshua 22:15-16
- Joshua 22:17-18

- Joshua 22:19-20
- Joshua 22:21-23
- Joshua 22:34
- Joshua 23:1-3
- Joshua 23:4-5
- Joshua 24:7
- Joshua 24:14-15
- Joshua 24:16-18
- Joshua 24:19-20
- Joshua 24:21-23
- Joshua 24:24-26
- Joshua 24:27-28
- Joshua 24:29-30
- Joshua 24:31

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:

- [Joshua 19:10-11](#)
- [Joshua 19:27-28](#)
- [Joshua 19:32-34](#)
- [Joshua 21:6-7](#)
- [Joshua 21:34-35](#)

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:

- Joshua 7:19-21

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:

- Joshua 1:16-18
- Joshua 4:6-7
- Joshua 6:17-19
- Joshua 7:14-15
- Joshua 7:16-18
- Joshua 7:19-21
- Joshua 8:15-17
- Joshua 8:15-17
- Joshua 10:15-17
- Joshua 13:2-3
- Joshua 13:14
- Joshua 13:22-23
- Joshua 13:29-31
- Joshua 13:29-31
- Joshua 14:1
- Joshua 14:2-5
- Joshua 14:2-5
- Joshua 16:5-7
- Joshua 16:8-9
- Joshua 16:8-9
- Joshua 16:10
- Joshua 17:1-2
- Joshua 17:1-2
- Joshua 17:5-6

- Joshua 17:5-6
- Joshua 17:9-10
- Joshua 18:1-2
- Joshua 18:10
- Joshua 18:19-20
- Joshua 19:1
- Joshua 19:8-9
- Joshua 19:8-9
- Joshua 20:1-3
- Joshua 20:5-6
- Joshua 20:9
- Joshua 21:17-19
- Joshua 21:20-22
- Joshua 21:23-24
- Joshua 21:25-26
- Joshua 21:27
- Joshua 21:28-31
- Joshua 21:28-31
- Joshua 21:32-33
- Joshua 21:34-35
- Joshua 21:36-38
- Joshua 21:36-38
- Joshua 21:39-40
- Joshua 21:39-40
- Joshua 21:41-42

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:

- [Joshua 1:10-11](#)
- [Joshua 1:12-13](#)
- [Joshua 2:22](#)
- [Joshua 2:23-24](#)
- [Joshua 3:17](#)
- [Joshua 4:1-3](#)
- [Joshua 4:4-5](#)
- [Joshua 4:8-9](#)
- [Joshua 4:8-9](#)
- [Joshua 4:12-14](#)
- [Joshua 4:12-14](#)
- [Joshua 4:19-21](#)
- [Joshua 5:2-3](#)
- [Joshua 5:10-11](#)
- [Joshua 06 General Notes](#)
- [Joshua 6:8-9](#)
- [Joshua 7:8-9](#)
- [Joshua 7:8-9](#)
- [Joshua 7:16-18](#)
- [Joshua 13:2-3](#)
- [Joshua 13:13](#)
- [Joshua 15 General Notes](#)
- [Joshua 15:13-15](#)
- [Joshua 16 General Notes](#)
- [Joshua 16:1-2](#)
- [Joshua 17 General Notes](#)
- [Joshua 17:14-15](#)
- [Joshua 18 General Notes](#)
- [Joshua 18:5-6](#)
- [Joshua 18:11-12](#)
- [Joshua 19 General Notes](#)
- [Joshua 21 General Notes](#)

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:

- Joshua 2:6-7
- Joshua 3:14-16
- Joshua 10:13-14
- Joshua 12:1-2
- Joshua 21:11-12

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
- Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half."
- Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "They are to make an ark of acacia wood. Its length must be one meter; its width will be two thirds of a meter; and its height will be two thirds of a meter."
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.
 - "They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet."
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
 - "They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter)."

- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.
 - "They are to make an ark of acacia wood. Its length must be one meter¹; its width will be two thirds of a meter²; and its height will be two thirds of a meter." The footnotes would look like:
 - ◇ ^[1] two and a half cubits
 - ◇ ^[2] one cubit and a half

Uses:

- Joshua 3:2-4

Biblical Weight

This page answers the question: *How can I translate the values of weight in the Bible?*

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
1 shekel	11 grams	-	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams” readers might think that the measurement is exact. It would be better to say “half a gram.”
5. Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
6. When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

- **The bronze from the offering weighed seventy talents and 2,400 shekels.** (Exodus 38:29 ULB)
 - Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
 - "The bronze from the offering weighed seventy talentes and 2,400 sekeles."
 - Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
 - "The bronze from the offering weighed 2,400 kilograms."
 - Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
 - "The bronze from the offering weighed 5,300 pounds."
 - Use the measurements from the ULB and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.
 - "The bronze from the offering weighed seventy talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)."
 - Use measurements that your people know, and include the measurements from the ULB in the text or in a footnote. The following shows the ULB measurements in notes.
 - "The bronze from the offering weighed seventy talents and 2,400 shekels.¹"
 - ◇ The footnote would look like:
 - ^[1] This was a total of about 2,400 kilograms.### Uses:
- Joshua 7:19-21
 - Joshua 7:19-21

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:

- [Joshua 4:1-3](#)
- [Joshua 15:18](#)

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:

- Joshua 1:4-5
- Joshua 8:34-35
- Joshua 23:14-15

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:

- Joshua 1:4-5
- Joshua 1:8-9
- Joshua 2:10-11
- Joshua 2:23-24
- Joshua 9:24-25
- Joshua 10:34-35
- Joshua 17:14-15
- Joshua 23:12-13
- Joshua 23:14-15

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:

- Joshua 7:6-7
- Joshua 14:2-5
- Joshua 17:9-10

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:

- Joshua 2:12-13
- Joshua 2:18-19
- Joshua 8:24-26
- Joshua 23:14-15

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:

- [Joshua 1:1-3](#)
- [Joshua 1:1-3](#)
- [Joshua 1:4-5](#)
- [Joshua 1:4-5](#)
- [Joshua 2:8-9](#)
- [Joshua 2:12-13](#)
- [Joshua 2:20-21](#)
- [Joshua 6:15-16](#)
- [Joshua 23:9-11](#)
- [Joshua 24:5-6](#)
- [Joshua 24:7](#)
- [Joshua 24:8](#)
- [Joshua 24:9-10](#)

- [Joshua 24:11-12](#)
- [Joshua 24:21-23](#)

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:

- Joshua 4:19-21
- Joshua 5:10-11

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:

- Joshua 1:1-3
- Joshua 1:12-13
- Joshua 1:12-13
- Joshua 2:1-3
- Joshua 2:1-3
- Joshua 2:10-11
- Joshua 2:23-24
- Joshua 5:2-3
- Joshua 6:6-7
- Joshua 7:1
- Joshua 7:16-18
- Joshua 7:24
- Joshua 8:30-32
- Joshua 9:1-2
- Joshua 9:6-8
- Joshua 9:9-10
- Joshua 9:9-10
- Joshua 9:9-10
- Joshua 9:9-10
- Joshua 9:9-10
- Joshua 9:16-17
- Joshua 9:16-17
- Joshua 9:16-17
- Joshua 10:1-2
- Joshua 10:3-4
- Joshua 10:3-4
- Joshua 10:5
- Joshua 10:9-10
- Joshua 10:11
- Joshua 10:12
- Joshua 10:15-17

