



Esther

translationNotes

v8

Copyrights & Licensing

License:

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

You are free:

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

Under the following conditions:

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

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

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

Version: 8

Published: 2017-07-05

Table of Contents

Copyrights & Licensing	1
translationNotes	8
Introduction to Esther	8
Esther 01 General Notes	10
Esther 1:1-2	11
Esther 1:3-4	13
Esther 1:5-6	15
Esther 1:7-8	17
Esther 1:9-11	19
Esther 1:12	21
Esther 1:13-15	22
Esther 1:16-18	24
Esther 1:19-20	26
Esther 1:21-22	28
Esther 02 General Notes	30
Esther 2:1-2	31
Esther 2:3-4	33
Esther 2:5-6	35
Esther 2:7	37
Esther 2:8-9	39
Esther 2:10-11	41
Esther 2:12-13	42
Esther 2:14	44
Esther 2:15-16	46
Esther 2:17-18	48
Esther 2:19-21	50
Esther 2:22-23	52
Esther 03 General Notes	54
Esther 3:1-2	55
Esther 3:3-4	57
Esther 3:5-6	58
Esther 3:7	60
Esther 3:8-9	62
Esther 3:10-11	64
Esther 3:12-13	65
Esther 3:14-15	68
Esther 04 General Notes	70
Esther 4:1-3	71
Esther 4:4-5	73
Esther 4:6-8	75
Esther 4:9-12	77

Table of Contents

Esther 4:13-14	79
Esther 4:15-17	80
Esther 05 General Notes	82
Esther 5:1-2	83
Esther 5:3-4	85
Esther 5:5-6	86
Esther 5:7-8	88
Esther 5:9-11	90
Esther 5:12-13	92
Esther 5:14	93
Esther 06 General Notes	94
Esther 6:1-3	95
Esther 6:4-6	97
Esther 6:7-9	99
Esther 6:10-11	101
Esther 6:12-14	102
Esther 07 General Notes	104
Esther 7:1-2	105
Esther 7:3-5	107
Esther 7:6-7	109
Esther 7:8	111
Esther 7:9-10	113
Esther 08 General Notes	114
Esther 8:1-2	115
Esther 8:3-4	117
Esther 8:5-6	119
Esther 8:7-8	121
Esther 8:9	123
Esther 8:10-12	125
Esther 8:13-14	127
Esther 8:15-17	129
Esther 09 General Notes	131
Esther 9:1-2	132
Esther 9:3-5	134
Esther 9:6-10	136
Esther 9:11-12	138
Esther 9:13-14	140
Esther 9:15-16	142
Esther 9:17-19	144
Esther 9:20-22	146
Esther 9:23-25	147
Esther 9:26-28	149
Esther 9:29	151

Esther 9:30-32	152
Esther 10 General Notes	154
Esther 10:1-2	155
Esther 10:3	157
translationQuestions	159
Esther 1	159
Esther 2	161
Esther 3	163
Esther 4	164
Esther 5	165
Esther 6	166
Esther 7	167
Esther 8	168
Esther 9	169
Esther 10	171
translationWords	172
administration, administrator	172
adversary, enemy	173
Ahasuerus	174
authority, authorities	176
Babylon, Babylonian	178
beg, beggar	180
Benjamin	181
call, calls, calling, called	182
chronicles	184
command, commands, commanded, commandment, commandments	185
concubine	187
condemn, condemns, condemned, condemnation	188
courtyard, court	189
crown, to crown	191
day	193
death, die, dead	194
decree	196
descendant, descended from	198
Esther	199
Ethiopia, Ethiopian	201
evil, wicked, wickedness	202
exile, the Exile	204
fast	205
favor, favors, favorable, favoritism	207
fear, fears, afraid	209
feast	211
gate, gate bar	213

Table of Contents

generation	214
glory, glorious	215
gold	217
governor, govern, proconsul, government	218
hang	220
heart, hearts	221
honor, honors, to honor	223
horse	224
Jehoiachin	225
Jerusalem	226
Jew, Jewish, Jews	228
joy, joyful	230
Judah	232
judge, judges, judgment, judgments	233
justify, justification	235
king	237
kingdom	239
lament, laments, lamentation	241
law, principle	242
letter, epistle	243
life, live, lived, lives, living, alive	244
lots, casting lots	246
love, loves, loving, loved	247
Medes, Media	250
mighty, might	251
month	253
Mordecai	254
mourn, mourning	256
myrrh	257
name, names, named	258
Nebuchadnezzar	260
noble, nobleman	262
obey, obedient, obedience	263
oil	265
overseer	266
peace, peaceful	267
people group, peoples, the people, a people	269
perish, perished, perishing, perishable	271
Persia, Persians	272
plead, pleading, plea	273
possess, possession	274
power, powers	276
prince, princess	278

proclaim, proclamation	279
promise, promises, promised	280
province, provincial	282
queen	283
reign	284
rejoice	285
rest	286
reveal, reveals, revealed, revelation	288
robe	289
royal	290
sackcloth	291
scepter	292
scribe, scribes	293
seal, to seal	294
servant, slave, slavery	295
serve, service	297
silver	299
splendor	300
stronghold, fortress, fortified	301
tax, taxes	302
throne	303
true, truth, truths	304
Vashti	306
virgin	307
wine, wineskin, new wine	308
wise, wisdom	310
written	312
year	313
translationAcademy	314
Abstract Nouns	314
Active or Passive	317
Assumed Knowledge and Implicit Information	321
Background Information	325
Biblical Distance	328
Biblical Money	331
Doublet	333
Euphemism	335
First, Second, or Third Person	337
Hebrew Months	339
Hendiadys	342
How to Translate Names	344
Hyperbole and Generalization	349
Idiom	353

Table of Contents

Introduction of a New Event	356
Introduction of New and Old Participants	360
Merism	363
Metaphor	365
Metonymy	372
Numbers	374
Ordinal Numbers	377
Personification	380
Rhetorical Question	382
Symbolic Action	386
Synecdoche	388
Translate Unknowns	390

translationNotes

Introduction to Esther

Part 1: General Introduction

Outline of Esther

1. King Ahasuerus sends away his wife, the queen (1:1–22)
2. Ahasuerus chooses Esther as the new queen (2:1–23)
3. Haman plots to destroy the Jews (3:1–15)
4. Mordecai asks Esther to help her people (4:1–17)
5. Esther pleads with the King for the Jews (5:1–7:10)
6. The result of Haman’s plot to destroy the Jews (8:1–9:16)
7. The Feast of Purim (9:17–32)
8. Conclusion (10:1–3)

What is the Book of Esther about?

The Book of Esther is the account of a plot to kill all the Jews living in the Persian Empire. These were the Jews whom the Babylonians had taken into exile, together with their descendants.

This book tells how a young Jewish woman named Esther became the queen of Persia, the most important wife of the king of Persia. The book implies that God used Esther to save her people from destruction.

The Book of Esther ends by explaining that the Jewish festival of Purim began as a celebration of God’s rescue of the Jews. The name “Purim” comes from “pur,” the lots or dice that Haman, the Jews’ enemy, threw in order to decide when to attack them.

How should the title of this book be translated?

The traditional title of this book is “The Book of Esther.” However, it is possible to make the title more clear in other languages. We recommend, “The Book About Esther” or “The History About Esther.”

Part 2: Important Religious and Cultural Concepts

What was the Persian Empire?

The Persian Empire, or more properly, the First Persian Empire, consisted of many kingdoms and regions that King Cyrus the Great conquered and ruled over. When he conquered Babylonia in 539 B.C., he came into control of the Jews whom the Babylonians had exiled.

Why were there Jews in Babylonia when the Persians conquered it?

These Jews were the descendants of the people of Judah who had not been killed in the attacks of the Babylonian army about 586 B.C. under King Nebuchadnezzar II.

What was meant by “the laws of the Medes and Persians”?

This idea, found in Esther 1:19 and Daniel 6:12, referred to laws and decrees which, once issued, could not be taken back. This idea is important in the Book of Esther, because although the king decreed that his people could attack the Jews, he later regretted his decision. He had to find a way to take away the danger to the Jews without reversing the decree. The term “Medes” refers to an ethnic group who had formed their own nation, but who were taken over by the Persians and absorbed into them.

Part 3: Important Translation Issues**What different levels of language are in the Book of Esther?**

The Book of Esther presents people talking to each other in many different situations. There is the polite and stately language of the Persian court, and the language of royal decrees. There is also the language of friends and close relatives who are talking to each other. There is even the language that one uses in speaking to oneself. Translators should use all the ways provided by their own languages in order to represent these different kinds of situations in a way that their readers will identify and understand.

Esther 01 General Notes

Special concepts in this chapter

The king's divorce

The king's advisers were afraid that husbands would lose their authority when they heard the queen had refused to come to show her beauty to the king's guests; so the advisers told him to divorce her.

Links:

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

Esther 1:1-2**UDB:**

¹ King Ahasuerus ruled a very big empire which had 127 provinces. It extended from India in the east to Ethiopia in the west. ² He ruled the empire while he lived in the most strongly fortified part of the city of Susa.

ULB:

¹ In the days of Ahasuerus ^[1] (this is Ahasuerus who reigned from India as far as Cush, over 127 provinces), ² in those days King Ahasuerus sat on his royal throne in the fortress of Susa.

1:1 ^[1]Ahasuerus is also known as *Xerxes*.

translationNotes**In the days of Ahasuerus**

“In the time of Ahasuerus” or “When Ahasuerus was ruling as king”

this is Ahasuerus who reigned from India as far as Cush, over 127 provinces

This is background information to help the reader identify Ahasuerus. (See: [Background Information](#))

127

“one hundred and twenty-seven” (See: [Numbers](#))

provinces

A “province” is a large area into which some countries are divided for the purposes of government.

sat on his royal throne

Here “royal throne” may refer to his rule over the kingdom. AT: “ruled the empire” (See: [Metonymy](#))

fortress

This refers to a castle, stronghold or fortified city.

Susa

This was a royal city of Persian kings. (See: [How to Translate Names](#))

translationWords

- [Ahasuerus](#)
- [Ethiopia, Ethiopian](#)
- [king](#)
- [royal](#)
- [throne](#)
- [stronghold, fortress, fortified](#)

Links:

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

Esther 1:3-4**UDB:**

³ During the third year after he had become king, he invited all his administrators and other officials to a feast. He invited the armies of Persia and Media to come to the feast. He also invited the governors and other leaders of the provinces. ⁴ The celebration lasted for 180 days. During that time the king showed to the guests all his wealth and other things that made his kingdom great.

ULB:

³ In the third year of his reign, he gave a feast to all his officials and his servants. The army of Persia and Media, the noblemen, and governors of the provinces were in his presence. ⁴ He displayed the wealth of the splendor of his kingdom and the honor of the glory of his greatness for many days, for 180 days.

translationNotes**In the third year of his reign**

“After he had ruled for 2 years” (See: [Numbers](#))

The army

This likely refers to the leaders of the army. AT: “The officers of the army” (See: [Synecdoche](#))

the wealth of the splendor of his kingdom

These words have similar meaning and emphasize how great his kingdom was. AT: “the great wealth of his kingdom” (See: [Doublet](#))

the honor of the glory of his greatness

These words have similar meaning and emphasize how great he was. AT: “the splendor of his greatness” (See: [Doublet](#))

180 days

“one hundred and eighty days” (See: [Numbers](#))

translationWords

- [reign](#)
- [feast](#)
- [servant, slave, slavery](#)
- [Persia, Persians](#)
- [Medes, Media](#)
- [governor, govern, proconsul, government](#)
- [splendor](#)
- [kingdom](#)
- [honor, honors, to honor](#)
- [glory, glorious](#)

Links:

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

Esther 1:5-6**UDB:**

⁵ At the end of the feast, the king invited people to another celebration. He invited to the feast all the men who worked in the palace, including both those who did important work and those who did less important work. This celebration lasted for seven days. It was in the courtyard that was part of the palace garden. ⁶ The garden courtyard was decorated with curtains of white cotton and violet, with cords of fine linen and purple, hanging from silver rings that were suspended from pillars of marble. There were couches of gold and silver arranged on a mosaic pavement that was made from porphyry, marble, mother-of-pearl, and colored paving stones.

ULB:

⁵ When these days were completed, the king gave a feast lasting seven days. It was for all the people in the fortress of Susa, from the greatest to the least significant. It was held in the courtyard of the garden of the king's palace. ⁶ The courtyard of the garden was decorated with curtains of white cotton and violet, with cords of fine linen and purple, hung on silver rings from pillars of marble. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and colored paving stones.

translationNotes**When these days were completed**

“At the end of that feast”

a feast lasting seven days

This was a second feast that was only for the officials in Susa. AT: “another feast that lasted seven days”

seven

“7” (See: [Numbers](#))

fortress

This refers to a castle, stronghold or fortified city. See how you translated this in [Esther 1:1](#).

Susa

See how you translated the name of this place in [Esther 1:2](#). (See: [How to Translate Names](#))

a mosaic pavement

A “mosaic” consists of colored stones arranged in an attractive pattern.

porphyry

This is a kind of red and purple rock that contained pieces of crystal.

translationWords

- [feast](#)
- [courtyard, court](#)
- [silver](#)
- [gold](#)

Links:

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

Esther 1:7-8**UDB:**

⁷ The guests drank wine from gold cups. Each cup had a different design on it. The king was generous with the wine, and they had much to drink. ⁸ There was a lot of wine, because the king wanted the guests to drink as much as they wanted, but the rule was, “No one is forced to drink.”

ULB:

⁷ Drinks were served in golden cups. Each cup was unique and there was much royal wine that came because of the king’s generosity. ⁸ The drinking was carried out in keeping with the decree, “There must be no compulsion.” The king had given orders to all the staff of his palace to do for them whatever each guest desired.

translationNotes**Drinks were served in golden cups**

This can be stated in active form. AT: “The guests drank wine from gold cups” (See: [Active or Passive](#))

there was much royal wine that came because of the king’s generosity

“the king was very generous with the royal wine”

generosity

“great willingness to give”

There must be no compulsion

“No one must be forced to drink”

The king had given orders to all the staff of his palace to do for them whatever each guest desired

This statement means that the king told his workers to give all the guests as much wine as they wanted.

translationWords

- [gold](#)
- [royal](#)
- [wine, wineskin, new wine](#)
- [decree](#)

Links:

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

Esther 1:9-11**UDB:**

⁹ Queen Vashti invited the women to a feast in another place in the palace.

¹⁰ On the seventh day of those banquets, when King Ahasuerus was partially drunk from drinking wine, he spoke with Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas (these were the seven servants who filled his personal needs and wishes). ¹¹ He told them to bring Queen Vashti to him, wearing her royal crown. He wanted his guests to see how beautiful she was.

ULB:

⁹ Also, Queen Vashti gave a feast for the women in the royal palace of King Ahasuerus. ¹⁰ On the seventh day, when the king's heart was feeling happy because of the wine, he told Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas (the seven officials who served before him), ¹¹ to bring Queen Vashti before him with her royal crown. He wanted to show the people and the officials her beauty, for her features were stunning.

translationNotes**On the seventh day**

“After 6 days” (See: [Numbers](#))

the king's heart was feeling happy because of the wine

Here “heart” refers to the king, and “feeling happy” is an idiom that means he was drunk. AT: “the king was drunk with wine” (See: [Synecdoche](#) and [Idiom](#))

Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas

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

the seven officials who served before him

This is background information to explain who these men were. (See: [Background Information](#))

her features were stunning

“she was very beautiful”

translationWords

- [Vashti](#)
- [royal](#)
- [king](#)
- [Ahasuerus](#)
- [heart, hearts](#)
- [crown, to crown](#)

Links:

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

Esther 1:12**UDB:**

¹² But Queen Vashti refused to go to the king. She refused to obey the command that the servants brought to her from the king.

This made the king very angry.

ULB:

¹² But Queen Vashti refused to come at the word of the king that had been brought to her by the officials. Then the king became very angry; his rage burned within him.

translationNotes**at the word of the king that had been brought to her by the officials**

This can be stated in active form. AT: “when the king’s officials told her about his command” (See: [Active or Passive](#))

at the word

“at the command”

his rage burned within him

The intensity of the king’s anger is spoken of as if it was a fire that burned inside him. AT: “his rage was as intense as a fire inside him” (See: [Metaphor](#))

Links:

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

Esther 1:13-15**UDB:**

¹³ So the king talked with the men who were known to be wise, who understood the things that happened in their lives and the laws about these things. ¹⁴ Now the ones close to him were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and Media. They held the highest positions in his kingdom, and the king paid attention to them when they spoke. ¹⁵ The king said to them, “Queen Vashti has refused to obey me when I sent my servants to tell her to come here. What do our laws say that we should do to someone who acts like that?”

ULB:

¹³ So the king conferred with the men who were known to be wise, who understood the times (for this was the king’s procedure toward all who were expert in law and judgment). ¹⁴ Now the ones close to him were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and Media. They had access to the king, and they held the highest offices within the kingdom. ¹⁵ “In compliance with the law, what is to be done to Queen Vashti because she did not obey the command of King Ahasuerus, which was brought to her by the officials?”

translationNotes**who understood the times**

“who understood the things that happened in their lives”

for this was the king’s procedure toward all who were expert in law and judgment

This background information explains why the king called these men. (See: [Background Information](#))

Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan

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

seven

“7” (See: [Numbers](#))

In compliance with the law ... by the officials?

It may be helpful to state who asked this question. AT: The king said to them, “In compliance with the law ... by the officials?” (See: [Assumed Knowledge and Implicit Information](#))

In compliance with the law

“In observance of the law” or “In obedience to the law”

translationWords

- wise, wisdom
- law, principle
- judge, judges, judgment, judgments
- prince, princess
- Persia, Persians
- Medes, Media
- Vashti
- obey, obedient, obedience

Links:

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

Esther 1:16-18**UDB:**

¹⁶ While the other officials were present, Memukan told the king, "Your majesty, Queen Vashti has insulted you, and she has insulted all the officials and all the people in all the provinces of your Majesty. ¹⁷ All the women throughout the empire will hear what she has done, and they will say, 'The king commanded Queen Vashti to come to him, and she refused.' So they will not obey their husbands, and they will show them disrespect. ¹⁸ Before this day ends, the wives of all the officials in Persia and Media will hear what the queen did, and they will say to all of your Majesty's officials what the queen has said. They will have contempt and anger for all men.

ULB:

¹⁶ Memukan said in the presence of the king and the officials, "Not only against the king has Vashti the queen done wrong, but also against all the officials and all the people who are in all the provinces of King Ahasuerus. ¹⁷ For the matter of the queen will become known to all women. It will cause them to treat their husbands with contempt. They will say, 'King Ahasuerus commanded Vashti the queen to be brought before him, but she refused.' ¹⁸ Before the end of this very day the noble women of Persia and Media who have heard of the matter of the queen will say the same thing to all the king's officials. There will be much contempt and anger.

translationNotes**Memukan**

Translate his name as in [Esther 1:14](#). (See: [How to Translate Names](#))

all the officials and all the people ... all the provinces ... all women

These are exaggerations to emphasize the damage that the queen's refusal caused. (See: [Hyperbole and Generalization](#))

provinces

A "province" is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

There will be much contempt and anger

"They will be angry with their husbands and treat them with contempt"

translationWords

- [king](#)
- [Vashti](#)
- [queen](#)
- [command, commands, commanded, commandment, commandments](#)
- [Persia, Persians](#)
- [Medes, Media](#)

Links:

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

Esther 1:19-20**UDB:**

¹⁹ So if it pleases your Majesty, you should write a law, like all the laws of Persia and Media, to be a law that no one can change. This law should say that Queen Vashti will never be allowed to see you again, and you will choose another woman to be queen, a woman who deserves to be queen more than she does. ²⁰ When everyone in your empire hears what you have commanded, all the wives, those who are important and those who are not important, will honor their husbands.”

ULB:

¹⁹ If it pleases the king, let a royal decree be sent out from him, and let it be written in the laws of the Persians and the Medes, which cannot be repealed, that Vashti may no longer come before him. Let the king give her position as queen to another who is better than she. ²⁰ When the king’s decree is proclaimed throughout all his vast kingdom, all the wives will honor their husbands, from the greatest to the least significant.”

translationNotes**Connecting Statement:**

Meremoth continues to answer the king.