- Joshua 10:20-21
- Joshua 10:22-23
- Joshua 10:28
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:33
- Joshua 10:33
- Joshua 10:34-35
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 11:1-3
- Joshua 11:1-3
- Joshua 11:4-5
- Joshua 11:6-7
- Joshua 11:8-9
- Joshua 11:10-11
- Joshua 11:16-17
- Joshua 11:21-22
- Joshua 11:21-22
- Joshua 12:1-2
- Joshua 12:3-5
- Joshua 12:3-5
- Joshua 12:7-8
- Joshua 12:9-12
- Joshua 12:13-16
- Joshua 12:17-20
- Joshua 12:21-24
- Joshua 13:2-3
- Joshua 13:2-3
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- Joshua 13:27-28
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- Joshua 13:29-31
- Joshua 14:6-7
- Joshua 14:6-7
- Joshua 14:12
- Joshua 14:13-15
- Joshua 15:1-2
- Joshua 15:3-4
- Joshua 15:3-4
- Joshua 15:5-6
- Joshua 15:5-6
- Joshua 15:7-8
- Joshua 15:9-10
- Joshua 15:11-12
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- Joshua 15:29-32
- Joshua 15:33-36
- Joshua 15:37-39
- Joshua 15:40-41
- Joshua 15:42-44
- Joshua 15:45-47
- Joshua 15:45-47
- Joshua 15:48-51
- Joshua 15:52-54
- Joshua 15:55-57
- Joshua 15:58-59
- Joshua 15:60-62
- Joshua 16:1-2
- Joshua 16:1-2
- Joshua 16:3-4
- Joshua 16:3-4
- Joshua 16:5-7
- Joshua 16:8-9
- Joshua 17:1-2
- Joshua 17:3-4
- Joshua 17:3-4
- Joshua 17:7-8
- Joshua 17:9-10

- Joshua 17:11-12
- Joshua 17:14-15
- Joshua 17:16-18
- Joshua 18:11-12
- Joshua 18:13-14
- Joshua 18:15-16
- Joshua 18:17-18
- Joshua 18:17-18
- Joshua 18:19-20
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- Joshua 19:2-4
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- Joshua 19:32-34
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- Joshua 19:38-39
- Joshua 19:40-42
- Joshua 19:43-46
- Joshua 19:47-48
- Joshua 19:49-50
- Joshua 20:7-8
- Joshua 21:1-2
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- Joshua 21:34-35
- Joshua 21:36-38
- Joshua 21:36-38
- Joshua 21:39-40
- Joshua 22:1-3
- Joshua 22:1-3
- Joshua 22:10-11
- Joshua 22:13-14
- Joshua 22:17-18
- Joshua 22:19-20
- Joshua 24:1-2
- Joshua 24:3-4
- Joshua 24:9-10
- Joshua 24:29-30
- Joshua 24:32-33
- Joshua 24:32-33

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:

- Joshua 1:8-9
- Joshua 8:15-17
- Joshua 11:4-5

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:

- [Joshua 2:15-17](#)
- [Joshua 2:18-19](#)
- [Joshua 22:21-23](#)
- [Joshua 22:24](#)
- [Joshua 22:25](#)
- [Joshua 22:25](#)
- [Joshua 22:26-27](#)
- [Joshua 22:28-29](#)

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:

- Joshua 1:1-3
- Joshua 1:1-3

- Joshua 1:10-11
- Joshua 1:14-15
- Joshua 1:14-15
- Joshua 1:14-15
- Joshua 2:8-9
- Joshua 2:14
- Joshua 2:23-24
- Joshua 3:9-11
- Joshua 3:17
- Joshua 4:1-3
- Joshua 4:10-11
- Joshua 4:10-11
- Joshua 7:14-15
- Joshua 7:14-15
- Joshua 7:14-15
- Joshua 7:14-15
- Joshua 7:16-18
- Joshua 7:16-18
- Joshua 10 General Notes
- Joshua 10:22-23
- Joshua 11 General Notes
- Joshua 14:6-7
- Joshua 14:10-11
- Joshua 15:18
- Joshua 18:3-4
- Joshua 18:8-9
- Joshua 20:9
- Joshua 21:1-2
- Joshua 22:9
- Joshua 22:28-29
- Joshua 22:30-31
- Joshua 22:32-33
- Joshua 24:16-18
- Joshua 24:31

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:

- Joshua 1:6-7
- Joshua 1:6-7
- Joshua 1:6-7
- Joshua 1:8-9

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:

- Joshua 10:6-7
- Joshua 11:14-15
- Joshua 21:43-45
- Joshua 21:43-45
- Joshua 22:1-3
- Joshua 22:17-18

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, ‘Go and tell that fox...,’” where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, Jesus called himself the bread of life. The **topic** is “I,” and the **image** is “bread.” Bread is a food that people ate all the time. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has in mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two related metaphors. The topics are “we” and “you,” and the images are “clay and ”potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
4. If the target audience would not know the image, see Translate Unknowns for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - And yet, Yahweh, you are our father; we are like clay. You are like a potter; and we all are the work of your hand.
2. If the target audience would not know the **image**, see Translate Unknowns for ideas on how to translate that image.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.
3. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - “And yet, Yahweh, you are our father; we are the wood. You are our carver; and we all are the work of your hand.”
 - “And yet, Yahweh, you are our father; we are the string. You are the weaver; and we all are the work of your hand.”
4. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; He is my rock. May he be praised. May the God of my salvation be exalted.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them clearly.
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; may he be praised because he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? You fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **I will make you become fishers of men.** (Mark 1:17 ULB)
 - I will make you become people who gather men.
 - Now you gather fish. I will make you gather people.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Joshua 02 General Notes
- Joshua 2:8-9
- Joshua 2:8-9
- Joshua 2:10-11
- Joshua 2:18-19
- Joshua 2:23-24
- Joshua 3:7-8
- Joshua 3:9-11
- Joshua 5:1
- Joshua 5:6-7
- Joshua 5:8-9
- Joshua 5:13
- Joshua 6:17-19
- Joshua 6:17-19
- Joshua 6:26-27
- Joshua 6:26-27
- Joshua 6:26-27
- Joshua 6:26-27
- Joshua 7:1
- Joshua 7:10-12
- Joshua 7:14-15
- Joshua 7:19-21
- Joshua 7:25-26
- Joshua 8:24-26
- Joshua 11:6-7
- Joshua 11:8-9
- Joshua 11:10-11
- Joshua 11:10-11
- Joshua 11:18-20
- Joshua 11:23
- Joshua 11:23
- Joshua 13:6-7
- Joshua 13:14
- Joshua 13:14

- Joshua 13:22-23
- Joshua 13:27-28
- Joshua 13:29-31
- Joshua 13:32-33
- Joshua 13:32-33
- Joshua 14:1
- Joshua 14:2-5
- Joshua 14:8-9
- Joshua 14:8-9
- Joshua 14:8-9
- Joshua 14:13-15
- Joshua 14:13-15
- Joshua 14:13-15
- Joshua 15:5-6
- Joshua 15:20
- Joshua 16:3-4
- Joshua 16:8-9
- Joshua 16:8-9
- Joshua 17:3-4
- Joshua 17:5-6
- Joshua 17:14-15
- Joshua 18:1-2
- Joshua 18:3-4
- Joshua 18:7
- Joshua 18:7
- Joshua 18:17-18
- Joshua 18:19-20
- Joshua 18:19-20
- Joshua 18:25-28
- Joshua 19:1
- Joshua 19:2-4
- Joshua 19:8-9
- Joshua 19:14-16
- Joshua 19:23
- Joshua 19:31
- Joshua 19:38-39
- Joshua 19:40-42
- Joshua 19:47-48
- Joshua 19:49-50
- Joshua 19:51
- Joshua 22:4-6
- Joshua 22:10-11
- Joshua 22:26-27

- Joshua 22:28-29
- Joshua 22:34
- Joshua 23:6-8
- Joshua 23:6-8
- Joshua 23:12-13
- Joshua 23:12-13
- Joshua 23:12-13
- Joshua 23:16
- Joshua 24:1-2
- Joshua 24:14-15
- Joshua 24:19-20
- Joshua 24:21-23
- Joshua 24:24-26

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:

- [Joshua 2:18-19](#)
- [Joshua 3:2-4](#)
- [Joshua 4:10-11](#)
- [Joshua 4:22-24](#)
- [Joshua 5:1](#)
- [Joshua 5:1](#)
- [Joshua 5:6-7](#)
- [Joshua 5:6-7](#)
- [Joshua 6:1-2](#)
- [Joshua 6:8-9](#)
- [Joshua 6:10-11](#)
- [Joshua 6:25](#)
- [Joshua 7:6-7](#)
- [Joshua 7:8-9](#)
- [Joshua 7:8-9](#)
- [Joshua 7:8-9](#)
- [Joshua 7:10-12](#)
- [Joshua 7:10-12](#)
- [Joshua 7:10-12](#)