If it pleases the king ... from him ... before him ... Let the king ... the king’s decree ... his vast kingdom

Meremoth speaks to the king in third person as a form of respect. AT: “If it pleases your Majesty ... from you ... before you ... Please ... your decree ... your vast kingdom” (See: [First, Second, or Third Person](#))

which cannot be repealed

This can be stated in active form. AT: “which no one can change” (See: [Active or Passive](#))

When the king’s decree is proclaimed

This can be stated in active form. AT: “When they hear the king’s decree” or “When they hear what you have commanded” (See: [Active or Passive](#))

vast

“big” or “huge”

from the greatest to the least significant

This is a merism that refers to both extremes and everyone in between. This probably refers to the husbands, but it is possible that it refers to the wives. (See: [Merism](#))

translationWords

- [king](#)
- [royal](#)
- [decree](#)
- [written](#)
- [law, principle](#)
- [Persia, Persians](#)
- [Medes, Media](#)
- [Vashti](#)
- [proclaim, proclamation](#)

Links:

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

Esther 1:21-22**UDB:**

²¹ The king and the other officials liked what Memukan suggested, and the king put it into action.

²² Then he sent letters to all the provinces, stating that all men should have complete authority over their wives and their children. He wrote the letters in every language and wrote it in every unique alphabet written in every province.

ULB:

²¹ The king and his noblemen were pleased with this advice, and the king did as Memukan proposed. ²² He sent out letters to all the royal provinces, to each province in its own writing, and to each people in their own language. He ordered that every man should be master of his own household. This decree was given in the language of each people in the empire.

translationNotes**Memukan**

Translate his name as in [Esther 1:14](#). (See: [How to Translate Names](#))

province

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

every man should be master of his own household

“all men should have complete authority over their wives and their children”

This decree was given

This can be stated in active form. AT: “They wrote this decree” (See: [Active or Passive](#))

translationWords

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

Links:

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

Esther 02 General Notes

Special concepts in this chapter

Esther becomes queen

Esther was humble and took the advice of the royal officials about how to dress for her time with the king. The king chose Esther to be the new queen.

Mordecai warns the king against a plot

Esther's cousin, Mordecai, discovered that two men planned to kill the king. He told Esther, who then told the king. She also gave Mordecai credit for telling her.

Links:

- **[Esther 02:01 Notes](#)**

Esther 2:1-2**UDB:**

¹ After a while, when King Ahasuerus's anger had quieted down, he remembered Vashti. He also thought about the law he had made because of what she had done. ² So his personal servants said to him, "Your Majesty, you should send some men to search for beautiful young virgin girls for the king.

ULB:

¹ After these things, when the anger of King Ahasuerus subsided, he thought about Vashti and what she had done. He also thought about the decree that he had made against her. ² Then the king's young men who served him said, "Let a search be made on the king's behalf for beautiful young virgins.

translationNotes**After these things**

This introduces a new event that happened a while later. (See: [Introduction of a New Event](#))

the anger of King Ahasuerus subsided

"the king became less angry"

the decree

This is refers to the decree in [Esther 1:19-20](#).

Let a search be made

This can be stated in active form. AT: "Tell your servants to search" (See: [Active or Passive](#))

on the king's behalf

The men speak to the king in the third person as a sign of respect. AT: "on your behalf" (See: [First, Second, or Third Person](#))

translationWords

- [king](#)
- [Ahasuerus](#)

- [Vashti](#)
- [decree](#)
- [serve, service](#)
- [virgin](#)

Links:

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

Esther 2:3-4**UDB:**

³ After they find some, you can appoint some officials in each province to bring them to the place where you keep your wives here in Susa. They are to be cared for by Hegai (the king's eunuch) who is who protects and cares for these women, he can arrange for their cosmetics. ⁴ Then the young girl who pleases you most can become queen instead of Vashti." The king liked what they suggested, so he did it.

ULB:

³ Let the king appoint officers in all the provinces of his kingdom, to gather together all the beautiful young virgins to the harem in the fortress in Susa. Let them be put under the care of Hegai, the king's official, who is in charge of the women, and let him give them their cosmetics. ⁴ Let the young girl who pleases the king become queen in the place of Vashti." This advice pleased the king, and he did so.

translationNotes**Connecting Statement:**

The young servants continue to speak to the king.

Let the king ... the king's official ... pleases the king

The servants spoke to the king in third person as a sign of respect. AT: "You should ... your official ... pleases you" (See: [First, Second, or Third Person](#))

provinces

A "province" is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

harem

"place where a ruler's wives are kept"

the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in [Esther 1:2](#).

Susa

See how you translated the name of this place in [Esther 1:2](#). (See: [How to Translate Names](#))

Let them be put under the care of Hegai, the king's official, who is in charge of the women

This can be stated in active form. AT: "Let Hegai, the king's official, who is in charge of the women, take care of them" (See: [Active or Passive](#))

Hegai

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

their cosmetics

A "cosmetic" is a substance such as a cream, lotion, or powder that women usually put on their face or body to improve their appearance.

translationWords

- [king](#)
- [kingdom](#)
- [virgin](#)
- [queen](#)
- [Vashti](#)

Links:

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

Esther 2:5-6**UDB:**

⁵ At that time there was a Jew living in the city of Susa, whose name was Mordecai. He was the son of Jair who was the son of Shimei, the son of Kish, and he was a member of the tribe of Benjamin.

⁶ Many years before that, Nebuchadnezzar, who had been king of Babylonia, had taken Mordecai and brought him from Jerusalem to Babylon. This was at the same time that he took away King Jehoiachin from Judah, along with many others.

ULB:

⁵ There was a certain Jew in the fortress of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, who was a Benjamite. ⁶ He had been taken away from Jerusalem with the exiles along with those taken with Jehoiachin, king of Judah, whom Nebuchadnezzar king of Babylonia carried away.

translationNotes**There was a certain Jew**

This introduces Mordecai as a new character in the story. (See: [Introduction of New and Old Participants](#))

Susa

Translate the name of this city as in [Esther 1:2](#). (See: [How to Translate Names](#))

son of Jair son of Shimei son of Kish

“Jair,” “Shimei,” and “Kish” are men from whom “Mordecai” is the male descendant. (See: [How to Translate Names](#))

Benjamite

“of the tribe of Benjamin”

He had been taken away ... king of Babylonia carried away

This background information explains how Mordecai came to live in Susa. This can be stated in active form. AT: “Nebuchadnezzar king of Babylonia carried him and other exiles away along with Jehoiachin, king of Judah” (See: [Background Information](#) and [Active or Passive](#))

He had been taken away from Jerusalem

The Hebrew text leaves unclear who is being spoken of here. It is perhaps Kish, who seems to have been the great-grandfather of Mordecai. If it was Mordecai himself, then he would be extremely old at the time of the events concerning Esther. Many modern versions leave this matter unclear. A few versions, including the UDB, choose to assume that it was Mordecai who had been taken away from Jerusalem.

Jehoiachin, king of Judah

(See: [How to Translate Names](#))

translationWords

- [Jew, Jewish, Jews](#)
- [Mordecai](#)
- [Benjamin](#)
- [Jerusalem](#)
- [exile, the Exile](#)
- [Jehoiachin](#)
- [Judah](#)
- [Nebuchadnezzar](#)
- [Babylon, Babylonian](#)

Links:

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

Esther 2:7**UDB:**

⁷ Mordecai was caring for his cousin, whose Hebrew name was Hadassah. She had a beautiful face and a lovely figure, and she was called Esther. After her father and mother died, Mordecai took care of Esther as though she were his own daughter.

ULB:

⁷ He was caring for Hadassah, that is, Esther, his uncle's daughter, because she had neither father nor mother. The young woman had a beautiful figure and was lovely in appearance. Mordecai took her as his own daughter.

translationNotes**Connecting Statement:**

This continues the background information about Mordecai and explains his relationship to Esther. (See: [Background Information](#))

Hadassah

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

his uncle's daughter

"his cousin"

she had neither father nor mother

"her father and mother had died"

took her as his own daughter

"cared for her as if she was his own daughter"

translationWords

- [Esther](#)
- [Mordecai](#)

Links:

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

Esther 2:8-9**UDB:**

⁸ After the king commanded that they search for some beautiful women, servants brought Esther and many other young women to the king's palace in Susa, and put them under the care of Hegai. ⁹ Hegai was pleased with Esther. He immediately arranged for her to have the cosmetics she wanted, and he arranged for special food to be given to her. He assigned servant girls from the king's palace and arranged for her to stay in the best rooms in the women's part of the palace.

ULB:

⁸ When the king's order and decree were proclaimed, many young women were brought to the fortress of Susa. They were put under Hegai's care. Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women. ⁹ The young girl pleased him, and she found favor with him. Immediately he provided her with cosmetics and her portion of food. He assigned to her seven servant girls from the king's palace, and he moved her and the servant girls to the best place in the house of the women.

translationNotes**When the king's order and decree were proclaimed**

This can be stated in active form. AT: "After the king commanded that they search for some beautiful women" (See: [Active or Passive](#))

proclaimed

"announced"

many young women were brought

This can be stated in active form. AT: "they brought many young women" (See: [Active or Passive](#))

They were put under Hegai's care

This can be stated in active form. AT: "Hegai began to take care of them" (See: [Active or Passive](#))

Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women

This can be stated in active form. AT: "Hegai, the overseer of the women, also began to take care of Esther when they brought her to the king's palace" (See: [Active or Passive](#))

palace

See how you translated this in [Esther 1:5](#).

The young girl pleased him, and she found favor with him

These two phrases mean the same thing and emphasize how much she pleased him. AT: “The young girl greatly pleased him” (See: [Doublet](#))

The young girl

“Esther”

translationWords

- [king](#)
- [decree](#)
- [proclaim, proclamation](#)
- [Esther](#)
- [overseer](#)
- [favor, favors, favorable, favoritism](#)
- [servant, slave, slavery](#)

Links:

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

Esther 2:10-11**UDB:**

¹⁰ Esther did not tell anyone that she was a Jew, or anything about her relatives, because Mordecai had told her not to tell anyone. ¹¹ Every day Mordecai walked near the courtyard of the place where those women stayed. He stood in the courtyard hoping to find out what was happening to Esther.

ULB:

¹⁰ Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell. ¹¹ Every day Mordecai walked back and forth in front of the courtyard outside the house of the women, to learn about Esther's welfare, and about what would be done with her.

translationNotes**about Esther's welfare**

“how Esther was doing” or “about Esther's well-being”

translationWords

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

Links:

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

Esther 2:12-13**UDB:**

¹² Before these women were taken to the king, for twelve months they received beauty treatments, and for six months they were treated with olive oil mixed with myrrh. ¹³ When one of these women was summoned to go to the king, she was allowed to have whatever she wished to take with her from the house of the women, when she went to the king's palace.

ULB:

¹² When the turn came for each girl to go to King Ahasuerus—complying with the regulations for the women, each girl had to complete twelve months of beauty treatments, six months with oil of myrrh, and six with perfumes and cosmetics—¹³ when a young woman went to the king, whatever she desired was given to her from the house of the women, for her to take to the palace.

translationNotes**General Information:**

Verses 12-14 are background information about the customs for the women who became the king's wives. (See: [Background Information](#))

complying with the regulations for the women

“acting in accordance with the requirements for the women”

beauty treatments

Things done to make the girls look more beautiful and smell good.

cosmetics

Use the same word or phrase used in [Esther 2:3](#).

whatever she desired was given to her

This can be stated in active form. AT: “she could take whatever she desired” (See: [Active or Passive](#))

palace

See how you translated this in [Esther 1:5](#).

translationWords

- [king](#)
- [Ahasuerus](#)
- [oil](#)
- [myrrh](#)

Links:

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

Esther 2:14**UDB:**

¹⁴ In the evening, she would go to the king, and the next morning she would return to the second house of the women, and to the protection of Shaashgaz, the king's official in charge of the concubines. She would not return to the king again, except when the king wanted her and called her by name.

ULB:

¹⁴ In the evening she would go in, and in the morning she would return to the second house of the women, and to the custody of Shaashgaz, the king's official, who was in charge of the concubines. She would not return to the king again unless he had taken great pleasure in her and called for her again.

translationNotes**Connecting Statement:**

This continues the background information that began in [Esther 2:12](#) about the customs for the women who became the king's wives. (See: [Background Information](#))

in the morning

It is implied that this is the following morning. This information can be made clear. AT: "the next morning" (See: [Assumed Knowledge and Implicit Information](#))

second house

"a different house" (See: [Numbers](#))

custody

"supervision" or "protection"

Shaashgaz

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

translationWords

- [king](#)
- [concubine](#)

Links:

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

Esther 2:15-16**UDB:**

¹⁵ Now when the time came for Esther (the daughter of Abihail, who was the uncle of Mordecai) to go in the king, she did not ask for anything from the house of the women to take with her, but only what Hegai, the king's official in charge of the women, suggested. Now Esther pleased everyone who saw her.

¹⁶ Esther was taken up to King Ahasuerus into royal the residence on the tenth month (which is the month of Tebeth), in the seventh year of his reign.

ULB:

¹⁵ Now when the time came for Esther (daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter) to go in to the king, she did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested. Now Esther received the favor of all who saw her.

¹⁶ Esther was taken to King Ahasuerus into the royal residence on the tenth month, which is the month of Tebeth, in the seventh year of his reign.

translationNotes**Now when the time came**

This introduces a new part of the story. (See: [Introduction of a New Event](#))

daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter

This background information reminds the reader of Esther's relationship to Mordecai. (See: [Introduction of a New Event](#))

Abihail

"Abihail" was Esther's father and Mordecai's uncle. (See: [How to Translate Names](#))

she did not ask for anything but what

This can be stated in positive form. AT: "she asked only for what"

Hegai

See how you translated this man's name in [Esther 2:3](#). (See: [How to Translate Names](#))

received the favor of all

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

the tenth month, which is the month of Tebeth

“Tebeth” is the name of the tenth month of the Hebrew calendar. It is during the last part December and the first part January on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#) and [How to Translate Names](#))

seventh year

“year number 7” (See: [Ordinal Numbers](#))

translationWords

- [Esther](#)
- [Mordecai](#)
- [king](#)
- [favor, favors, favorable, favoritism](#)
- [Ahasuerus](#)
- [year](#)
- [reign](#)

Links:

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

Esther 2:17-18**UDB:**

¹⁷ The king loved Esther more than any of the other women whom they brought to him. So he put a crown on her head and declared that Esther would be the queen instead of Vashti. ¹⁸ To celebrate her becoming the queen, he gave a great feast in her honor, that he prepared for all his officials and servants. He granted relief from paying taxes to all the provinces and gave expensive gifts to all with generosity that only a king can give.

ULB:

¹⁷ The king loved Esther more than all the other women and she received acceptance and favor before him, more than all the other virgins. So he set the royal crown on her head and made her queen instead of Vashti. ¹⁸ The king gave a great feast for all his officials and his servants, “Esther’s feast,” and he granted relief from taxation to the provinces. He also gave gifts with royal generosity.

translationNotes**The king loved**

This is the romantic use of the word “love.”

received acceptance and favor before him

These idioms mean the same thing and emphasize how much the Esther pleased the king. AT: “greatly pleased him” (See: [Idiom](#) and [Doublet](#))

set the royal crown on her head

The king did this to show that he was making her his queen. (See: [Symbolic Action](#))

“Esther’s feast,”

It may be helpful to state that this is the name of the feast. AT: “he called it, ‘Esther’s feast,’” (See: [Assumed Knowledge and Implicit Information](#))

taxation

“the collection of taxes”

provinces

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

royal generosity

“generosity that only a king can give”

translationWords

- king
- love, loves, loving, loved
- Esther
- favor, favors, favorable, favoritism
- virgin
- Vashti
- feast
- servant, slave, slavery
- tax, taxes

Links:

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

Esther 2:19-21**UDB:**

¹⁹ Later all those young women were gathered together again. By that time Mordecai was sitting at the king's gate, where the elders and leaders would hold court and settle disputes for others in the kingdom. ²⁰ But Esther still did not tell anyone about her family, or about her people, the Jews. She continued to do what Mordecai had told her to do; she continued to respect him and honor him by doing what he said. ²¹ One day when Mordecai was at the king's gate, two of the king's officials were there. Their names were Bigthana and Teresh. They were the guards who protected the king, standing just outside the king's own rooms. They became angry with the king, and they were planning how they could do him great harm.

ULB:

¹⁹ Now when the virgins had been gathered together a second time, Mordecai was sitting at the king's gate. ²⁰ Esther had not yet told anyone about her relatives or her people, as Mordecai had instructed her. She continued to follow Mordecai's advice, as she had done when she was raised by him. ²¹ In those days, while Mordecai was sitting at the king's gate, two of the king's officials, Bigthana and Teresh, who guarded the doorway, became angry and sought to do harm to King Ahasuerus.

translationNotes**when the virgins had been gathered together a second time**

It is unclear when this second gathering happened, and why. Therefore some versions have altered the text somewhat. It is probably best to translate it as it is written.

a second time

“one more time” or “an additional time” (See: [Numbers](#))

Mordecai was sitting at the king's gate

Possible meanings are 1) Mordecai sat there so he could hear how Esther was doing from the many people who passed through the gate or 2) “sitting at the king's gate” is an idiom that means Mordecai was given a position of authority by the king.

the king's gate

“the gate to the king's palace”

as Mordecai had instructed her

Mordecai told her not to tell anyone about her family.

In those days

This introduces a new event in the story. (See: [Introduction of a New Event](#))

Bigthana and Teresh

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

translationWords

- [virgin](#)
- [Mordecai](#)
- [king](#)
- [gate, gate bar](#)
- [Esther](#)
- [people group, peoples, the people, a people](#)
- [Ahasuerus](#)

Links:

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

Esther 2:22-23**UDB:**

²² But Mordecai heard about what they were planning, he told Queen Esther. Then she told the king, and she told the king that the information came from Mordecai, calling him by name. ²³ The king investigated it and confirmed. So the king ordered those two men be hanged from a gallows. When that was done, an official wrote a report about it in the book called The History of the King.

ULB:

²² When the matter was revealed to Mordecai, he told Queen Esther, and Esther spoke to the king in the name of Mordecai. ²³ The report was investigated and confirmed, and both the men were hanged from a gallows. This account was written in The Book of The Chronicles in the presence of the king.

translationNotes**When the matter was revealed to Mordecai**

This can be stated in active form. AT: “When Mordecai learned about what they were planning” (See: [Active or Passive](#))

in the name of Mordecai

This is an idiom. AT: “on behalf of Mordecai” (See: [Idiom](#))

The report was investigated and confirmed, and both the men were hanged

This can be stated in active form. AT: “The king investigated and confirmed the report, and ordered his servants to hang both men” (See: [Active or Passive](#))

a gallows

This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. AT: “a frame for hanging people” (See: [Translate Unknowns](#))

This account was written

This can be stated in active form. AT: “They recorded this account” (See: [Active or Passive](#))

translationWords

- [reveal, reveals, revealed, revelation](#)
- [Mordecai](#)
- [Esther](#)
- [king](#)

Links:

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

Esther 03 General Notes

Special concepts in this chapter

Haman plots against the Jews

Mordecai considered prostrating himself before Haman. This would be considered to be worship. It was wrong to worship someone other than Yahweh. Because of this, he refused to do it on religious grounds. This made Haman angry so he decided to kill all the Jews in the Persian Empire.

Links:

- **[Esther 03:01 Notes](#)**

Esther 3:1-2**UDB:**

¹ After these things happened, King Ahasuerus promoted Haman the Agagite son of Hammedatha above all the other officials and he made it clear that Haman was over all others who served under him. ² All the other officials bowed down in front of Haman to honor him, and they gave him great honor, as the king commanded they should. But Mordecai refused to bow down to Haman or to give him that kind of honor.

ULB:

¹ After these things, King Ahasuerus promoted Haman son of Hammedatha the Agagite, and placed his seat of authority above all the officials who were with him. ² All the king's servants who were at the king's gate always knelt and prostrated themselves to Haman, as the king had ordered them to do. But Mordecai neither knelt nor prostrated himself.

translationNotes**After these things**

This introduces a new event in the story. (See: [Introduction of a New Event](#))

Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials. (See: [How to Translate Names](#))

placed his seat of authority above all the officials who were with him

Here "seat of authority" represents his position or status in the government. AT: "promoted him above the other officials" or "gave him more authority than all the other officials" (See: [Idiom](#))

knelt ... prostrated

These acts represent submission to the authority of Haman. (See: [Symbolic Action](#))

prostrated themselves to Haman

"humbled themselves and lay flat on the ground before Haman"

translationWords

- [king](#)
- [Ahasuerus](#)
- [authority, authorities](#)
- [servant, slave, slavery](#)

Links:

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

Esther 3:3-4**UDB:**

³ The other officials saw that, and they asked Mordecai, “Why do you disobey the king’s command?”

⁴ They spoke with him day after day and he would not do what they said, or answer them. So they reported to Haman to see if he would tolerate Mordecai’s actions, for Mordecai had told them that he was a Jew.

ULB:

³ Then the king’s servants who were at the king’s gate said to Mordecai, “Why do you disobey the king’s command?” ⁴ They spoke with him day after day, but he refused to comply with their demands. So they spoke with Haman to see if the matter about Mordecai would remain like that, for he had told them that he was a Jew.

translationNotes

to see if the matter about Mordecai would remain like that

“to find out what Haman would do about Mordecai’s actions”

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [Jew, Jewish, Jews](#)

Links:

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

Esther 3:5-6**UDB:**

⁵ When Haman learned that Mordecai refused to kneel down or prostrate himself to him, he became extremely angry. ⁶ He was too proud to want to punish only Mordecai. Because the king's servants had made it known that Mordecai was Jewish, Haman wanted all the Jews to be killed. So this matter became an opportunity to kill all the Jews everywhere in Ahasuerus' kingdom.

ULB:

⁵ When Haman saw that Mordecai did not kneel and bow down to him, Haman was filled with rage. ⁶ He had contempt for the idea of killing only Mordecai, for the king's servants had told him who Mordecai's people were. Haman wanted to exterminate all the Jews, the people of Mordecai, who were in the entire kingdom of Ahasuerus.

translationNotes**did not kneel and bow down**

Mordecai showed disrespect for Haman's status in the government by not doing these actions. (See: [Symbolic Action](#))

Haman was filled with rage

Here Haman's rage is spoken of as something that could fill him up. AT: "Haman became very angry" (See: [Metaphor](#))

He had contempt for the idea of killing only Mordecai

"He rejected the idea of killing just Mordecai." This can also be stated in positive form. AT: "He decided to kill more than just Mordecai"

exterminate all the Jews

"get rid of all the Jews" or "kill all the Jews"

translationWords

- [Mordecai](#)
- [kingdom](#)
- [Ahasuerus](#)

Links:

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

Esther 3:7**UDB:**

⁷ In the first month (the month of Nisan), in the twelfth year of Ahasuerus' reign, they cast Pur (that is, they cast lots) in Haman's presence. They wanted to select a month and a day in which to set this plan in motion). They cast lots for each month and day until they decided on the twelfth month, the month of Adar.

ULB:

⁷ In the first month (which is the month of Nisan), in the twelfth year of King Ahasuerus, the Pur—that is the lot—was thrown before Haman, to select a day and month. They cast the lot over and over until the lot fell on the twelfth month (which is the month of Adar).

translationNotes**In the first month**

“In month one” (See: [Ordinal Numbers](#))

which is the month of Nisan

“Nisan” is the name of the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars. (See: [Hebrew Months](#) and [How to Translate Names](#))

in the twelfth year of King Ahasuerus

“in year number 12 of King Ahasuerus” or “when King Ahasuerus had reigned for about twelve years” (See: [Ordinal Numbers](#))

the Pur—that is the lot—was thrown

“they cast the Pur—that is the lot—” (See: [How to Translate Names](#))

the twelfth month

“month twelve” (See: [Ordinal Numbers](#))

the month of Adar

“Adar” is the name of the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars. (See: [Hebrew Months](#) and [How to Translate Names](#))

translationWords

- [year](#)
- [Ahasuerus](#)
- [lots, casting lots](#)

Links:

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

Esther 3:8-9**UDB:**

⁸ Then Haman went to the king and said to him, "Your Majesty, there is a certain group of people who live in many areas of your empire whose laws are different from ours. They even refuse to obey your laws. You should certainly not let them stay, but instead get rid of them. ⁹ If it pleases you, command that they should all be killed. If you do that, I will give 330 metric tons of silver to be weighed out and given into the accounts of those who are in of your treasury."

ULB:

⁸ Then Haman said to King Ahasuerus, "There is a certain people scattered and distributed among all the provinces of your kingdom. Their laws are different from those of other people, and they do not keep the king's laws, so it is not suitable for the king to let them stay. ⁹ If it please the king, give a command to kill them, and I will weigh out ten thousand talents of silver into the hands of those who are in charge of the king's business, for them to put it into the king's treasury."

translationNotes**a certain people**

"a group of people" This refers to the Jews as an ethnic group.

scattered and distributed

"who live in many different places"

provinces

A "province" is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

the king's ... the king

Haman speaks to the king in the third person as a sign of respect. AT: "your ... you" (See: [First, Second, or Third Person](#))

it is not suitable for the king to let them stay

"the king should not let them remain." This can also be stated in positive form. AT: "the king should remove them"

I will weigh out ... into the hands of those

Here “hands” stands for the men. To “weigh out” is an idiom that means to pay them. AT: “I will pay ... to the men” (See: [Synecdoche](#) and [Idiom](#))

ten thousand talents of silver

“330 metric tons of silver” (See: [Biblical Money](#) and [Numbers](#))

translationWords

- [king](#)
- [Ahasuerus](#)
- [people group, peoples, the people, a people](#)
- [law, principle](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

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

Esther 3:10-11**UDB:**

¹⁰ The king liked what Haman said, so, and to confirm what he decided, he gave the ring that had his official seal from his signet ring, and gave it to Haman, the Agagite, the one who hated the Jews.

¹¹ The king told Haman, “I am giving the money back to you and your people. Do with it as you please.”

ULB:

¹⁰ Then the king took the signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. ¹¹ The king said to Haman, “I will see that the money is given back to you and your people. You will do with it whatever you wish.”

translationNotes**signet ring**

a special ring that could be used to imprint the king’s official seal on a proclamation

I will see that the money is given back to you

The meaning of this phrase is not clear. Possible meanings are 1) “I will return the money to you” or 2) “Take the money and give it to the men just as you have said.” (See: [Active or Passive](#))

translationWords

- [Jew, Jewish, Jews](#)

Links:

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

Esther 3:12-13**UDB:**

¹² Then the king’s scribes were called together on the thirteenth day of the first month. On that day, an order was written that had everything Haman commanded. The order was sent out to the king’s provincial governors—those who were over all the provinces, to the governors of all the various people who were living in the kingdom, and to the officials of all the people. The order was written in every language and in the writing of those languages so they could be read and understood. It was written in the name of King Ahasuerus and was sealed with the his own ring, which he had given to Haman to use. ¹³ Couriers in every province in the kingdom spread the decree. The order was to kill every Jew, to kill them all, and to destroy the Jewish people, from young to old, children and women. This was to be done on one day—on the thirteenth day of the twelfth month (which is the month of Adar). When the Jews were dead, the rest of the people would be allowed to take all their possessions.

ULB:

¹² Then the king’s scribes were summoned on the thirteenth day of the first month, and a decree containing all that Haman had commanded was written to the king’s provincial governors, those who were over all the provinces, to the governors of all the various peoples, and to the officials of all the people, to every province in their own writing, and to every people in their own language. It was written in the name of King Ahasuerus and was sealed with his ring. ¹³ Documents were hand-delivered by couriers to all the king’s provinces, to annihilate, kill, and destroy all Jews, from young to old, children and women, in one day—on the thirteenth day of the twelfth month (which is the month of Adar)—and to plunder their possessions.

translationNotes**the king’s scribes were summoned ... a decree containing all that Haman had commanded was written**

This can be stated in active form. AT: “the king summoned his scribes ... they wrote a decree containing all that Haman had commanded” (See: [Active or Passive](#))

thirteenth day of the first month

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

king’s provincial governors

“governors of the provinces.” Translate “province” as in [Esther 1:1](#).

It was written in the name of King Ahasuerus and was sealed with his ring

This can be stated in active form. AT: “They wrote the decree in the name of King Ahasuerus and Haman sealed it with the king’s signet ring” (See: [Active or Passive](#))

in the name of

Here “name” represents the authority of the king. AT: “in the authority of” (See: [Metonymy](#))

hand-delivered

This idiom means they personally delivered the letters. AT: “personally delivered” (See: [Idiom](#))

annihilate, kill, and destroy

These words mean the same thing and emphasize the completeness of the destruction. AT: “completely destroy” (See: [Doublet](#))

thirteenth day of the twelfth month

“day thirteen of month twelve” (See: [Ordinal Numbers](#))

which is the month of Adar

“Adar” is the name of the twelfth and last month of the Hebrew calendar. The thirteenth day is near the beginning of March on Western calendars. (See: [Hebrew Months](#) and [How to Translate Names](#))

plunder

“take away”

translationWords

- [scribe, scribes](#)
- [day](#)
- [written](#)
- [governor, govern, proconsul, government](#)
- [seal, to seal](#)
- [Jew, Jewish, Jews](#)
- [possess, possession](#)

Links:

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

Esther 3:14-15**UDB:**

¹⁴ A copy of the letter was made law, by order of the king, in every province. In every province all the people learned that they should get ready for that day. ¹⁵ Then, according to what the king commanded, men riding horses took these letter quickly to every province in the kingdom. And one of the letters was read aloud to the people who lived and worked within the palace in Susa. Then the king and Haman sat down to drink together, but the people in the city of Susa were very perplexed.

ULB:

¹⁴ A copy of the letter was made law in every province. In every province it was made known to all the people that they should prepare for this day. ¹⁵ The couriers went out and hurried to distribute the king's order. The decree was also distributed within the fortress of Susa. The king and Haman sat down to drink, but the city of Susa was in turmoil.

translationNotes**A copy of the letter was made law in every province**

This can be stated in active form. AT: "The officials in every province made a copy of the letter become the law" (See: [Active or Passive](#))

province

A "province" is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

In every province it was made known to all the people

This can be stated in active form. AT: "They told all the people in every province" (See: [Active or Passive](#))

this day

"that day"

The decree was also distributed

This can be stated in active form. AT: "They also distributed the decree" (See: [Active or Passive](#))

the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in [Esther 1:2](#).

Susa

See how you translated the name of this place in [Esther 1:2](#). (See: [How to Translate Names](#))

was in turmoil

“was in a state of great confusion”

translationWords

- [law, principle](#)
- [king](#)
- [decree](#)

Links:

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

Esther 04 General Notes

Special concepts in this chapter

Mordecai warns Esther to act

Mordecai tells Esther she must beg the king for the Jews' lives, even if she risks her own death.

Other possible translation difficulties in this chapter

Implicit information

There is implicit information translators may not understand. “Who knows whether you have come to this royal position for such a time as this?” This means “maybe God made you the queen so you could save the Jews.” (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Esther 04:01 Notes](#)

Esther 4:1-3**UDB:**

¹ When Mordecai found out about those letters, he was so anguished that he tore his clothes and put on the clothes of mourning—rough sackcloth—and he sat in ashes, to show his distress. Then he went into the city, crying very loudly with bitterness and sorrow. ² He stood outside the king’s gate, he was not allowed to enter the palace, because the law forbid anyone dressed in sackcloth to be admitted through the king’s gate. ³ In every province of the empire, when the letter from the king was read to the Jewish people, they cried and mourned. They fasted, and wailed loudly, and were filled with sorrow. Many of them lay, dressed in sackcloth and sat in ashes.

ULB:

¹ When Mordecai learned of all that had been done, he tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried out with a loud and a bitter cry. ² He went up only as far as the king’s gate, because no one was allowed to go through it clothed in sackcloth. ³ In every province, wherever the king’s command and decree reached, there was great mourning among the Jews, with fasting, weeping, and lamenting. Many of them lay in sackcloth and ashes.

translationNotes**learned of all that had been done**

“found out about those letters”

tore his clothes and put on sackcloth and ashes

These acts are signs of severe sadness. AT: “tore his clothes and put on sackcloth and ashes to show his grief” (See: [Symbolic Action](#))

province

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

there was great mourning among the Jews

“the Jews mourned greatly”

Many of them lay in sackcloth and ashes

“Many of them were on the ground, dressed in sackcloth and sitting in ashes”

translationWords

- [Mordecai](#)
- [sackcloth](#)
- [king](#)
- [gate, gate bar](#)
- [command, commands, commanded, commandment, commandments](#)
- [decree](#)
- [Jew, Jewish, Jews](#)
- [fast](#)
- [lament, laments, lamentation](#)

Links:

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

Esther 4:4-5**UDB:**

⁴ When Esther's servant women and the male servants came to her and told her about the king's decree and the coming danger, she was very distressed. So she sent to Mordecai some good clothes so he could take off his sackcloth, but he refused to accept them. ⁵ Then Esther summoned Hathak, one of the king's officials, whom he had appointed serve and protect her. She told him to go out and talk to Mordecai to find out what the trouble was about.

ULB:

⁴ When Esther's young women and her servants came and told her, the queen was in great distress. She sent garments to clothe Mordecai (so he could take off his sackcloth), but he would not accept them. ⁵ Then Esther called for Hathak, one of the king's officials who had been assigned to serve her. She ordered him to go to Mordecai to learn what had happened and what it meant.

translationNotes**young women and her servants**

“female servants and male servants”

to clothe Mordecai

“for Mordecai to wear”

Hathak

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

one of the king's officials who had been assigned to serve her

This can be stated in active form. AT: “one of the officials whom the king had assigned to serve her” (See: [Active or Passive](#))

translationWords

- [Esther](#)
- [servant, slave, slavery](#)
- [sackcloth](#)
- [serve, service](#)

Links:

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

Esther 4:6-8**UDB:**

⁶ Hathak went to Mordecai in the city square in front of the gate to the king's palace. ⁷ Mordecai told him everything that had happened. He told him how much silver Haman had promised to deposit in the king's treasury in order to kill the Jews. ⁸ Mordecai also gave Hathak a copy of the decree that had been issued in Susa, so that he might show it to Esther. Mordecai wanted to command Esther to take action about this order from the king and to beg favor from the king. He wanted her to go to the king and try to help the Jewish people.

ULB:

⁶ So Hathak went to Mordecai in the city square in front of the king's gate. ⁷ Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death. ⁸ He also gave him a copy of the decree that was issued in Susa for the Jews' destruction. He did this so that Hathak could show it to Esther, and that he should give her the responsibility of going to the king to beg for his favor, and to plead with him on behalf of her people.

translationNotes**Hathak**

See how you translated this man's name in [Esther 4:5](#). (See: [How to Translate Names](#))

the city square

“the city plaza”

Haman

See how you translated this man's name in [Esther 3:1](#). (See: [How to Translate Names](#))

He also gave him

“Mordecai also gave Hathak”

to beg for his favor

“to beg for the king's favor”

translationWords

- gate, gate bar
- silver
- promise, promises, promised
- Jew, Jewish, Jews
- death, die, dead
- beg, beggar
- favor, favors, favorable, favoritism
- plead, pleading, plea

Links:

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

Esther 4:9-12**UDB:**

⁹ So Hathak went to Esther and told her what Mordecai said. ¹⁰ Then Esther ordered Hathak to return to Mordecai, and to tell him this: ¹¹ “All the king’s servants and the people of the king’s provinces know that no one can come before the king unless the king invites him to come. There is only one result of breaking this law: The person is put to death. The only exception would be that the king would hold out his golden scepter to someone who came before him, and that would be the sign that the king would permit that person to live. About my own contact with the king, I have not been called to come to the king for thirty days.” ¹² So Hathak went back to Mordecai and told him what Esther had said.

ULB:

⁹ So Hathak went and told Esther what Mordecai had said. ¹⁰ Then Esther spoke to Hathak and told him to go back to Mordecai. ¹¹ She said, “All the king’s servants and the people of the king’s provinces know that if any man or woman goes to the king inside the inner courtyard without being summoned, there is only one law: That he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. I have not been called to come to the king these thirty days.” ¹² So Hathak reported Esther’s words to Mordecai.

translationNotes**if any man or woman goes to the king ... the king holds out the golden scepter**

This conditional clause can be expressed as a statement. It may also be helpful to divide it into two sentences. AT: “no man or woman is allowed to go to the king inside the inner courtyard unless the king summons them. The person who breaks this law will be executed unless the king holds out his golden scepter to him”

thirty days

“30 days” (See: [Numbers](#))

translationWords

- [Esther](#)
- [king](#)
- [servant, slave, slavery](#)
- [law, principle](#)
- [scepter](#)
- [life, live, lived, lives, living, alive](#)

Links:

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

Esther 4:13-14**UDB:**

¹³ Mordecai told Hathak to tell this to Esther: "Do not think that just because you live there in the palace, you will escape when all the other Jews are killed. ¹⁴ If you remain silent at this time, someone else will rescue the Jews in some other way, but you and your father's family will die. Who knows, perhaps it was for just for a time like this that you were made queen."

ULB:

¹³ Mordecai sent back this message: "You must not think that in the king's palace, you will escape any more than all the other Jews. ¹⁴ If you remain silent at this time, relief and rescue will rise up for the Jews from another place, but you and your father's house will perish. Who knows whether you have come to this royal position for such a time as this?"

translationNotes**relief and rescue will rise up for the Jews from another place**

Here "relief" and "rescue" are spoken of as if they are living things that can rise up. AT: "someone else will rise up from another place and rescue the Jews" (See: [Personification](#))

Who knows whether you have come to this royal position for such a time as this?

The purpose of this question is to have Esther think deeply about her role in this situation. AT: "Who knows, perhaps it was for just for a time like this that you were made queen." (See: [Rhetorical Question](#))

translationWords

- [Jew, Jewish, Jews](#)
- [perish, perished, perishing, perishable](#)
- [royal](#)

Links:

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

Esther 4:15-17**UDB:**

¹⁵ Then Esther sent this message to Mordecai, ¹⁶ “Go and gather together all the Jews here in Susa, and tell them to fast for for me. Do not eat or drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though I know it is against the law. And if I die, I die.” ¹⁷ Mordecai went and did what Esther told him to do.

ULB:

¹⁵ Then Esther sent this message to Mordecai, ¹⁶ “Go, gather together all the Jews who live in Susa, and fast for me. Do not eat nor drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though it is against the law, and if I perish, I perish.” ¹⁷ Mordecai went and did all that Esther told him to do.

translationNotes**Susa**

See how you translated the name of this place in [Esther 1:2](#). (See: [How to Translate Names](#))

fast for me ... will fast

Fasting was a symbolic act that the Jews did when they were praying intensely. This can be made explicit. AT: “fast and pray for me ... will fast and pray” (See: [Symbolic Action](#))

three days

“3 days” (See: [Numbers](#) and [Assumed Knowledge and Implicit Information](#))

translationWords

- [Esther](#)
- [Mordecai](#)
- [Jew, Jewish, Jews](#)
- [fast](#)
- [king](#)
- [law, principle](#)
- [perish, perished, perishing, perishable](#)

Links:

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

Esther 05 General Notes

Structure and formatting

This chapter begins a section about Haman's fall (Chapters 5-7).

Special concepts in this chapter

Esther's respect

Esther approached the king with the utmost of respect. By doing this, her character became respected by the king. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Esther 05:01 Notes](#)

Esther 5:1-2**UDB:**

¹ After three days, Esther put on her royal clothing. Then she went and stood in the inner court of the king's palace, before the front of the king's house. At that time, the king was sitting on his royal throne in his house, facing the entrance to the house. ² When the king saw Esther the queen standing in the court, the king was glad and welcomed her. He held out to her the golden sceptre that was in his hand. So Esther approached the king and touched the tip of the scepter.

ULB:

¹ After three days, Esther put on her royal clothes and went to stand in the inner courtyard of the king's palace, in front of the king's house. The king was sitting on his royal throne in the royal house, facing the entrance to the house. ² When the king saw Esther the queen standing in the court, she received approval in his eyes. He held out to her the golden scepter in his hand. So Esther approached and touched the tip of the scepter.

translationNotes**facing the entrance to the house**

“across the room from the entrance of the house” or “looking toward the entrance to the house”

she received approval in his eyes

The word “eyes” refers to his sight and is a metaphor for his evaluation of her. This can be stated in active form. AT: “he was pleased with her” or “he approved of her” (See: [Metaphor](#) and [Active or Passive](#))

He held out to her the golden scepter in his hand

He did this to show that he he was pleased with her.

touched the tip of the scepter

She probably did this to to show that she respected his authority and was thankful for his kindness to her.

translationWords

- [Esther](#)
- [royal](#)

- [king](#)
- [throne](#)
- [scepter](#)

Links:

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

Esther 5:3-4**UDB:**

³ Then the king said to her, “What is it that you want Queen Esther? What is your request? I will give you up to half my kingdom, if that is what you request.” ⁴ Esther replied, “Your Majesty, if it pleases you, will you and Haman come to a feast that I have prepared for you?”