- Joshua 7:13
- Joshua 8:1-2
- Joshua 8:5-7
- Joshua 8:15-17
- Joshua 8:18-19
- Joshua 8:34-35
- Joshua 9:1-2
- Joshua 9:14-15
- Joshua 9:22-23
- Joshua 10:6-7
- Joshua 10:8
- Joshua 10:13-14
- Joshua 10:18-19
- Joshua 10:29-30
- Joshua 10:31-32
- Joshua 10:36-37
- Joshua 10:38-39
- Joshua 10:40-41
- Joshua 11:8-9
- Joshua 17:16-18
- Joshua 18:5-6
- Joshua 20:1-3
- Joshua 20:1-3
- Joshua 20:5-6
- Joshua 20:9
- Joshua 21:8-10
- Joshua 21:43-45
- Joshua 22:1-3
- Joshua 22:30-31
- Joshua 23:9-11
- Joshua 24:8
- Joshua 24:9-10
- Joshua 24:14-15
- Joshua 24:24-26

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:

- Joshua 3:2-4
- Joshua 4:17-18
- Joshua 6:12-14
- Joshua 6:12-14
- Joshua 7:4-5
- Joshua 8:3-4
- Joshua 8:10-12
- Joshua 8:24-26
- Joshua 9:16-17
- Joshua 10:5
- Joshua 12:21-24
- Joshua 21:4-5
- Joshua 21:13-16
- Joshua 21:17-19
- Joshua 21:20-22
- Joshua 21:23-24
- Joshua 21:25-26
- Joshua 21:27
- Joshua 21:28-31
- Joshua 21:32-33
- Joshua 21:34-35
- Joshua 21:36-38
- Joshua 21:39-40
- Joshua 21:41-42

- Joshua 23:9-11
- Joshua 23:9-11
- Joshua 24:29-30
- Joshua 24:32-33

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:

- [Joshua 6:10-11](#)
- [Joshua 18:1-2](#)

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:

- [Joshua 4:19-21](#)

- Joshua 5:10-11
- Joshua 6:12-14
- Joshua 19:1
- Joshua 19:10-11
- Joshua 19:17-19
- Joshua 19:24-26
- Joshua 19:32-34
- Joshua 19:40-42

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:

- Joshua 1:16-18
- Joshua 1:16-18
- Joshua 2:12-13
- Joshua 5:1
- Joshua 7:4-5
- Joshua 8:1-2
- Joshua 8:24-26
- Joshua 9:14-15
- Joshua 10:12
- Joshua 10:28
- Joshua 10:40-41
- Joshua 11:10-11
- Joshua 11:14-15
- Joshua 23:14-15
- Joshua 23:16

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:

- Joshua 8:1-2
- Joshua 10:12
- Joshua 11:23
- Joshua 14:13-15
- Joshua 24:27-28

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:

- Joshua 1:1-3
- Joshua 6:1-2
- Joshua 6:15-16
- Joshua 8:1-2

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:

- **Joshua 4:1-3**
- **Joshua 24:16-18**

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:

- Joshua 1:10-11
- Joshua 4:1-3

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:

- Joshua 11:14-15
- Joshua 17:1-2

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used 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 people have forgotten me for days without number

Uses:

- Joshua 1:8-9
- Joshua 7:8-9
- Joshua 7:8-9
- Joshua 7:10-12
- Joshua 7:25-26
- Joshua 9:6-8
- Joshua 10:13-14
- Joshua 17:14-15
- Joshua 18:3-4
- Joshua 22:17-18
- Joshua 22:17-18
- Joshua 22:19-20
- Joshua 22:24

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:

- Joshua 5:14-15
- Joshua 5:14-15
- Joshua 7:6-7

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:

- Joshua 3:14-16
- Joshua 6:20-21
- Joshua 7:4-5
- Joshua 9:6-8
- Joshua 9:11-13
- Joshua 10:9-10
- Joshua 10:24-25
- Joshua 10:42-43
- Joshua 11:8-9
- Joshua 11:10-11
- Joshua 13:10-12
- Joshua 14:2-5
- Joshua 14:8-9
- Joshua 22:4-6
- Joshua 24:21-23