ULB:

³ Then the king said to her, “What do you want, Queen Esther? What is your request? Up to half of my kingdom, it will be given to you.” ⁴ Esther said, “If it pleases the king, let the king and Haman come today to a feast that I have prepared for him.”

translationNotes**Up to half of my kingdom, it will be given to you**

This can be stated in active form. AT: “If you ask for up to half of my kingdom, I will give it to you” (See: [Active or Passive](#))

If it pleases the king, let the king and Haman come ... for him

In order to show respect to a king, people sometimes did not call him “you.” This can be translated with the word “you” along with other words that show respect. AT: “O King, if it pleases you, come and bring Haman ... for you” or “If you are willing to do this, Sir, come, and let Haman come with you .. for you” (See: [First, Second, or Third Person](#))

Haman

See how you translated this man’s name in [Esther 3:1](#). (See: [How to Translate Names](#))

translationWords

- [kingdom](#)

Links:

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

Esther 5:5-6**UDB:**

⁵ The king said to his servants, “Go and tell Haman to come quickly and do what Esther has said!” So the king and Haman went to the feast that Esther had prepared. ⁶ The king said to Esther when the wine of the feast was being served, “What is your petition? It shall be granted you. What is your request? I will give you up to half of my kingdom, if that is what you request.”

ULB:

⁵ Then the king said, “Bring Haman quickly, to do what Esther has said.” So the king and Haman went to the feast that Esther had prepared. ⁶ When the wine was being served at the feast, the king said to Esther, “What is your petition? It will be granted you. What is your request? Up to half of the kingdom, it will be granted.”

translationNotes**What is your petition**

The abstract noun “petition” can be expressed with the verb “ask for” or “want”? AT: “What do you ask for?” or “What do you want?” (See: [Abstract Nouns](#))

It will be granted you

This can be expressed in active form. AT: “I will give you what you ask for” or “I will do for you what you ask” (See: [Active or Passive](#))

What is your request

The abstract noun “request” can be expressed with the verb “ask for” or “want”? AT: “What do you ask for?” or “What do you want?” (See: [Abstract Nouns](#))

Up to half of the kingdom, it will be granted

This can be stated in active form. AT: “If you ask for up to half of my kingdom, I will give it to you” (See: [Active or Passive](#))

translationWords

- [feast](#)
- [wine, wineskin, new wine](#)

Links:

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

Esther 5:7-8**UDB:**

⁷ Esther answered, "My petition and my request is this, ⁸ if you are pleased with me, if you are willing to do this for me: will you and Haman come to another feast I am preparing for you tomorrow. At that time, I will answer your question."

ULB:

⁷ Esther answered, "My petition and my request is this, ⁸ if I have found favor in the eyes of the king and if it pleases the king to grant my petition and to honor my request, let the king and Haman come to the feast that I will prepare for you tomorrow and I will answer the king's question."

translationNotes**My petition and my request**

The words "petition" and "request" mean the same thing. She probably used these words together as a way of speaking very formally and respectfully to the king. (See: [Doublet](#))

if I have found favor in the eyes of the king and if it pleases the king

In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. AT: "if you are pleased with me, O King, and if it pleases you" (See: [First, Second, or Third Person](#))

if I have found favor in the eyes of the king

"Find favor" is an idiom that means be approved of or that he is pleased with her. "In the eyes of the king" is a metaphor representing his evaluation. AT: "if the king evaluates me and approves" or "if the king is pleased with me" (See: [Idiom](#) and [Metaphor](#))

let the king and Haman come

This can be translated with the word "you" along with other words that show respect. AT: "please come and bring Haman" or "please come and let Haman come with you" (See: [First, Second, or Third Person](#))

I will answer the king's question

This can be translated with the word "you" along with other words that show respect. AT: "I will answer your question" (See: [First, Second, or Third Person](#))

translationWords

- favor, favors, favorable, favoritism
- honor, honors, to honor

Links:

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

Esther 5:9-11**UDB:**

⁹ Haman was feeling very happy when he left the feast. But he saw Mordecai sitting at the gate of the palace, and once again, Mordecai did not stand up or shake with fear in front of him. So Haman was filled with anger toward Mordecai. ¹⁰ However, he did nothing to show that he was angry. He went to his house and gathered his friends. He also called for his wife, Zeresh. ¹¹ Haman told them all about the great riches he had accumulated. He talked about his many sons, and how he had achieved more than all the other officials and the servants of the king.

ULB:

⁹ Haman went out that day joyful and glad at heart. But when Haman saw Mordecai at the king's gate, that Mordecai neither rose up nor trembled before him with any fear, he was filled with rage against Mordecai. ¹⁰ Nevertheless, Haman restrained himself and went to his own house. He sent for his friends and gathered them together, with Zeresh his wife. ¹¹ Haman recounted to them the splendor of his riches, the number of his many sons, all the promotions by which the king honored him, and how he had advanced above all the officials and the servants of the king.

translationNotes**Mordecai neither rose up**

Rising was a sign of respect. Mordecai did not give Haman special respect. (See: [Symbolic Action](#))

he was filled with rage

Being "filled with rage" represents being very angry. AT: he was extremely angry" (See: [Metaphor](#))

Nevertheless

This can be translated with a phrase. "Even though he was so angry"

Haman restrained himself

Restraining himself represents refusing to do something that he wanted very much to do. Haman wanted to show Mordecai that he was very angry. AT: "Haman refused to show how angry he was" (See: [Metaphor](#))

Zeresh

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

Haman recounted to them the splendor of his riches

“Splendor” and “riches” are both abstract nouns. AT: “Haman told them about how great his wealth was” or “Haman told them about the many great things he owned” (See: [Abstract Nouns](#))

all the promotions by which the king honored him

The abstract noun “promotion” can be expressed with the verb “promote.” It means that the king gave him more important work. AT: “How the king had promoted him many times and honored him” or “how the king had honored him many times by giving him more important work” (See: [Abstract Nouns](#))

how he had advanced above all the officials and the servants of the king

Advancing above people represents becoming more important than them. AT: “how he had become more important than all the officials and the servants of the king” (See: [Metaphor](#))

translationWords

- [joy, joyful](#)
- [heart, hearts](#)
- [Mordecai](#)
- [gate, gate bar](#)
- [fear, fears, afraid](#)
- [servant, slave, slavery](#)

Links:

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

Esther 5:12-13**UDB:**

¹² Then Haman added, “Even Queen Esther invited just two of us, me and the king, to a banquet she prepared for us today. And she is inviting just the two of us to another banquet that she is will give us tomorrow!” ¹³ Then Haman said, “But these things mean nothing to me as long as I can see Mordecai the Jew sitting there at the king’s gate!”

ULB:

¹² Haman said, ”Queen Esther invited no one else but me to come with the king to the feast she prepared. Even tomorrow I am again invited by her along with the king. ¹³ But all this is worth nothing to me as long as I see Mordecai the Jew sitting at the king’s gate.”

translationNotes**no one else but me**

This can be expressed positively. AT: “only me”

is worth nothing to me

“does not make me happy” or “does not satisfy me”

translationWords

- [feast](#)
- [Jew, Jewish, Jews](#)

Links:

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

Esther 5:14**UDB:**

¹⁴ Then Zeresh his wife said to Haman and all his friends, “Why do you not quickly set up a gallows? Make it twenty-three meters high. Then in the morning speak to the king for them to hang Mordecai on it. After that, you can go to the banquet with the king and be happy.” This idea pleased Haman, and he had the gallows set up.

ULB:

¹⁴ Then Zeresh his wife said to Haman and all his friends, “Let them make a gallows fifty cubits high. In the morning speak to the king for them to hang Mordecai on it. Then go joyfully with the king to the feast.” This pleased Haman and he had the gallows constructed.

translationNotes**a gallows**

a structure used for killing a person by tying one end of a rope around the top of the structure and the other end of the rope around the person’s neck and hanging him from it. See how you translated this in [Esther 2:23](#). (See: [Translate Unknowns](#))

fifty cubits high

“50 cubits high.” You may convert this to a modern measure. AT: “twenty-three meters high” (See: [Numbers](#) and [Biblical Distance](#))

he had the gallows constructed

“he told people to construct the gallows”

This pleased Haman

“Haman liked this idea”

Links:

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

Esther 06 General Notes

Structure and formatting

This chapter continues the story of Haman's fall.

Special concepts in this chapter

Approaching the king

It was not possible for a person to easily approach the king. Normally, access to him was very limited. There are several events in this chapter which show the layers of protection surrounding the king.

Links:

- **[Esther 06:01 Notes](#)**

Esther 6:1-3**UDB:**

¹ That night the king was unable to sleep, so he summoned a servant and told him to bring the book of the history of all that happened during the time he had been king. So the servant brought the records and read aloud to the king. ² The servant read about Bigthana and Teresh, the two officials who had guarded the entrance to the king's rooms. He read the account of when Mordecai had found out that they planned to assassinate King Ahasuerus and that he had told the king about it. ³ The king asked, "What was done to honor Mordecai for what he did for the king?" The young men serving the king answered, "Nothing has been done for him."

ULB:

¹ That night the king could not sleep. He commanded servants to bring the records of the events of his reign, and they were being read aloud to the king. ² It was found recorded there that Mordecai had told about Bigthana and Teresh, two of the king's officials who guarded the entrance, who had tried to harm King Ahasuerus. ³ The king asked, "What was done to give honor or recognition to Mordecai for doing this?" Then the king's young men who served him said, "Nothing was done for him."

translationNotes**Bigthana and Teresh**

These are the names of two men. See how you translated their names in [Esther 2:21](#). (See: [How to Translate Names](#))

It was found recorded there

Here "found" is a metaphor for learning. Both "found" and "recorded" can be expressed in active form. AT: "They found that the writers had recorded there" or "They learned that the writers had written" (See: [Metaphor](#) and [Active or Passive](#))

What was done to give honor

This can be expressed in active form. AT: "What did I do to give honor" or "What did we do to give honor" (See: [Active or Passive](#))

Nothing was done for him

This can be expressed in active form. However it may be good to find a way that does not give the impression that servants were accusing the king. AT: "No one did anything for Mordecai" (See: [Active or Passive](#))

translationWords

- [king](#)
- [command, commands, commanded, commandment, commandments](#)
- [servant, slave, slavery](#)
- [reign](#)
- [Mordecai](#)
- [Ahasuerus](#)
- [honor, honors, to honor](#)

Links:

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

Esther 6:4-6**UDB:**

⁴ The king said, “Is there anyone in the courtyard?” At that moment, Haman had entered the outer courtyard of the palace. He wanted to talk to the king about hanging Mordecai on the gallows he had just set up. ⁵ His servants replied, “Haman is in the courtyard.” The king said, “Bring him in.” ⁶ When Haman came in, the king asked him, “What should I do for someone whom I want to honor?” Now Haman thought to himself, “Whom would the king like to honor more than me?”

ULB:

⁴ The king said, “Who is in the courtyard?” Now Haman had entered the outer courtyard of the king’s house to speak to him about hanging Mordecai on the gallows he set up for him. ⁵ The king’s servants said to him, “Haman is standing in the courtyard.” The king said, “Let him come in.” ⁶ When Haman entered, the king said to him, “What should be done for the man whom the king takes pleasure in honoring?” Now Haman said in his heart, “Whom would the king take pleasure in honoring more than me?”

translationNotes**Haman**

See how you translated this man’s name in [Esther 3:1](#)

the outer courtyard

“the first courtyard from the outside”

hanging Mordecai

It can be made clear what the purpose of hanging him was. AT: “killing Mordecai by hanging him” (See: [Assumed Knowledge and Implicit Information](#))

the gallows he set up for him

The gallows was a structure that was used to kill people by hanging them from it. See how you translated “gallows” in [Esther 5:14](#). AT: “the structure Haman set up for hanging Mordecai” (See: [Translate Unknowns](#))

set up

“built”

What should be done for the man whom the king takes pleasure in honoring

Here the king speaks of himself in the third person. This can be stated in first person and in active form. AT: “What should I do for the man whom I take pleasure in honoring” (See: [First, Second, or Third Person](#) and [Active or Passive](#))

the king takes pleasure in honoring

Taking pleasure in doing something is an idiom for being glad to do something or wanting to do something. AT: “the king is glad to honor” or “the king wants to honor” (See: [Idiom](#))

said in his heart

The heart represents the thoughts and attitudes. AT: “thought” or “said to himself” (See: [Metaphor](#))

Whom would the king take pleasure in honoring more than me?

This can be expressed as a statement. “Surely there is no one whom the king would take pleasure in honoring more than me!” (See: [Rhetorical Question](#))

translationWords

- [courtyard, court](#)
- [heart, hearts](#)
- [honor, honors, to honor](#)

Links:

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

Esther 6:7-9**UDB:**

⁷ So he replied to the king, "For the one you want to honor, ⁸ you should tell your servants to bring out some robes that you yourself have worn, and to bring out one of the horses you have ridden and that bears a royal crest on his head. ⁹ Give the robes and the horse to your very important officials so that they may put the royal clothes on that man, and let them lead that man who sits on the horse through the city streets. As he goes, other servants will shout, "This is what happens when the king wants to honor someone!"

ULB:

⁷ Haman said to the king, "For the man whom the king takes pleasure in honoring, ⁸ let royal robes be brought, robes that the king has worn, and a horse that the king has ridden and on whose head is the royal crest. ⁹ Then let the robes and the horse be given to one of the king's most noble officials. Let them dress the man whom the king takes pleasure in honoring, and let them lead him on the horse through the city streets. Let them proclaim before him, "This is what is done to the one whom the king takes pleasure in honoring!"

translationNotes**let royal robes be brought**

This can be stated in active form. AT: "let someone bring royal robes" or "tell your servants to bring royal robes" (See: [Active or Passive](#))

on whose head is the royal crest

The word "whose" refers to the horse. The royal crest is a special symbol that represents the king's family.

Then let the robes and the horse be given

This can be stated in active form. AT: "Then let them give the robes and the horse" or "Then tell them to give the robes and the horse" (See: [Active or Passive](#))

Let them dress ... in honoring, and let them lead him

"Tell them to dress ... in honoring and to lead him"

Let them proclaim

"Tell the noble official and servants to proclaim"

translationWords

- honor, honors, to honor
- royal
- robe
- horse
- noble, nobleman
- proclaim, proclamation

Links:

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

Esther 6:10-11**UDB:**

¹⁰ The king replied to Haman, “Hurry, take the robes and horse, as you have said, and do this for Mordecai the Jew who sits at the king’s gate! Do not forget anything you have said!” ¹¹ So Haman took the robes and the horse. He put the royal clothes on Mordecai, and Haman led him on the horse through the city streets proclaiming “This is what is done for a man when the king wants to honor him!”

ULB:

¹⁰ Then the king said to Haman, “Hurry, take the robes and the horse, as you have said, and do this for Mordecai the Jew who sits at the king’s gate. Do not fail in a single matter of what you have said.” ¹¹ Then Haman took the robe and the horse. He dressed Mordecai and led him on the horse through the city streets. He proclaimed before him, “This is what is done for a man whom the king takes pleasure in honoring!”

translationNotes**Do not fail in a single matter of what you have said**

The phrase “a single matter” emphasizes that he must do absolutely everything he said. It can be stated positively. AT: “Be sure to do absolutely everything you have said”

translationWords

- [Mordecai](#)
- [Jew, Jewish, Jews](#)
- [gate, gate bar](#)
- [proclaim, proclamation](#)

Links:

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

Esther 6:12-14**UDB:**

¹² Then, Mordecai returned to the king's gate. But Haman hurried to his house. He was mourning and had covered his face. ¹³ Haman told Zeresh his wife and all his friends about everything that had happened to him. Then his men known for their wisdom, and Zeresh his wife, said to him, "If Mordecai is Jewish, and if you have been humiliated before him, you will not defeat him. You are sure to be defeated by him." ¹⁴ While they were still talking, some of the king's officials arrived to quickly take Haman to the feast that Esther had prepared.

ULB:

¹² Mordecai returned to the king's gate. But Haman hurried to his house, mourning, with his head covered. ¹³ Haman told Zeresh his wife and all his friends everything that happened to him. Then his men who were known for their wisdom, and Zeresh his wife, said to him, "If Mordecai, before whom you have begun to fall, is Jewish, you will not overcome him, but you will certainly fall before him." ¹⁴ While they were talking with him, the king's officials arrived. They hurried to bring Haman to the feast that Esther had prepared.

translationNotes**with his head covered**

People often covered their head to show that they were either extremely sad or ashamed. (See: [Symbolic Action](#))

Zeresh

See how you translated this woman's name in [Esther 6:13](#). (See: [How to Translate Names](#))

before whom you have begun to fall ... you will certainly fall before him

They spoke as if Haman and Mordecai were in a battle, and Haman was beginning to lose the battle. Here "to fall" represents being dishonored and defeated. AT: "who has already humiliated you ... he will certainly defeat you" (See: [Metaphor](#))

you will not overcome him

"you will not win against him." They spoke as if Haman and Mordecai were in a battle. Here overcoming a person represents having greater honor than that person. AT: "you will not have greater honor than he has" (See: [Metaphor](#))

translationWords

- [mourn, mourning](#)
- [wise, wisdom](#)
- [feast](#)
- [Esther](#)

Links:

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

Esther 07 General Notes

Structure and formatting

The story of Haman's fall concludes in this chapter.

Other possible translation difficulties in this chapter

Covering Haman's face

When “the servants covered Haman's face,” they were showing that he had been condemned to be executed. (See: [Assumed Knowledge and Implicit Information](#) and [condemn, condemns, condemned, condemnation](#))

Links:

- [Esther 07:01 Notes](#)

Esther 7:1-2**UDB:**

¹ So the king and Haman arrived at the second feast with Queen Esther. ² On the second day of the feast, while servants were serving the wine, the king said to Esther, “What is your petition, Queen Esther? I will give you whatever you ask for. What do you want? I would give you up to half of my kingdom.”

ULB:

¹ So the king and Haman went to feast with Queen Esther. ² On this second day, while they were serving wine, the king said to Esther, “What is your petition, Queen Esther? It will be granted to you. What is your request? Up to half of the kingdom, and it will be granted.”

translationNotes**Haman**

See how you translated this man’s name in [Esther 3:1](#). (See: [How to Translate Names](#))

On this second day

“on this second day of feasting”

while they were serving wine

“while the servants were pouring the wine and giving it to them”

What is your petition

The abstract noun “petition” can be expressed with the verb “ask for” or “want.” AT: “What do you ask for” or “What do you want” (See: [Abstract Nouns](#))

It will be granted to you

This can be stated in active form. AT: “I will give you what you ask for” or “I will do for you what you ask” (See: [Active or Passive](#))

Up to half of the kingdom, and it will be granted

This can be stated in active form. AT: “If you ask for up to half of my kingdom, I will give it to you” (See: [Active or Passive](#))

translationWords

- [king](#)
- [feast](#)
- [Esther](#)
- [kingdom](#)

Links:

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

Esther 7:3-5**UDB:**

³ Esther replied, "If you are pleased with me, my king, and if you are willing to do what I ask, save my life! And save the lives of my people. ⁴ For I and my people have been condemned to destruction by a decree. I and my people, we have been handed over to be annihilated—to be killed, destroyed. If we had only been sold into slavery, I would have kept quiet, for that kind of trouble would not have been worth bothering you about." ⁵ Then King Ahasuerus said to Queen Esther, "Who is the man who did this? Where is the one whose heart is full of this kind of evil?"

ULB:

³ Then Queen Esther replied, "If I have found favor in your eyes, king, and if it pleases you, let my life be given to me—this is my petition, and I request this also for my people. ⁴ For we have been sold, I and my people, to be destroyed, killed, and annihilated. If we had only been sold into slavery, as male and female slaves, I would have kept quiet, for no such distress as this would justify disturbing the king." ⁵ Then King Ahasuerus said to Esther the queen, "Who is he? Where is this person to be found who has filled his heart to do such a thing?"

translationNotes**If I have found favor in your eyes, king**

"Find favor" is an idiom that means to be approved of or that he is pleased with her. "In your eyes" is a metaphor representing his evaluation. AT: "If you evaluate me and approve" or "If you are pleased with me" (See: [Idiom](#) and [Metaphor](#))

let my life be given to me

The metaphor "giving life" represents rescuing a person from being killed. This statement can be expressed in active form. AT: "save my life" (See: [Metaphor](#) and [Active or Passive](#))

this is my petition

The abstract noun "petition" can be expressed with the verb "ask for." AT: "this is what I ask for" (See: [Abstract Nouns](#))

For we have been sold

The metaphor "being sold" represents being betrayed. This can be stated in active form. AT: "For someone has betrayed us" or "For someone has put us in danger of our enemies" (See: [Metaphor](#) and [Active or Passive](#))

to be destroyed, killed, and annihilated

Here all three words have the same meaning and are used for emphasis. This can be stated in active form. AT: “for our enemies to destroy, kill, and annihilate us” (See: [Doublet](#) and [Active or Passive](#))

Where is this person to be found who has filled his heart to do such a thing

To fill one’s heart to do something is an idiom meaning to dare to do something. This can be stated in active form. AT: “Where is the one who has dared to do such a thing” (See: [Idiom](#) and [Active or Passive](#))

translationWords

- favor, favors, favorable, favoritism
- life, live, lived, lives, living, alive
- people group, peoples, the people, a people
- servant, slave, slavery
- justify, justification
- Ahasuerus
- Esther

Links:

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

Esther 7:6-7**UDB:**

⁶ Esther replied, “The man who is our enemy is this evil man Haman!” Then Haman was terrified before the king and queen. ⁷ The king got up in a rage. He left his wine and went outside into the palace garden to decide what to do. But Haman stayed in order to plead with Queen Esther, for her to intervene to save his life. He knew the king had decided to kill him.

ULB:

⁶ Esther said, “The hostile man, that enemy, is this evil Haman!” Then Haman was terrified before the king and the queen. ⁷ The king got up in a rage from the wine-drinking at the feast and went into the palace garden, but Haman stayed to beg for his life from Queen Esther. He saw that disaster was being decided against him by the king.

translationNotes**terrified**

“extremely afraid”

The king got up in a rage

Being in a rage is an idiom for being extremely angry. AT: “The king was extremely angry and got up” (See: [Idiom](#))

to beg for his life from Queen Esther

“to beg Queen Esther to save his life”

He saw that disaster was being decided

Here seeing represents realizing or understanding. AT: “He realized that disaster was being decided” (See: [Metaphor](#))

disaster was being decided against him by the king

This can be stated in active form. The abstract noun “disaster” can be expressed with the more concrete verbs “destroy” or “kill.” AT: “the king was deciding to cause a disaster against him” or “the king was deciding to destroy him” (See: [Active or Passive](#) and [Abstract Nouns](#))

translationWords

- [Esther](#)
- [adversary, enemy](#)
- [evil, wicked, wickedness](#)
- [wine, wineskin, new wine](#)
- [feast](#)
- [beg, beggar](#)

Links:

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

Esther 7:8**UDB:**

⁸ Then the king returned from the palace garden and went back to where they were serving the wine. Just then Haman had fallen on the couch where Esther was. The king said, “Will he assault the queen in my own house, with me standing by?” As soon as he said this, the servants put a cloth over Haman’s face.

ULB:

⁸ Then the king returned from the palace garden into the room where the wine had been served. Haman had just fallen on the couch where Esther was. The king said, “Will he assault the queen in my presence in my own house?” As soon as this sentence came out of the king’s mouth, the servants covered Haman’s face.

translationNotes**where the wine had been served**

This can be stated in active form. AT: “where servants had served the wine” (See: [Active or Passive](#))

couch

a long piece of furniture where a person can sit or lie down

Will he assault the queen in my presence in my own house?

The king uses this question to show his shock and anger at what Haman was doing. This question can be translated as a statement. AT: “He even dares to attack the queen in my presence and in my own house!” (See: [Rhetorical Question](#))

assault the queen

“attack the queen.” This phrase is a polite way to refer to rape. (See: [Euphemism](#))

As soon as this sentence came out of the king’s mouth

Speech coming out of the mouth is a metonym that represents speaking. AT: “As soon as the king said this” (See: [Metonymy](#))

the servants covered Haman's face

Apparently they did this because they understood that the king wanted Haman to be killed. AT: “the servants covered Haman's face as a sign that he would be killed” (See: [Assumed Knowledge and Implicit Information](#) and [Symbolic Action](#))

translationWords

- [serve, service](#)

Links:

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

Esther 7:9-10**UDB:**

⁹ Then Harbona, one of the king's officials who served him said, "Outside, near Haman's house, there is a gallows. It is twenty-three meters high. Haman made it for Mordecai, the one who spoke to protect the king!" The king said, "Hang him on it." ¹⁰ So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king became less angry.

ULB:

⁹ Then Harbona, one of the officials who served the king, said, "A gallows fifty cubits tall stands beside Haman's house. He set it up for Mordecai, the one who spoke up to protect the king." The king said, "Hang him on it." ¹⁰ So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's rage died down.

translationNotes**Harbona**

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

A gallows fifty cubits tall

You may convert "fifty cubits" to a modern measure. See how you translated a similar phrase in [Esther 5:14](#). AT: "A gallows twenty-three meters high" (See: [Numbers](#) and [Biblical Distance](#))

Then the king's rage died down

The king's rage is spoken of as if it were a large fire that became smaller. AT: "Then the king's rage lessened" or "Then the king was not so angry" (See: [Metaphor](#))

translationWords

- [Mordecai](#)
- [hang](#)

Links:

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

Esther 08 General Notes

Special concepts in this chapter

God's protection

Yahweh is at work in this chapter preventing the Jews from possible destruction. God used Esther and Mordecai to protect their people.

Links:

- **[Esther 08:01 Notes](#)**

Esther 8:1-2**UDB:**

¹ Later on that same day, King Ahasuerus gave Queen Esther all the possessions of Haman, who had been the Jews' enemy. Mordecai served the king because Esther had by now told the king how she was related to him. ² When Mordecai came in, the king took off the ring that had his official seal on it, the ring that he had recovered from Haman, and he gave it to Mordecai. Esther appointed Mordecai to be in charge of Haman's property.

ULB:

¹ On that day King Ahasuerus gave Queen Esther the property of Haman, the enemy of the Jews, and Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her. ² The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther designated Mordecai to be in charge of Haman's estate.

translationNotes**Haman**

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

signet ring

This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. If a paper had this mark on its seal, people would know that what was written on the paper was written with the king's authority and had to be obeyed. See how you translated this in [Esther 3:10](#). (See: [Translate Unknowns](#))

gave it to Mordecai

By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey.

Haman's estate

This refers to the things that had belonged to Haman and that the king had given to Esther.

translationWords

- [Ahasuerus](#)
- [Esther](#)

- Jew, Jewish, Jews
- Mordecai
- serve, service
- king

Links:

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

Esther 8:3-4**UDB:**

³ Esther again came to talk to the king. She prostrated herself at his feet and pleaded with him with tears. She asked that the king stop the evil plan that Haman had developed to kill the Jews. ⁴ The king held out his gold scepter toward Esther, so Esther arose and stood before the king.

ULB:

³ Then Esther spoke again to the king. She lay facedown on the ground and wept as she pleaded with him to put an end to the evil plan of Haman the Agagite, to the scheme that he had devised against the Jews. ⁴ Then the king held out the golden scepter to Esther, she arose and stood before the king.

translationNotes**pleaded**

“begged”

to put an end to the evil plan of Haman the Agagite

“Put an end to” is an idiom meaning to stop something. AT: “to stop the evil plan of Haman the Agagite” or “to prevent the evil things from happening that Haman the Agagite had planned” (See: [Assumed Knowledge and Implicit Information](#))

the Agagite

See how you translated this in [Esther 3:1](#)

scheme that he had devised

“the plot that he had invented” or “the plot that Haman invented”

the king held out the golden scepter to Esther

He did this to show that he was pleased with her. See how you translated a similar phrase in [Esther 5:2](#)

translationWords

- [king](#)
- [evil, wicked, wickedness](#)
- [gold](#)
- [scepter](#)

Links:

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

Esther 8:5-6**UDB:**

⁵ She said, "Your Majesty, if it pleases you, and if I have found grace in your eyes, make a new law to cancel out what Haman son of Hammedatha, the Agagite decreed, that all the Jews in all the provinces in your empire should be killed. ⁶ How can I bear to see disaster come on my people? How can I endure seeing the destruction of all my relatives?"

ULB:

⁵ She said, "If it pleases the king, and if I have found favor in your eyes, if the thing seems right before the king, and I am pleasing in your eyes, let a decree be written to revoke the letters written by Haman son of Hammedatha the Agagite, the letters that he wrote to destroy the Jews who are in all the king's provinces. ⁶ For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?"

translationNotes**If it pleases the king**

"If what I ask for pleases the king"

if I have found favor in your eyes

Here "found favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. AT: "if you have evaluated me and approve" or "if you are pleased with me" (See: [Idiom](#) and [Metonymy](#) and [Metaphor](#))

if the thing seems right before the king

"Before the king" is a metaphor representing his evaluation. AT: "if what I ask for seems right in the king's evaluation" (See: [Metaphor](#))

I am pleasing in your eyes

Here "your eyes" is a metonym for sight, and sight is a metaphor representing his evaluation. AT: "if you evaluate me and I please you" or "if you are pleased with me" (See: [Metonymy](#) and [Metaphor](#))

revoke

"officially cancel"

Hammedatha

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

provinces

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?

Esther used these questions to show that that she would be extremely sad if her people were to be destroyed. AT: “I cannot bear to see disaster fall on the Jews. I cannot endure watching my relatives be killed.” (See: [Rhetorical Question](#))

translationWords

- favor, favors, favorable, favoritism
- decree
- written
- Jew, Jewish, Jews
- people group, peoples, the people, a people

Links:

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

Esther 8:7-8**UDB:**

⁷ King Ahasuerus replied to Queen Esther and Mordecai the Jew, "Because Haman tried to get rid of all the Jews, I have given to Esther everything that belonged to Haman, and they have hanged him on the gallows. ⁸ So now I am also permitting you to write another letter with a new decree in it, so that you may save your people. You may put my name on the letters and use my ring to seal them. This is because no letter that has my name on it and that is sealed with my ring can ever be revoked."

ULB:

⁷ King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he was going to attack the Jews. ⁸ Write another decree for the Jews in the name of the king and seal it with the king's ring. For the decree that has already been written in the king's name and sealed with the king's ring cannot be revoked."

translationNotes**the house of Haman**

This represents all that Haman had owned. AT: "all that had belonged to Haman" or "all of Haman's property" (See: [Synecdoche](#))

gallows

See how you translated this in [Esther 6:4](#)

Write ... in the name of the king

Writing something in the king's name represents writing it with his authority, or writing it as his representative. (See: [Metonymy](#))

For the decree ... ring cannot be revoked

This can be stated in active form. AT: "For no one can revoke the decree ... ring" or "For no one can cancel the decree ... ring" (See: [Active or Passive](#))

For the decree ... ring cannot be revoked

The information given between the words “decree” and “cannot” is the reason that the king cannot revoke Haman’s decree. It can be shown clearly that it was the reason with the word “because.” AT: “For I cannot revoke the decree that has already been written, because it was written in the king’s name and sealed with the king’s ring” (See: [Assumed Knowledge and Implicit Information](#))

decree that has already been written in the king’s name

Writing something in the king’s name represents writing it with his authority, or writing it as his representative. (See: [Metonymy](#))

translationWords

- [decree](#)
- [seal, to seal](#)

Links:

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

Esther 8:9**UDB:**

⁹ Then the king's scribes were called at that time (in the third month, which is the month of Sivan, on the twenty-third day of the month). Mordecai dictated to them a new decree in order to protect the Jews. It was written to the provincial governors, the governors and officials of the provinces that are from India all the way to Ethiopia, in total, 127 provinces. The letter was written to every province in the way that every language was written. It was also written to the Jews in their writing and language.

ULB:

⁹ Then the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day of the month. A decree was written containing all that Mordecai was commanding concerning the Jews. It was written to the provincial governors, the governors and officials of the provinces that were located from India to Cush, 127 provinces, to every province written in their own writing, and to every people in their language, and to the Jews in their writing and language.

translationNotes**called**

“summoned”

the third month, which is the month of Sivan, on the twenty-third day of the month

“Sivan” is the name of the third month of the Hebrew calendar. The twenty-third day is near the middle of June on Western calendars. (See: [Hebrew Months](#) and [Ordinal Numbers](#) and [How to Translate Names](#))

A decree was written

This can be stated in active form. AT: “They wrote a decree” (See: [Active or Passive](#))

127 provinces

“one hundred and twenty-seven provinces” (See: [Numbers](#))

provinces

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in in [Esther 1:1](#).

written in their own writing

“written in their own script.” There are different writing systems around the world.

translationWords

- scribe, scribes
- call, calls, calling, called
- month
- decree
- Mordecai
- province, provincial
- governor, govern, proconsul, government
- Ethiopia, Ethiopian
- people group, peoples, the people, a people

Links:

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

Esther 8:10-12**UDB:**

¹⁰ Mordecai wrote the decree in the name of King Ahasuerus and sealed it with the king's signet ring. He sent the documents by couriers riding on the fast horses that were used in the king's service, bred in the king's stables. ¹¹ The king gave to the Jews living in every city permission to gather together and to fight together to protect their lives. He allowed them to kill any armed men in any province, belonging to any people group, who might attack them or their families, or who might try to take their possessions. ¹² This was to be in effect in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which was the month of Adar.

ULB:

¹⁰ Mordecai wrote in the name of King Ahasuerus and sealed it with the king's signet ring. He sent the documents by couriers riding on the fast horses that were used in the king's service, bred from the royal stud. ¹¹ The king gave to the Jews who were in every city permission to gather together and to make a stand to protect their lives: To annihilate, to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions. ¹² This was to be in effect in all the provinces of King Ahasuerus, on the thirteenth day of the twelfth month, which is the month of Adar.

translationNotes**wrote in the name of King Ahasuerus**

Writing something in the king's name represents writing it with his authority, or writing it as his representative. (See: [Metonymy](#))

signet ring

See how you translated this phrase in [Esther 8:2](#)

couriers

“people to carry the message”

bred from the royal stud

The royal stud was the king's best male horse. The horses that were used in the king's service were its offspring. AT: “the offspring of the king's best horse” (See: [Assumed Knowledge and Implicit Information](#))

permission

“right”

make a stand

This is a metaphor for fighting back and not running away. AT: “fight back” (See: [Metaphor](#))

the thirteenth day of the twelfth month, which is the month of Adar

See how you translated this in [Esther 3:13](#)

translationWords

- [name, names, named](#)
- [seal, to seal](#)
- [people group, peoples, the people, a people](#)
- [possess, possession](#)

Links:

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

Esther 8:13-14**UDB:**

¹³ The king ordered them to make copies of this decree and to show them to all the people groups. With this decree, he allowed the Jews to get ready to take revenge on their enemies. ¹⁴ The king commanded the men who took these letters to all the provinces to ride quickly on the king's horses. And copies of the letter were also posted and read to the people who lived and worked in the palace in Susa.

ULB:

¹³ A copy of the decree was to be issued as a law and publicly displayed to all the peoples. The Jews were to be ready on that day to take vengeance on their enemies. ¹⁴ So the couriers rode on the royal horses that were used in the king's service. They went without delay. The king's decree was also issued from the palace in Susa.

translationNotes**to take vengeance on their enemies**

“To take vengeance on people” is an idiom meaning to hurt people who have hurt you. AT: “to fight back against their enemies” (See: [Idiom](#))

They went without delay

“Without delay” is an idiom meaning that they did not delay or wait. AT: “They went immediately” (See: [Idiom](#))

Susa

This is the city where the king's palace was. See how you translated it in [Esther 1:2](#). (See: [How to Translate Names](#))

translationWords

- [decree](#)
- [law, principle](#)
- [people group, peoples, the people, a people](#)
- [Jew, Jewish, Jews](#)
- [royal](#)
- [king](#)

Links:

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

Esther 8:15-17**UDB:**

¹⁵ Mordecai left the palace, wearing the blue and white robe and a large gold crown that the king gave him. He also put on a robe of fine purple cloth. When the people in Susa heard the new law, they all shouted and cheered. ¹⁶ The Jews in Susa were now happy, instead of being afraid. They rejoiced instead of fearing, and other people honored them. ¹⁷ When the new decree arrived in every city and province, the Jews there celebrated and prepared feasts and were very joyful. And many people throughout the empire became Jews, because they had become very afraid of the Jews.

ULB:

¹⁵ Then Mordecai left the king's presence wearing royal clothes of blue and white, with a great crown of gold and a purple robe of fine linen, and the city of Susa shouted and rejoiced. ¹⁶ The Jews had light and gladness, and joy and honor. ¹⁷ In every province and in every city, wherever the king's decree reached, there was gladness and joy among the Jews, a feast and a holiday. Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them.

translationNotes**the city of Susa shouted and rejoiced**

The "city" represents the people living in it. AT: "the people of the city of Susa shouted and rejoiced" (See: [Metonymy](#))

shouted and rejoiced

The word "rejoiced" tells how they shouted. AT: "shouted joyfully" (See: [Hendiadys](#))

had light and gladness

Possible meanings are that 1) having light is a metaphor for being happy. AT: "were happy and glad" or 2) having light is metaphor for feeling prosperous and safe. AT: "felt safe and were glad" (See: [Metaphor](#))

honor

Possible meanings are that 1) other people honored the Jews. AT: "other people honored them" or 2) the Jews felt honored. AT: "they felt honored" (See: [Assumed Knowledge and Implicit Information](#))

province

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

wherever the king’s decree reached

Reaching places represents going to places. AT: “wherever the king’s men took his decree” or “wherever the king’s decree was read” (See: [Metaphor](#))

holiday

“celebration”

the fear of the Jews had fallen on them

Fear falling on people represents people becoming very afraid. AT: “they had become very afraid of the Jews” (See: [Metaphor](#))

translationWords

- [royal](#)
- [crown, to crown](#)
- [gold](#)
- [rejoice](#)
- [people group, peoples, the people, a people](#)

Links:

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

Esther 09 General Notes

Special concepts in this chapter

Purim

The events of this chapter were so significant, the Jews celebrated these events every year after this. It is known as “Purim.”

Important figures of speech in this chapter

Ironic Situation

The day that was supposed to bring great victory to the enemies of the Jews became a day of great victory for the Jews. This is a type of irony.

Links:

- [Esther 09:01 Notes](#)

Esther 9:1-2**UDB:**

¹ It was in the twelfth month, the month of Adar, on the thirteenth day, that the Jews' enemies had hoped to destroy them completely. They would have been following the king's decree. However, it all turned out differently, for the Jews defeated their enemies. ² The Jews gathered together in their cities in all the provinces of King Ahasuerus to attack those who wanted to harm them. No one could fight against the Jews, because all the people in the areas were afraid of them.

ULB:

¹ Now in the twelfth month, which is the month of Adar, on the thirteenth day, when the king's law and decree were about to be carried out, on the day when the enemies of the Jews hoped to gain power over them, it was reversed. The Jews gained power over those who hated them. ² The Jews assembled in their cities throughout all the provinces of King Ahasuerus, to lay hands on those who tried to bring disaster on them. No one could stand against them, for the fear of them had fallen on all the peoples.

translationNotes**the twelfth month, which is the month of Adar, on the thirteenth day**

See how you translated a similar phrase in [Esther 3:13](#).

when the king's law and decree were about to be carried out

“Carry out” is an idiom meaning to do something that was commanded or planned. This can be stated in active form. AT: “when the people were about to obey the king's law and decree” (See: [Idiom](#) and [Active or Passive](#))

to gain power over them

Gaining power over people is an idiom for defeating them. AT: “to defeat the Jews” (See: [Idiom](#))

it was reversed

“the situation was reversed.” The situation being reversed is a metaphor meaning that the opposite of what was expected happened. AT: “the opposite happened” (See: [Metaphor](#))

provinces

A “province” is a large area into which some countries are divided for the purposes of government. See how you translated this in [Esther 1:1](#).

to lay hands on those who tried to bring disaster on them

Laying hands on people is a metonym for fighting against them. AT: “to fight their enemies” (See: [Metonymy](#))

who tried to bring disaster on them

To bring disaster on people is an idiom meaning to cause a disaster to happen to them. In this case it refers to destroying them. AT: “who tried to destroy them” (See: [Idiom](#))

No one could stand against them

Standing against people represents resisting their attack. AT: “No one could resist the attack of the Jews” or “No one could successfully fight against the Jews” (See: [Metonymy](#))

the fear of them had fallen on all the peoples

Fear falling on people represents people becoming very afraid. AT: “all the peoples had become very afraid of the Jews” (See: [Metaphor](#))

translationWords

- [king](#)
- [law, principle](#)
- [decree](#)
- [Jew, Jewish, Jews](#)
- [power, powers](#)
- [Ahasuerus](#)

Links:

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

Esther 9:3-5**UDB:**

³ All the king's officials everywhere helped the Jews, because they had become afraid of Mordecai and the power that the king had given to him. ⁴ Mordecai was now the king's most important official in the king's palace, and his fame was spreading throughout the provinces because he was becoming very powerful. ⁵ So the Jews attacked their enemies and killed them. They defeated all those who hated them, and they were completely victorious.

ULB:

³ All the officials of the provinces, the provincial governors, the governors, and the king's administrators, helped the Jews because the fear of Mordecai had fallen on them. ⁴ For Mordecai was great in the king's house, and his fame spread throughout all the provinces, for the man Mordecai was becoming great. ⁵ The Jews attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them.

translationNotes**provincial governors**

“governors of the provinces”

the fear of Mordecai had fallen on them

Fear falling on people represents people becoming afraid. AT: “they had become afraid of Mordecai” (See: [Metaphor](#))

was great in the king's house

“was very important in the king's palace”

his fame spread throughout all the provinces

Fame spreading through places represents people in those places learning about how great he was. AT: “throughout the provinces people learned about how great he was” (See: [Metaphor](#))

translationWords

- [administration, administrator](#)
- [Mordecai](#)
- [Jew, Jewish, Jews](#)

Links:

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

Esther 9:6-10**UDB:**

⁶ Just in Susa alone, the fortified city, they killed five hundred men. ⁷ Among those whom they killed were the ten sons of Haman. These were among the dead: Parshandatha, Dalphon, Aspatha, ⁸ Poratha, Adalia, Aridatha, ⁹ Parmashta, Arisai, Aridai, and Vaizatha. ¹⁰ And the ten grandsons of Hammedatha, the sons of Haman—the enemy of the Jews. The Jews killed them, but they did not take their possessions.

ULB:

⁶ In the fortress of Susa itself the Jews killed and destroyed five hundred men. ⁷ They killed Parshandatha, Dalphon, Aspatha, ⁸ Poratha, Adalia, Aridatha, ⁹ Parmashta, Arisai, Aridai, Vaizatha, ¹⁰ and the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any plunder.

translationNotes**the fortress**

This refers to a castle, stronghold or fortified city. See how you translated this in [Esther 1:2](#).

Susa

This was a royal city of Persian kings. See how you translated this in [Esther 1:2](#). (See: [How to Translate Names](#))

five hundred men

“500 men” (See: [Numbers](#))

Parshandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai, Vaizatha

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

ten sons

“10 sons” (See: [Numbers](#))

Haman

This is the name and description of Haman, one of the king’s officials. See how you translated this in [Esther 3:1](#). (See: [How to Translate Names](#))

Hammedatha

See how you translated this man's name in [Esther 3:1](#). (See: [How to Translate Names](#))

the enemy of the Jews

This phrase tells us about Haman.

translationWords

- [Jew, Jewish, Jews](#)

Links:

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

Esther 9:11-12**UDB:**

¹¹ At the end of that day someone reported to the king the number of people whom the Jews killed in Susa, the fortified city. ¹² Then the king told Queen Esther, “The Jews have killed five hundred people right here in Susa, including Haman’s ten sons! What must they have done in the rest of my provinces? Now what else do you ask me to do for you? You tell me. What else do you want? And I will do it.”

ULB:

¹¹ That day the number of those killed in the fortress of Susa, was reported to the king. ¹² The king said to Queen Esther, “The Jews have killed five hundred men in the fortress of Susa, including the ten sons of Haman. What then have they done in the rest of the king’s provinces? Now what is your petition? It will be granted you. What is your request? It will be granted to you.”

translationNotes**five hundred men**

“500 men” (See: [Numbers](#))

ten sons

“10 sons” (See: [Numbers](#))

What then have they done in the rest of the king’s provinces?

The king uses this question to show that he believes that the Jews must have also killed many people in the other provinces. AT: “What they must have done in the rest of the king’s provinces!” or “They must have killed many more in the rest of the king’s provinces!” (See: [Rhetorical Question](#))

what is your petition?

The abstract noun “petition” can be expressed with the verb “ask for” or “want.” AT: “what do you ask for?” or “what do you want?” (See: [Abstract Nouns](#))

It will be granted you

This can be expressed in active form. AT: “I will give you what you ask for” or “I will do for you what you ask” (See: [Active or Passive](#))

What is your request?

The abstract noun “request” can be expressed with the verb “ask for” or “want.” AT: “What do you ask for?” or “What do you want?” (See: [Abstract Nouns](#))

Links:

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

Esther 9:13-14**UDB:**

¹³ Esther replied, “If it pleases you, allow the Jews here in Susa to do again tomorrow what you commanded them to do today. And also command that the bodies of Haman’s ten sons be hanged on the gallows.” ¹⁴ So the king commanded that the Jews be permitted to kill more of their enemies the next day. After he issued another order in Susa, the bodies of Haman’s ten sons were hanged.

ULB:

¹³ Esther said, “If it pleases the king, let the Jews who are in Susa be permitted to carry out this day’s decree tomorrow also, and let the bodies of Haman’s ten sons be hanged on gallows.” ¹⁴ So the king commanded that this be done. A decree was issued in Susa, and they hanged the ten sons of Haman.

translationNotes**to carry out this day’s decree tomorrow also**

“Carry out” is an idiom meaning to do something that was commanded or planned. AT: “to obey today’s decree tomorrow also” or “to do tomorrow also what was decreed that they should do today” (See: [Idiom](#))

ten sons

“10 sons” (See: [Numbers](#))

gallows

This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. See how you translated this in [Esther 2:23](#). AT: “a frame for hanging people” (See: [Translate Unknowns](#))

translationWords

- [Esther](#)
- [Jew, Jewish, Jews](#)
- [decree](#)

Links:

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

Esther 9:15-16**UDB:**

¹⁵ The Jews in Susa gathered together and killed three hundred more people. But again, they did not take away any of their possessions. ¹⁶ That happened on the 14th day of the month of Adar. On the following day, the Jews in Susa rested and celebrated. In all the other provinces, the Jewish people gathered together to defend themselves, and they killed seventy-five thousand people who hated them, but again, they took none of their possessions.

ULB:

¹⁵ The Jews who were in Susa came together on the fourteenth day of the month of Adar, and killed three hundred more men in Susa, but laid no hands on the plunder. ¹⁶ The rest of the Jews who were in the king's provinces came together to defend their lives, and they got relief from their enemies and killed seventy-five thousand of those who hated them, but they did not lay their hands on the valuables of those they killed.

translationNotes**the fourteenth day of the month of Adar**

See how you translated a similar phrase in [Esther 3:13](#).

laid no hands on the plunder

Laying their hands on things represents taking them. AT: “took none of the plunder” or “did not take any of the plunder” (See: [Metonymy](#))

seventy-five thousand

“75,000” (See: [Numbers](#))

they did not lay their hands on the valuables of those they killed

Laying their hands on things represents taking them. AT: “they did not take any of the valuables of the people they killed” (See: [Metonymy](#))

valuables

“valuable things” or “possessions”

translationWords

- [day](#)

Links:

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

Esther 9:17-19**UDB:**

¹⁷ On the thirteenth day of the month of Adar, and on the fourteenth day, they rested and made that a day of feasting and celebration. ¹⁸ But the Jews who were in Susa came together on the thirteenth and the fourteenth days to fight, but on the fifteenth day they rested and made it a day of feasting and celebration. ¹⁹ That is why the Jews of the villages, the Jews who live in the rural towns, observe the fourteenth day of the month of Adar as a day of gladness and celebration, when they send gifts of food to one another.

ULB:

¹⁷ This happened on the thirteenth day of the month of Adar. On the fourteenth day they rested and made that a day of feasting and gladness. ¹⁸ But the Jews who were in Susa assembled together on the thirteenth and the fourteenth days. On the fifteenth day they rested and made it a day of feasting and gladness. ¹⁹ That is why the Jews of the villages, who make their homes in the rural towns, observe the fourteenth day of the month of Adar as a day of gladness and feasting, and as a day on which they send gifts of food to one another.

translationNotes**the thirteenth day of the month of Adar**

See how you translated a similar phrase in [Esther 3:13](#).

On the fourteenth day they rested

“On the fourteenth day of Adar the Jews who were in the provinces rested”

the Jews who were in Susa assembled together

Why they assembled together can be stated clearly. AT: “the Jews who were in Susa assembled together to fight against their enemies” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [day](#)
- [rest](#)
- [feast](#)

Links:

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

Esther 9:20-22**UDB:**

²⁰ Mordecai wrote down all the things that had happened. Then he sent letters to the Jews who lived throughout the empire of King Ahasuerus. ²¹ He called them to observe the fourteenth and the fifteenth day of Adar every year, ²² because those were the days when the Jews got victory over their enemies. It was in that month that their sorrow was turned to joy. Mordecai's letter told them that they should celebrate on those days by feasting and giving gifts of food to each other and especially to the poor people.

ULB:

²⁰ Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, ²¹ obligating them to keep the fourteenth and the fifteenth day of Adar every year. ²² These were the days when the Jews got relief from their enemies, and the month when their sorrow turned to joy, and mourning into a day of celebration. They were to make them days of feasting and gladness, and of sending gifts of food to one another, and gifts to the poor.

translationNotes**to keep the fourteenth and the fifteenth day of Adar every year**

To keep a day is an idiom that means to celebrate it. AT: "to celebrate the fourteenth and fifteenth days of Adar every year" (See: [Idiom](#))

their sorrow turned to joy

Turning represents changing. The abstract nouns sorrow and joy can be expressed with "sad" and "joyful." AT: "they changed from being very sad to being joyful" (See: [Metaphor](#))

translationWords

- [Mordecai](#)
- [Ahasuerus](#)

Links:

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

Esther 9:23-25**UDB:**

²³ So the Jews agreed to do what Mordecai wrote. They agreed to celebrate on those days every year. ²⁴ They would remember how Haman son of Hammedatha, the Agagite, became an enemy of all the Jews. They would remember how he had made an evil plan to kill the Jews, and that he had cast lots to find a day to crush and destroy them. ²⁵ They would remember that when the king learned about Haman's plan, he arranged that the evil plan to kill the Jews would result instead in Haman's own destruction, that Haman would be killed in place of the Jews, that he and that his sons would be hanged.

ULB:

²³ So the Jews continued the celebration they had begun, doing what Mordecai had written to them. ²⁴ At that time Haman son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and he threw Pur (that is, he threw lots), to crush and destroy them. ²⁵ But when the matter came before the king, he gave orders by letters that the wicked plan Haman developed against the Jews should come back on his own head, and that he and his sons should be hanged on the gallows.

translationNotes**General Information:**

This passage summarizes much of the story of Esther in order to explain the reason for the festival of Purim.

Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1](#). (See: [How to Translate Names](#))

he threw Pur (that is, he threw lots)

"Pur" was the Persian word for "lot." The phrase "he threw lots" explains what "he threw Pur" means.

he threw Pur (that is, he threw lots)

Why he threw Pur, or lots, can be stated clearly. AT: "he threw Pur (that is, he threw lots) to find out what would be the best day to attack the Jews" (See: [Assumed Knowledge and Implicit Information](#))

But when the matter came before the king

The Hebrew text can also be interpreted to mean, “But when Esther came before the king.” Some modern versions choose this interpretation.

the wicked plan Haman developed against the Jews should come back on his own head

“Come back on his own head” means that it should be done to Haman. AT: “the wicked plan Haman developed against the Jews should be done to him” (See: [Idiom](#))

translationWords

- [letter, epistle](#)
- [evil, wicked, wickedness](#)

Links:

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

Esther 9:26-28**UDB:**

²⁶ Therefore they called these days Purim, after the name of Pur (the lots that they cast). So that is what was written in this letter, what they had seen, and what had happened to them. ²⁷ The Jews throughout the empire agreed to celebrate in that manner on those two days every year. They said that they would tell their descendants and anyone who became Jewish to be certain to celebrate this festival every year. They should celebrate just as Mordecai told them to do in the letter that he wrote. ²⁸ They said that they would remember and celebrate on those two days every year, observed in every generation, by every family, in every city, and in every province. They solemnly declared that they and their descendants would never stop remembering and celebrating those days called Purim.

ULB:

²⁶ Therefore they called these days Purim, after the name of Pur. Because of everything that was written in this letter, and everything that they had seen and that had happened to them, ²⁷ the Jews accepted a new custom and duty. This custom would be for themselves, their descendants, and everyone who joined them. It would be that they would celebrate these two days every year. They would celebrate them in a certain way and at the same time each year. ²⁸ These days were to be celebrated and observed in every generation, every family, every province, and every city. These Jews and their descendants would never cease to faithfully observe these days of Purim, so that they should never forget them.

translationNotes**they called these days Purim, after the name of Pur**

To call something after something else is an idiom that means to give it the same name or a similar name. AT: “They called these days Purim, like the word Pur” (See: [Idiom](#))

Purim

This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia from Haman’s plot to destroy and kill all the Jews in a single day. (See: [How to Translate Names](#))

the name of Pur

It can be stated clearly what “Pur” means. AT: “the word Pur, which means ‘lot’” (See: [Assumed Knowledge and Implicit Information](#))

These days were to be celebrated and observed

This can be stated in active form. AT: “The Jews were to celebrate and observe these days” (See: [Active or Passive](#))

would never cease to faithfully observe

This can be stated positively. AT: “would always faithfully observe”

translationWords

- [descendant, descended from](#)
- [generation](#)

Links:

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

Esther 9:29**UDB:**

²⁹ Then Mordecai and Queen Esther, who was the daughter of Abihail, wrote a second letter about the Purim festival. Esther used the authority that she had because of being the queen to confirm that what Mordecai had written in the first letter was true.

ULB:

²⁹ Queen Esther daughter of Abihail and Mordecai the Jew wrote with full authority and confirmed this second letter about Purim.

translationNotes**Queen Esther daughter of Abihail and Mordecai the Jew wrote ... this second letter**

Esther was the daughter of Abihail. Esther and Mordecai wrote the letter.

Abihail

“Abihail” was Esther’s father and Mordecai’s uncle. See how you translated this in [Esther 2:15](#). (See: [How to Translate Names](#))

second letter

“additional letter” (See: [Numbers](#))

translationWords

- [queen](#)
- [Esther](#)
- [Mordecai](#)
- [authority, authorities](#)

Links:

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

Esther 9:30-32**UDB:**

³⁰ These letters were sent to all the Jews in the 127 provinces of the kingdom of Ahasuerus—words of peace and truth—³¹ to establish these days of Purim at their appointed times, as Mordecai the Jew and Queen Esther had established, just as the Jews had established for themselves and their descendants, matters that included their times of fasting and lamenting. ³² The command of Esther confirmed these regulations that explained how they should celebrate the Purim festival. The instructions about the feast and the account of these events were written down in the book of history.

ULB:

³⁰ Letters were sent to all the Jews in the 127 provinces of the kingdom of Ahasuerus, wishing the Jews safety and truth. ³¹ These letters confirmed the days of Purim at their appointed times, as Mordecai the Jew and Queen Esther obligated the Jews. The Jews accepted this obligation for themselves and their descendants, just as also they accepted times of fasting and lamenting. ³² The command of Esther confirmed these regulations regarding Purim, and it was written in the book.

translationNotes**Letters were sent to all the Jews**

This can be stated in active form. AT: “They sent letters to all the Jews” (See: [Active or Passive](#))

127 provinces

“one hundred and twenty-seven provinces” (See: [Numbers](#))

wishing the Jews safety and truth

The abstract nouns “safety” and “truth” can be expressed with phrases. AT: “wishing that the Jews would be safe and that people would be faithful to the Jews” (See: [Abstract Nouns](#))

The Jews accepted this obligation for themselves and their descendants

Accepting an obligation is a metaphor for agreeing with the obligation. The abstract noun “obligation” can be expressed with the verb “obligate.” AT: “The Jews agreed and said that they and their descendants were obligated to celebrate the days of Purim” (See: [Metaphor](#) and [Abstract Nouns](#))

they accepted times of fasting and lamenting

Accepting times of fasting and lamenting is a metaphor for agreeing to fast and lament at certain times. AT: “they agreed to fast and lament at certain times” (See: [Metaphor](#))

translationWords

- [kingdom](#)
- [Ahasuerus](#)
- [true, truth, truths](#)
- [fast](#)
- [lament, laments, lamentation](#)
- [command, commands, commanded, commandment, commandments](#)

Links:

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

Esther 10 General Notes

Special concepts in this chapter

Mordecai's new position

Through the power of Yahweh, Mordecai was given a new position in the Persian Empire. Mordecai was now the second in command in the kingdom of Persia and he used his position to help other Jews.

Links:

- **[Esther 10:01 Notes](#)**

Esther 10:1-2**UDB:**

¹ King Ahasuerus made the people living on land and along the sea pay a tax. ² And all the great things that Ahasuerus did because of his power have been written in the book of the chronicles of the kings of Media and Persia. Also written there is a history of the great things done by Mordecai, and of the honor that the king gave him.

ULB:

¹ Then King Ahasuerus imposed a tax on the land and on the coastlands along the sea. ² All the achievements of his power and might, together with the full account of the greatness of Mordecai to which the king had raised him, they are written in the book of the chronicles of the kings of Media and Persia.

translationNotes**imposed a tax on the land and on the coastlands along the sea**

To impose a tax means to make people pay a tax. The land and coastlands represent the people living there. AT: “made the people living in the land and on the coastlands along the sea pay a tax” (See: [Metonymy](#))

All the achievements of his power and might

The abstract noun “achievements” can be expressed with the verb “achieve” or the phrase “do great things. The abstract nouns “power” and “might” can be translated with adjectives. AT: “All that he achieved because of how powerful and mighty he was” or “All the great things that he did because of his power and might” (See: [Abstract Nouns](#))

the full account of the greatness of Mordecai to which the king had raised him

The king honoring Mordecai is spoken of as if the king physically raised him up. AT: “the full account of how the King had made it known that Mordecai was great” or “the full account of how the king had honored Mordecai for the great things he had done” (See: [Metaphor](#))

translationWords

- [king](#)
- [Ahasuerus](#)
- [tax, taxes](#)
- [mighty, might](#)

- [Mordecai](#)
- [chronicles](#)
- [Medes, Media](#)
- [Persia, Persians](#)

Links:

- [Introduction to Esther](#)
- [Esther 10 General Notes](#)
- [Esther 10 translationQuestions](#)

Esther 10:3**UDB:**

³ Mordecai the Jew, was second in rank to King Ahasuerus, and all the Jews also considered him to be a very great man. He was respected by his Jewish brothers and sisters, for he sought the welfare of his people, and he spoke to gain security for all of them.

ULB:

³ Mordecai the Jew was second in rank to King Ahasuerus. He was great among the Jews and popular with his many Jewish brothers, for he sought the welfare of his people and he spoke for the peace of all his people.

translationNotes**second in rank to King Ahasuerus**

“the most important person after King Ahasuerus”

Jewish brothers

The word brothers represents people who were like him. AT: “fellow Jews” (See: [Metaphor](#))

he sought the welfare of his people

Seeking something is a metaphor for working hard for something. The abstract noun “welfare” can be translated as a phrase with the verb “prosper” or the adjective “secure.” AT: “He worked hard so his people would prosper” or “He worked hard so his people would be secure” (See: [Metaphor](#) and [Abstract Nouns](#))

he spoke for the peace of all his people

“he represented his people so that they might have peace”

translationWords

- [Jew, Jewish, Jews](#)
- [peace, peaceful](#)

Links:

- [Introduction to Esther](#)
- [Esther 10 General Notes](#)
- [Esther 10 translationQuestions](#)

translationQuestions

Esther 1

How far did Ahasuerus reign?

Ahasuerus reigned from India as far as Ethiopia, over 127 provinces. [1:1]

Who was in the king's presence?

The army of Persia and Media, the noblemen, and governors of the provinces were in his presence. [1:3]

Who was the feast that lasted seven days for?

The seven day feast was for all the people in the palace of Susa, from the greatest to the least significant. [1:5]

For whom did the king give the feast?

The feast was for all the people in the palace of Susa, from the greatest to the least significant. [1:5]

Why was there much royal wine?

There was much royal wine because of the king's generosity. [1:7]

What were the king's orders to all the staff of his palace?

The king gave orders to all the staff of his palace to do for them whatever each guest desired. [1:8]

What did the king tell the seven officials who served before him?

The king told the seven officials who served before him to bring Queen Vashti before him with her royal crown. [1:10]

What did the king tell the seven officials who served before him?

The king told the seven officials who served before him to bring Queen Vashti before him with her royal crown. [1:11]

Why did the king become very angry?

The king became very angry because Queen Vashti refused to come at the word of the king. [1:12]

With whom did the king confer?

The king conferred with the men who were known to be wise, who understood the times. [1:13]

According to Memucan, against whom did Vashti do wrong?

Memucan said that not only against the king did Vashti the queen do wrong, but also against all the officials and all the people who are in all the provinces of King Ahasuerus. [1:16]

What did Memucan say the noble women of Persia and Media would do before the end of that very day?

He said that before the end of that very day, the noble women would refuse the king's officials. [1:17]

What did Memucan say the noble women of Persia and Media would do before the end of that very day?

He said that before the end of that very day, the noble women would refuse the king's officials. [1:18]

To whom would the king give Vashti's position as queen?

The king would give Vashti's position as queen to another who was better than she was. [1:19]

What did the king order?

The king ordered that every man should be master of his own household. [1:22]

Esther 2

What did the king's young men recommend?

Then the king's young men recommended a search be made on the king's behalf for beautiful young virgins. [2:2]

Under whose care would the virgins be put?

The virgins would be put under the care of Hegai, the king's official, who was in charge of the women. [2:3]

Who had taken Mordecai from Jerusalem?

Nebuchadnezzar king of Babylonia had taken Mordecai away from Jerusalem. [2:6]

What was Esther's other name?

Esther's other name was Hadassah. [2:7]

How was Esther related to Mordecai?

Esther was his uncle's daughter. [2:7]

With what did Hegai provide Esther?

Hegai provided her with cosmetics and her portion of food, and he assigned to her seven servant girls from the king's palace. [2:9]

Why had Esther not told anyone who her people or relatives were?

Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell them. [2:10]

When a young woman went to the king, what was given to her?

When a young woman went to the king, whatever she desired was given to her. [2:13]

When would a girl return to the king?

A girl would not return to the king again unless he had taken great pleasure in her and called for her again. [2:14]

For what did Esther ask?

She did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested to her. [2:15]

When was Esther taken to King Ahasuerus?

Esther was taken to King Ahasuerus on the tenth month, which is the month Tebeth, in the seventh year of his reign. [2:16]

Why did the king set the royal crown on Esther's head and make her queen?

The king loved Esther more than all the other women, and she won favor and kindness before him, more than all the other virgins, so that he set the royal crown on her head and made her queen. [2:17]

What did Bigthan and Teresh seek to do to King Ahasuerus?

Bigthan and Teresh sought to do harm to King Ahasuerus. [2:21]

What happened to Bigthan and Teresh?

Both the men were hanged from a gallows. [2:23]

Esther 3

Who knelt and prostrated themselves to Haman?

All the king's servants who were at the king's gate always knelt and prostrated themselves to Haman. [3:2]

What did Mordecai refuse to do?

Mordecai refused to comply with demands of the king's servants. [3:4]

Who did Haman want to kill?

Haman wanted to kill Mordecai as well as all the Jews. [3:6]

When they threw lots, what month did they chose?

When they threw lots, they chose the twelfth month (the month of Adar). [3:8]

How much money was Haman willing to put into the king's treasury if the king would give a command to kill the Jews?

Haman was willing to put ten thousand talents of silver into the king's treasury if the king would give a command to kill the Jews. [3:9]

How were documents delivered to all the king's provinces?

Documents were hand-delivered by couriers to all the king's provinces. [3:13]

How did Susa respond to the decree?

The city of Susa was in turmoil. [3:15]

Esther 4**How far did Mordecai go? Why?**

He went up only as far as the king's gate, because no one was allowed to go through it clothed in sackcloth. [4:2]

When Esther sent garments to clothe Mordecai, how did he respond?

When she sent garments to clothe Mordecai, he would not accept them. [4:4]

What did Mordecai report to Hathach?

Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death. [4:7]

Why did Mordecai give Hathach a copy of the decree that was issued in Susa for the Jews' destruction?

Mordecai did this so that Hathach could show it to Esther, and that Hathach should give her the responsibility of going to the king to beg for his favor, and to plead with him on behalf of her people. [4:8]

What happened if any man or woman went to the king inside the inner courtyard without being summoned?

If any man or woman went to the king inside the inner courtyard without being summoned, there was only one law: that he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. [4:11]

What did Mordecai say would happen if Esther remained silent at that time?

If Esther remained silent at that time, relief and rescue would rise up for the Jews from another place, but she and her father's house would perish. [4:14]

What did Esther tell Mordecai to do?

Esther told Mordecai to gather together all the Jews who live in Susa, and to fast for her for three days. [4:16]

Esther 5

Where was the inner courtyard of the king's palace?

The inner courtyard of the king's palace was in front of the king's house. [5:1]

When the king saw Esther the queen standing in the court, why did he hold out to her the golden scepter?

Esther won favor in his sight, so he held out to her the golden scepter in his hand. [5:2]

What did Esther request from the king?

She requested that the king and Haman come to a feast that she had prepared for him. [5:4]

What did Esther request from the king the second time?

She requested that the king and Haman come to a feast that she had prepared for them. [5:8]

What did Haman recount to his family?

Haman recounted to them the splendor of his riches and the number of his many sons, how he had advanced above all the officials and the servants of the king. [5:11]

Why did Haman feel that being invited to the banquets was worth nothing to him?

Being invited to the banquets was worth nothing to him as long as he saw Mordecai the Jew sitting at the king's gate. [5:13]

What did Zeresh tell Haman to make? Why?

Zereah told him to make a gallows fifty cubits high so that he could hang Mordecai on it. [5:14]

Esther 6**Why did the king command servants to bring the records of the events of his reign?**

That night the king could not sleep, so he commanded servants to bring the records of the events of his reign. [6:1]

What had been done to give honor or recognition to Mordecai for telling the king about Bigthana and Teresh?

Nothing had been done to give honor or recognition to Mordecai for telling the king about Bigthana and Teresh. [6:2]

What had been done to give honor or recognition to Mordecai for telling the king about Bigthana and Teresh?

Nothing had been done to give honor or recognition to Mordecai for telling the king about Bigthana and Teresh. [6:3]

When the king asked Haman what should be done for the man whom the king takes pleasure in honoring, about whom did Haman think the king was talking?

When the king asked Haman what should be done for the man whom the king takes pleasure in honoring, Haman thought the king was talking about Haman. [6:6]

Who would dress the man whom the king takes pleasure in honoring, and lead him on the horse through the city streets?

One of the king's most noble officials would dress the man whom the king takes pleasure in honoring, and lead him on the horse through the city streets. [6:9]

Who dressed Mordecai and led him on the horse through the city streets?

Haman dressed Mordecai and led him on the horse through the city streets. [6:11]

About what did Haman's wise men and his wife warn him?

His wise men and his wife said to him that if Mordecai was Jewish, Haman would not overcome him, but would certainly fall before him. [6:13]

Esther 7

What was Esther's request?

She wanted her life and also at the lives of her people to be given to her [7:3]

What did Esther say she would have done if her people had only been sold into slavery?

If her people had only been sold into slavery, she said she would have kept quiet. [7:4]

Who did Esther describe as, "The hostile man, that enemy..."

This was Esther's description of Haman. [7:6]

What did Haman do when the king got up in a rage from the wine-drinking?

When the king got up in a rage from the wine-drinking, Haman stayed to beg for his life from Queen Esther. [7:7]

After Haman fell on the couch where Esther was, what did the king think Haman was doing?

After Haman fell on the couch where Esther was, the king thought he was assaulting the queen in the king's presence. [7:8]

Where did the king say to hang Haman?

The king said to hang Haman and his family on the gallows Haman set up for Mordecai. [7:9]

Esther 8

Why did Mordecai begin to serve before the king?

Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her. [8:1]

Why was Mordecai in charge of Haman's estate?

Esther designated Mordecai to be in charge of Haman's estate. [8:2]

What did the king do so that Esther could arise and stand before him?

The king held out the golden scepter to Esther; so she arose and stood before the king. [8:4]

What letters did Haman write?

Haman wrote the letters about destroying the Jews who were in all the king's provinces. [8:5]

Why did Esther need to write another decree for the Jews in the name of the king?

Esther needed to write another decree for the Jews in the name of the king, for the first decree that had already been written in the king's name and sealed with the king's ring could not be revoked. [8:8]

When were the king's scribes called?

The king's scribes were called in the third month, which is the month Sivan, on the twenty-third day of the month. [8:9]

What did the king give the Jews permission to do?

The king gave the Jews permission to gather together and to make a stand to protect their lives; to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions. [8:11]

Why did many from among the variety of peoples of the land become Jews?

Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them. [8:17]

Esther 9**Why could no one stand against the Jews?**

No one could stand against the Jews, for the fear of them had fallen on all the peoples. [9:2]

What did the Jews do to their enemies?

The Jews attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who hated them. [9:5]

Who did the Jews kill?

The Jews killed five hundred men in the city of Susa, including the ten sons of Haman. [9:12]

What happened to the bodies of Haman's ten sons?

The bodies of Haman's ten sons were hanged on gallows. [9:13]

How many men did the Jews kill on the fourteenth day of the month Adar?

On the fourteenth day of the month Adar, the Jews killed three hundred more men in Susa. [9:15]

Why do the Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting?

The Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting because they stopped killing, and they rested and made that a day of feasting and gladness. [9:17]

Why do the Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting?

The Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting because they stopped killing, and they rested and made that a day of feasting and gladness. [9:18]

Why do the Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting?

The Jews of the villages observe the fourteenth day of the month Adar as a day of gladness and feasting because stopped killing, and they rested and made that a day of feasting and gladness. [9:19]

How often did Mordecai obligate the Jews to keep the fourteenth and the fifteenth day of Adar?

Mordecai obligated them to keep the fourteenth and the fifteenth day of Adar every year. [9:20]

How often did Mordecai obligate the Jews to keep the fourteenth and the fifteenth day of Adar?

Mordecai obligated them to keep the fourteenth and the fifteenth day of Adar every year. [9:21]

What does Pur mean?

Pur means 'lots'. [9:24]

Why would the Jews and their descendants never cease to faithfully observe these days of Purim?

The Jews and their descendants would never cease to faithfully observe these days of Purim, so that they would never forget them. [9:28]

Esther 10

Where did King Ahasuerus impose a tax?

King Ahasuerus imposed a tax on the land and on the coast lands along the sea. [10:1]

Where were all the achievements of King Ahasuerus' power and might written?

All the achievements of his power and might were written in The Book of the Chronicles of the Kings of Media and Persia. [10:2]

What was the rank of Mordecai the Jew?

Mordecai the Jew was second in rank to King Ahasuerus. [10:3]

Why was Mordecai great among the Jews and popular with his many Jewish brothers?

He was great among the Jews and popular with his many Jewish brothers, for he sought the welfare of his people, and he spoke for the peace of all his people. [10:3]

translationWords

administration, administrator

Facts:

The terms “administration” and “administrator” refer to managing or governing of people of a country to help it function in an orderly way.

- Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
- In the New Testament, administration is” one of the gifts of the Holy Spirit.
- A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.

Translation Suggestions

- Depending on the context, some ways to translate “administrator” could include “governor” or “organizer” or “manager” or “ruler” or “government official.”
- The term “administration” could be translated as “governing” or “management” or “leadership.” or “organization.”
- Expressions such as “in charge of” or “taking care of” or “keeping order” could possibly be part of the translation of these terms.

(See also: [Babylon](#), Daniel, gift, [governor](#), Hananiah, Mishael, Azariah)

Bible References:

- 1 Chronicles 18:14-17
- [Daniel 06:1-3](#)
- [Esther 09:3-5](#)

Word Data:

- Strong's: H5532, H5608, H5632, H6213, H7860, G2941

Uses:

- [Esther 9:3-5](#)

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:

- [Esther 7:6-7](#)

Ahasuerus

Facts:

Ahasuerus was a king who ruled over the ancient kingdom of Persia for twenty years.

- This was during the time the exiled Jews were living in Babylonia, which had come under Persian rule.
- Another name for this king may have been Xerxes.
- After sending away his queen in a fit of anger, King Ahasuerus later chose a Jewish woman named Esther to be his new wife and queen.

(Translation suggestions: [Translate Names](#))

(See also: [Babylon](#), [Esther](#), [Ethiopia](#), [exile](#), [Persia](#))

Bible References:

- [Daniel 09:1-2](#)
- [Esther 10:1-2](#)
- [Ezra 04:7-8](#)

Word Data:

- Strong's: H325

Uses:

- [Esther 1:1-2](#)
- [Esther 1:9-11](#)
- [Esther 2:1-2](#)
- [Esther 2:12-13](#)
- [Esther 2:15-16](#)
- [Esther 2:19-21](#)
- [Esther 3:1-2](#)
- [Esther 3:5-6](#)
- [Esther 3:7](#)
- [Esther 3:8-9](#)
- [Esther 6:1-3](#)
- [Esther 7:3-5](#)
- [Esther 8:1-2](#)
- [Esther 9:1-2](#)
- [Esther 9:20-22](#)
- [Esther 9:30-32](#)

- **Esther 10:1-2**

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:

- [Esther 3:1-2](#)
- [Esther 9:29](#)

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:

- **Esther 2:5-6**

beg, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: [plead](#))

Bible References:

- [Luke 16:19-21](#)
- [Mark 06:56](#)
- [Matthew 14:34-36](#)
- [Psalm 045:12-13](#)

Examples from the Bible stories:

***10:04** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs. ***29:08** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’” ***32:07** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!” ***32:10** The man who used to have the demons **begged** to go along with Jesus. ***35:11** His father came out and **begged** him to come and celebrate with them, but he refused.” ***44:01** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

Word Data:

- Strong's: H34, H7592, G154, G1871, G4319, G4434, G6075

Uses:

- [Esther 4:6-8](#)
- [Esther 7:6-7](#)

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:

- [Esther 2:5-6](#)

call, calls, calling, called

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See also: pray)

Bible References:

- 1 Kings 18:22-24
- 1 Thessalonians 04:7-8
- 2 Timothy 01:8-11
- Ephesians 04:1-3
- Galatians 01:15-17
- Matthew 02:13-15
- Philippians 03:12-14

{{tag>publish ktlink }}

Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- Esther 8:9

chronicles

Definition:

The term “chronicle” refers to a written record of events over a period of time.

- Two Old Testament books are called “First Book of the Chronicles” and “Second Book of the Chronicles.”
- The books called “Chronicles” record part of the history of the Israelite people, beginning with a list of people in every generation since Adam.
- The “First Book of the Chronicles” records the end of King Saul’s life and the events of King David’s reign.
- The “Second Book of the Chronicles” records the reigns of King Solomon and several other kings, including the building of the temple and the separation of the northern kingdom of Israel from the southern kingdom of Judah.
- The end of 2 Chronicles describes the beginning of the Babylonian exile.

(See also: [Babylon](#), David, [exile](#), kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 27:23-24
- 2 Chronicles 33:18-20
- [Esther 10:1-2](#)

Word Data:

- Strong’s: H1697

Uses:

- [Esther 10:1-2](#)

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:

- [Esther 1:16-18](#)
- [Esther 3:3-4](#)
- [Esther 3:8-9](#)
- [Esther 4:1-3](#)
- [Esther 6:1-3](#)
- [Esther 9:30-32](#)

concubine

Definition:

A concubine is a woman who is a secondary wife for a man who already has a wife. Usually a concubine is not legally married to the man.

- In the Old Testament, concubines were often female slaves.
- A concubine could be acquired by purchase, through military conquest, or in payment of a debt.
- For a king, having many concubines was a sign of power.
- The New Testament teaches that the practice of having a concubine is against God's will.

Bible References:

- 2 Samuel 03:6-7
- Genesis 22:23-24
- Genesis 25:5-6
- Genesis 35:21-22
- Genesis 36:9-12
- Judges 19:1-2

Word Data:

- Strong's: H3904, H6370

Uses:

- [Esther 2:14](#)

condemn, condemns, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as, “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [punish](#))

Bible References:

- [1 John 03:19-22](#)
- [Job 09:27-29](#)
- [John 05:24](#)
- [Luke 06:37](#)
- [Matthew 12:7-8](#)
- [Proverbs 17:15-16](#)
- [Psalms 034:21-22](#)
- [Romans 05:16-17](#)

Word Data:

- Strong's: H6064, H7034, H7561, H8199, G176, G843, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920, G5272, G6048

Uses:

- [Esther 07 General Notes](#)

courtyard, court

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, [king](#), tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9-10
- [Jeremiah 19:14-15](#)
- [Luke 22:54-55](#)
- [Matthew 26:69-70](#)
- Numbers 03:24-26
- [Psalms 065:4](#)

Word Data:

- Strong’s: H1004, H1508, G2681, H2691, H5835, H6503, H7339, G833, G933, G4259

Uses:

- [Esther 1:5-6](#)
- [Esther 6:4-6](#)

crown, to crown

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term “to crown” means to put a crown on someone’s head; figuratively it means, “to honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, “to crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of “to crown” could be translated as “to honor” or “to decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as, “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [king](#), olive)

Bible References:

- [John 19:1-3](#)
- [Lamentations 05:15-16](#)
- [Matthew 27:27-29](#)
- [Philippians 04:1-3](#)
- [Psalms 021:3-4](#)
- [Revelation 03:9-11](#)

Word Data:

- Strong’s: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- [Esther 1:9-11](#)
- [Esther 8:15-17](#)

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:

- [Esther 3:12-13](#)
- [Esther 9:15-16](#)
- [Esther 9:17-19](#)

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:

- **Esther 4:6-8**

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:

- [Esther 1:7-8](#)
- [Esther 1:19-20](#)
- [Esther 1:21-22](#)
- [Esther 2:1-2](#)
- [Esther 2:8-9](#)
- [Esther 3:14-15](#)
- [Esther 4:1-3](#)
- [Esther 8:5-6](#)

- Esther 8:7-8
- Esther 8:9
- Esther 8:13-14
- Esther 9:1-2
- Esther 9:13-14

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:

- [Esther 9:26-28](#)

Esther

Facts:

Esther was a Jewish woman who became queen of the Persian kingdom during the time of the Babylonian captivity of the Jews.

- The book of Esther tells the story of how Esther became the wife of the Persian King Ahasuerus and how God used her to save her people.
- Esther was an orphan who was raised by her godly older cousin, Mordecai.
- Her obedience to her adoptive father helped her to be obedient to God.
- Esther obeyed God and risked her life in order to save her people, the Jews.
- The story of Esther illustrates God's sovereign control over the events of history, especially how he protects his people and works through those who obey him.

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Babylon](#), [Mordecai](#), [Persia](#))

Bible References:

- [Esther 02:7](#)
- [Esther 02:15-16](#)
- [Esther 07:1-2](#)
- [Esther 08:1-2](#)

Word Data:

- Strong's: H635

Uses:

- [Esther 2:7](#)
- [Esther 2:8-9](#)
- [Esther 2:10-11](#)
- [Esther 2:15-16](#)
- [Esther 2:17-18](#)
- [Esther 2:19-21](#)
- [Esther 2:22-23](#)
- [Esther 4:4-5](#)
- [Esther 4:9-12](#)
- [Esther 4:15-17](#)
- [Esther 5:1-2](#)
- [Esther 6:12-14](#)

- [Esther 7:1-2](#)
- [Esther 7:3-5](#)
- [Esther 7:6-7](#)
- [Esther 8:1-2](#)
- [Esther 9:13-14](#)
- [Esther 9:29](#)

Ethiopia, Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an “Ethiopian.”

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called “Cush” or “Nubia.”
- The countries of Ethiopia (“Cush”) and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- [Acts 08:26-28](#)
- [Acts 08:29-31](#)
- [Acts 08:32-33](#)
- [Acts 08:36-38](#)
- [Isaiah 18:1-2](#)
- [Nahum 03:8-9](#)
- [Zephaniah 03:9-11](#)

Word Data:

- Strong's: H3568, H3569, H3571, G128

Uses:

- [Esther 1:1-2](#)
- [Esther 8:9](#)

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:

- **Esther 7:6-7**
- **Esther 8:3-4**
- **Esther 9:23-25**

exile, the Exile

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian Exile” (or “the Exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term “to exile” could also be translated as “to send away” or “to force out” or “to banish.”
- The term “the Exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: [Babylon](#), Judah)

Bible References:

- 2 Kings 24:13-14
- [Daniel 02:25-26](#)
- [Ezekiel 01:1-3](#)
- [Isaiah 20:3-4](#)
- [Jeremiah 29:1-3](#)

Word Data:

- Strong's: H1123, H1473, H1540, H1547, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G3927

Uses:

- [Esther 2:5-6](#)

fast

Definition:

The term “to fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb “to fast” can also be translated as “to refrain from eating” or “to not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3-4
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:33-35
- Mark 02:18-19
- Matthew 06:16-18
- Matthew 09:14-15

Examples from the Bible stories:

- **25:01** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:08** ”For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G777, G3521, G3522, G3523

Uses:

- [Esther 4:1-3](#)
- [Esther 4:15-17](#)
- [Esther 9:30-32](#)

favor, favors, favorable, favoritism

Definition:

To “favor” is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term “favoritism” means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.
- Jesus grew up “in favor with” God and men. This means they approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term “favor” could include, “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means “the one who is preferred or loved best.”

Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:6-7
- **2 Corinthians 01:11**
- **Acts 24:26-27**
- Genesis 41:14-16
- Genesis 47:25-26
- Genesis 50:4-6

Word Data:

- Strong’s: H1293, H1921, H2580, H2603, H2896, H5375, H5414, H6437, H6440, H7522, H7965
pizza

Uses:

- Esther 2:8-9
- Esther 2:15-16
- Esther 2:17-18
- Esther 4:6-8
- Esther 5:7-8
- Esther 7:3-5
- Esther 8:5-6

fear, fears, afraid

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, “to fear” can be translated as “to be afraid” or “to deeply respect” or “to revere” or “to be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence “The fear of God fell on all of them” could be translated as “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” is used instead.

(See also: marvel, awe, Lord, **power**, Yahweh)

Bible References:

- [1 John 04:17-18](#)
- [Acts 02:43-45](#)
- [Acts 19:15-17](#)
- [Genesis 50:18-21](#)
- [Isaiah 11:3-5](#)
- [Job 06:14-17](#)
- [Jonah 01:8-10](#)
- [Luke 12:4-5](#)
- [Matthew 10:28-31](#)
- [Proverbs 10:24-25](#)

Word Data:

- Strong's: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- [Esther 5:9-11](#)

feast

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action “to feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term “to feast” could also be translated as “to eat lavishly” or “to celebrate by eating lots of food” or “to eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival)

Bible References:

- [2 Peter 02:12-14](#)
- [Genesis 26:30-31](#)
- [Genesis 29:21-22](#)
- [Genesis 40:20-23](#)
- [Jude 01:12-13](#)
- [Luke 02:41-44](#)
- [Luke 14:7-9](#)
- [Matthew 22:1-3](#)

Word Data:

- Strong's: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- [Esther 1:3-4](#)
- [Esther 1:5-6](#)

- [Esther 2:17-18](#)
- [Esther 5:5-6](#)
- [Esther 5:12-13](#)
- [Esther 6:12-14](#)
- [Esther 7:1-2](#)
- [Esther 7:6-7](#)
- [Esther 9:17-19](#)

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:

- [Esther 2:19-21](#)
- [Esther 4:1-3](#)
- [Esther 4:6-8](#)
- [Esther 5:9-11](#)
- [Esther 6:10-11](#)

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: [descendant](#), [evil](#), ancestor)

Bible References:

- [Acts 15:19-21](#)
- Exodus 03:13-15
- Genesis 15:14-16
- Genesis 17:7-8
- [Mark 08:11-13](#)
- [Matthew 11:16-17](#)
- [Matthew 23:34-36](#)
- [Matthew 24:34-35](#)

Uses:

- [Esther 9:26-28](#)

glory, glorious

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression “to glory in” means to boast about or take pride in something.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”

(See also: glorify)

Bible References:

- [1 Thessalonians 02:5-6](#)
- [Acts 07:1-3](#)
- [Colossians 03:1-4](#)
- [Exodus 24:16-18](#)
- [Isaiah 35:1-2](#)
- [James 02:1-4](#)
- [Luke 02:8-9](#)
- [Numbers 14:9-10](#)
- [Philippians 02:14-16](#)
- [Philippians 04:18-20](#)

Examples from the Bible stories:

- **23:07** Suddenly, the skies were filled with angels praising God, saying, "**Glory** to God in heaven and peace on earth to the people he favors!"
- **25:06** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, "I will give you all this if you bow down and worship me."
- **37:01** When Jesus heard this news, he said, "This sickness will not end in death, but it is for the **glory** of God."
- **37:08** Jesus responded, "Did I not tell you that you would see God's **glory** if you believe in me?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3519, H3520, H6643, H7623, H8597, G1391, G1741, G2620, G2744, G2745, G2746, G2755, G2811

Uses:

- **Esther 1:3-4**

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:

- [Esther 1:5-6](#)
- [Esther 1:7-8](#)
- [Esther 8:3-4](#)
- [Esther 8:15-17](#)

governor, govern, proconsul, government

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), [province](#), Rome, ruler)

Bible References:

- [Acts 07:9-10](#)
- [Acts 23:22-24](#)
- [Acts 26:30-32](#)
- [Mark 13:9-10](#)
- [Matthew 10:16-18](#)
- [Matthew 27:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Esther 1:3-4](#)

- [Esther 3:12-13](#)
- [Esther 8:9](#)

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:

- [Esther 7:9-10](#)

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:

- [Esther 1:9-11](#)
- [Esther 5:9-11](#)
- [Esther 6:4-6](#)

honor, honors, to honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term “to honor” could be translated as “to show special respect to” or “to cause to be praised” or “to show high regard for” or “to highly value.”

(See also: dishonor, *glory*, glorify, praise)

Bible References:

- 1 Samuel 02:8
- *Acts 19:15-17*
- *John 04:43-45*
- *John 12:25-26*
- *Mark 06:4-6*
- *Matthew 15:4-6*

Word Data:

- Strong's:

Uses:

- *Esther 1:3-4*
- *Esther 5:7-8*
- *Esther 6:1-3*
- *Esther 6:4-6*
- *Esther 6:7-9*

horse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: chariot, , donkey, Solomon)

Bible References:

- 1 Chronicles 18:3-4
- 2 Kings 02:11-12
- Exodus 14:23-25
- [Ezekiel 23:5-7](#)
- [Zechariah 06:7-8](#)

Word Data:

- Strong's:

Uses:

- [Esther 6:7-9](#)

Jehoiachin

Facts:

Jehoiachin was a king who ruled over the kingdom of Judah.

- Jehoiachin became king when he was 18 years old. He only reigned three months, and after that he was captured by the Babylonian army and taken to Babylon.
- During his short reign, Jehoiachin did evil things like the ones his grandfather King Manasseh and his father King Jehoiakim had done.

(Translation suggestions: [How to Translate Names](#))

(See also: [Babylon](#), Jehoiakim, Judah, Manasseh)

Bible References:

- 2 Chronicles 36:8
- 2 Kings 24:15-17
- [Esther 02:5-6](#)
- [Ezekiel 01:1-3](#)
- [Jeremiah 22:24-26](#)
- [Jeremiah 37:1-2](#)

Word Data:

- Strong's:

Uses:

- [Esther 2:5-6](#)

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:

- **Esther 2:5-6**

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, Israel, [Babylon](#), Jewish leaders)

Bible References:

- [Acts 02:5-7](#)
- [Acts 10:27-29](#)
- [Acts 14:5-7](#)
- [Colossians 03:9-11](#)
- [John 02:13-14](#)
- [Matthew 28:14-15](#)

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:02** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:06** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's:

Uses:

- Esther 2:5-6
- Esther 3:3-4
- Esther 3:10-11
- Esther 3:12-13
- Esther 4:1-3
- Esther 4:6-8
- Esther 4:13-14
- Esther 4:15-17
- Esther 5:12-13
- Esther 6:10-11
- Esther 8:1-2
- Esther 8:5-6
- Esther 8:13-14
- Esther 9:1-2
- Esther 9:3-5
- Esther 9:6-10
- Esther 9:13-14
- Esther 10:3

joy, joyful

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

(See also: [rejoice](#))

Bible References:

- [1 Thessalonians 01:6-7](#)
- [3 John 01:1-4](#)
- [Galatians 05:22-24](#)
- [Isaiah 56:6-7](#)
- [James 01:1-3](#)
- [Jeremiah 15:15-16](#)
- [Matthew 02:9-10](#)
- [Nehemiah 08:9-10](#)
- [Philemon 01:4-7](#)
- [Psalm 048:1-3](#)
- [Romans 15:30-32](#)

Examples from the Bible stories:

- [33:07](#) “The rocky ground is a person who hears God’s word and accepts it with **joy**.”

- **34:04** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:07** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2304, H2305, H2898, H4885, H5937, H5947, H5970, H7440, H7442, H7444, H7445, H7797, H8055, H8056, H8057, H8342, H8643, G20, G21, G2167, G2744, G3685, G4640, G5463, G5479

Uses:

- **Esther 5:9-11**

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:

- [Esther 2:5-6](#)

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:

- **Esther 1:13-15**

justify, justification

Definition:

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, righteous)

Bible References:

- [Acts 13:38-39](#)
- [Galatians 03:6-9](#)
- [Galatians 03:10-12](#)
- [Galatians 05:3-4](#)
- [Genesis 44:16-17](#)
- [James 02:21-24](#)
- [Luke 18:13-14](#)
- [Matthew 11:18-19](#)
- [Romans 04:1-3](#)
- [Titus 03:6-7](#)

Word Data:

- Strong’s: H6663, G1344, G1345, G1347

Uses:

- *Esther 7:3-5*

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:

- Esther 1:1-2
- Esther 1:9-11
- Esther 1:16-18
- Esther 1:19-20
- Esther 1:21-22
- Esther 2:1-2
- Esther 2:3-4
- Esther 2:8-9
- Esther 2:12-13
- Esther 2:14
- Esther 2:15-16
- Esther 2:17-18
- Esther 2:19-21
- Esther 2:22-23
- Esther 3:1-2
- Esther 3:8-9
- Esther 3:14-15
- Esther 4:1-3
- Esther 4:9-12
- Esther 4:15-17
- Esther 5:1-2
- Esther 6:1-3
- Esther 7:1-2
- Esther 8:1-2
- Esther 8:3-4
- Esther 8:13-14
- Esther 9:1-2
- Esther 10:1-2

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:

- [Esther 1:3-4](#)
- [Esther 2:3-4](#)
- [Esther 3:5-6](#)
- [Esther 5:3-4](#)
- [Esther 7:1-2](#)
- [Esther 9:30-32](#)

lament, laments, lamentation

Definition:

The terms “lament” and “lamentation” refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term “to lament” could be translated as “to deeply mourn” or “to wail in grief” or “to be sorrowful.”
- A “lamentation” (or a “lament”) could be translated as “loud wailing and weeping” or “deep sorrow” or “sorrowful sobbing” or “mournful moaning.”

Bible References:

- [Amos 08:9-10](#)
- [Ezekiel 32:1-2](#)
- [Jeremiah 22:17-19](#)
- [Job 27:15-17](#)
- [Lamentations 02:5-6](#)
- [Lamentations 02:8-9](#)
- [Micah 02:3-5](#)
- [Psalm 102:1-2](#)
- [Zechariah 11:1-3](#)

Word Data:

- Strong's: H56, H421, H578, H592, H1058, H4553, H5091, H5092, H5594, H6088, H6969, H7015, H8567, G2354, G2355, G2870, G2875

Uses:

- [Esther 4:1-3](#)
- [Esther 9:30-32](#)

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:

- [Esther 1:13-15](#)
- [Esther 1:19-20](#)
- [Esther 3:8-9](#)
- [Esther 3:14-15](#)
- [Esther 4:9-12](#)
- [Esther 4:15-17](#)
- [Esther 8:13-14](#)
- [Esther 9:1-2](#)

letter, epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include “written message” or “written down words” or “writing.”

(See also: encourage, exhort, teach)

Bible References:

- [1 Thessalonians 05:25-28](#)
- [2 Thessalonians 02:13-15](#)
- [Acts 09:1-2](#)
- [Acts 28:21-22](#)

Word Data:

- Strong's:

Uses:

- [Esther 9:23-25](#)

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:

- **Esther 4:9-12**
- **Esther 7:3-5**

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:

- [Esther 3:7](#)

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:

- [Esther 2:17-18](#)

Medes, Media

Facts:

Media was an ancient empire located east of Assyria and Babylonia, and north of Elam and Persia. The people who lived in the empire of Media were called “Medes.”

- The Media empire covered parts of what are present-day Turkey, Iran, Syria, Iraq and Afghanistan.
- The Medes were closely associated with the Persians and the two empires joined forces to conquer the Babylonian empire.
- Babylonia was invaded by Darius the Mede during the time that the prophet Daniel was living there.

(Translation suggestions: [How to Translate Names](#))

(See also: Assyria, [Babylon](#), Cyrus, Daniel, Darius, Elam, [Persia](#))

Bible References:

- 2 Kings 17:4-6
- [Acts 02:8-11](#)
- [Daniel 05:25-28](#)
- [Esther 01:3-4](#)
- Ezra 06:1-2

Word Data:

- Strong's:

Uses:

- [Esther 1:3-4](#)
- [Esther 1:13-15](#)
- [Esther 1:16-18](#)
- [Esther 1:19-20](#)
- [Esther 10:1-2](#)

mighty, might

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, miracle, [power](#), strength)

Bible References:

- [Acts 07:22-25](#)
- Genesis 06:4
- [Mark 09:38-39](#)
- [Matthew 11:23-24](#)

Word Data:

- Strong’s:

Uses:

- [Esther 10:1-2](#)

month

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- 1 Samuel 20:32-34
- [Acts 18:9-11](#)
- [Hebrews 11:23-26](#)
- Numbers 10:10

Word Data:

- Strong's: H2320, H3391, H3393, G3376

Uses:

- [Esther 8:9](#)

Mordecai

Facts:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Ahasuerus.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Ahasuerus. He reported this and the king's life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Babylon](#), [Esther](#), [Persia](#))

Bible References:

- [Esther 02:5-6](#)
- [Esther 03:5-6](#)
- [Esther 08:1-2](#)
- [Esther 10:1-2](#)

Word Data:

- Strong's:

Uses:

- [Esther 2:5-6](#)
- [Esther 2:7](#)
- [Esther 2:10-11](#)
- [Esther 2:15-16](#)
- [Esther 2:19-21](#)
- [Esther 2:22-23](#)
- [Esther 3:5-6](#)
- [Esther 4:1-3](#)
- [Esther 4:15-17](#)
- [Esther 5:9-11](#)
- [Esther 6:1-3](#)
- [Esther 6:10-11](#)
- [Esther 7:9-10](#)
- [Esther 8:1-2](#)
- [Esther 8:9](#)

- Esther 9:3-5
- Esther 9:20-22
- Esther 9:29
- Esther 10:1-2

mourn, mourning

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11-13
- Genesis 23:1-2
- [Luke 07:31-32](#)
- [Matthew 11:16-17](#)

Word Data:

- Strong's:

Uses:

- [Esther 6:12-14](#)

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- [John 11:1-2](#)
- [Mark 15:22-24](#)
- [Matthew 02:11-12](#)

Word Data:

- Strong's:

Uses:

- [Esther 2:12-13](#)

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:

- [Esther 8:10-12](#)

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: [How to Translate Names](#))

(See also: arrogant, Azariah, [Babylon](#), Hananiah, Mishael)

Bible References:

- 1 Chronicles 06:13-15
- 2 Kings 25:1-3
- [Daniel 01:1-2](#)
- [Daniel 04:4-6](#)
- [Ezekiel 26:7-8](#)

Examples from the Bible stories:

***20:06** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent **Nebuchadnezzar**, king of the Babylonians, to attack the kingdom of Judah. ***20:06** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year. ***20:08** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind. ***20:09** **Nebuchadnezzar** and his army took almost all of the people of the kingdom of Judah to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's:

Uses:

- [Esther 2:5-6](#)

noble, nobleman

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 04:36-37
- Ecclesiastes 10:16-17
- Luke 19:11-12
- Psalm 016:1-3

Word Data:

- Strong’s:

Uses:

- Esther 6:7-9

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:

- [Esther 1:13-15](#)

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 01:21-22
- Exodus 29:1-2
- Leviticus 05:11
- Leviticus 08:1-3
- [Mark 06:12-13](#)
- [Matthew 25:7-9](#)

Word Data:

- Strong's:

Uses:

- [Esther 2:12-13](#)

overseer

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- [1 Timothy 03:1-3](#)
- [Acts 20:28-30](#)
- Genesis 41:33-34
- [Philippians 01:1-2](#)

Word Data:

- Strong’s:

Uses:

- [Esther 2:8-9](#)

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:

- [Esther 10:3](#)

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:

- Esther 1:21-22
- Esther 2:10-11
- Esther 2:19-21
- Esther 3:8-9
- Esther 7:3-5
- Esther 8:5-6
- Esther 8:9
- Esther 8:10-12
- Esther 8:13-14
- Esther 8:15-17

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:

- [Esther 4:13-14](#)
- [Esther 4:15-17](#)

Persia, Persians

Definition:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called “Persians.”
- Under King Cyrus’ decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Ahasuerus.

(See also: [Ahasuerus](#), Artaxerxes, Assyria, [Babylon](#), Cyrus, [Esther](#), Ezra, Nehemiah)

Bible References:

- 2 Chronicles 36:20-21
- [Daniel 10:12-13](#)
- [Esther 01:3-4](#)
- [Ezekiel 27:10-11](#)

Word Data:

- Strong’s:

Uses:

- [Esther 1:3-4](#)
- [Esther 1:13-15](#)
- [Esther 1:16-18](#)
- [Esther 1:19-20](#)
- [Esther 10:1-2](#)

plead, pleading, plea**Facts:**

The terms “plead” and “pleading” refer to urgently asking someone to do something. A “plea” is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include “beg” or “implore” or “urgently ask.”
- The term “plea” could also be translated as “urgent request” or “strong urging.”
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- [2 Corinthians 08:3-5](#)
- [Judges 06:31-32](#)
- [Luke 04:38-39](#)
- [Proverbs 18:17-18](#)

Word Data:

- Strong's:

Uses:

- [Esther 4:6-8](#)

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:

- [Esther 3:12-13](#)
- [Esther 8:10-12](#)

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:

- **Esther 9:1-2**

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:

- [Esther 1:13-15](#)

proclaim, proclamation

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: preach)

Bible References:

- [Acts 09:20-22](#)
- [Acts 13:38-39](#)
- [Jonah 03:1-3](#)
- [Luke 04:18-19](#)
- [Mark 01:14-15](#)
- [Matthew 10:26-27](#)

Word Data:

- Strong's:

Uses:

- [Esther 1:19-20](#)
- [Esther 2:8-9](#)
- [Esther 6:7-9](#)
- [Esther 6:10-11](#)

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:

- [Esther 4:6-8](#)

province, provincial

Facts:

A province is a division or part of a nation or empire. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, Egypt, [Esther](#), Galatia, Galilee, Judea, Macedonia, [Medes](#), Rome, Samaria, Syria)

Bible References:

- [Acts 19:30-32](#)
- [Daniel 03:1-2](#)
- [Daniel 06:1-3](#)
- [Ecclesiastes 02:7-8](#)

Word Data:

- Strong's:

Uses:

- [Esther 8:9](#)

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: [Ahasuerus](#), Athaliah, [Esther](#), [king](#), [Persia](#) ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- [Acts 08:26-28](#)
- [Esther 01:16-18](#)
- [Luke 11:31](#)
- [Matthew 12:42](#)

Word Data:

- Strong's:

Uses:

- [Esther 1:16-18](#)
- [Esther 2:3-4](#)
- [Esther 9:29](#)

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:

- [Esther 1:3-4](#)
- [Esther 2:15-16](#)
- [Esther 6:1-3](#)

rejoice

Definition:

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

(See also: [joy](#))

Bible References:

- [1 Thessalonians 05:15-18](#)
- [Acts 16:32-34](#)
- [John 03:29-30](#)
- [Luke 15:6-7](#)
- [Luke 19:37-38](#)
- [Matthew 02:9-10](#)
- [Philippians 04:10-13](#)
- [Romans 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Esther 8:15-17](#)

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:

- [Esther 9:17-19](#)

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: good news, good news, dream, vision)

Bible References:

- [Daniel 11:1-2](#)
- [Ephesians 03:3-5](#)
- [Galatians 01:11-12](#)
- [Lamentations 02:13-14](#)
- [Matthew 10:26-27](#)
- [Philippians 03:15-16](#)
- [Revelation 01:1-3](#)

Word Data:

- Strong's: H241, H1540, H1541, G601, G602, G5537

Uses:

- [Esther 2:22-23](#)

robe**Definition:**

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: [royal](#), tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- [Luke 15:22-24](#)
- [Luke 20:45-47](#)
- [Matthew 27:27-29](#)

Word Data:

- Strong's:

Uses:

- [Esther 6:7-9](#)

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:

- [Esther 1:1-2](#)
- [Esther 1:7-8](#)
- [Esther 1:9-11](#)
- [Esther 1:19-20](#)
- [Esther 1:21-22](#)
- [Esther 4:13-14](#)
- [Esther 5:1-2](#)
- [Esther 6:7-9](#)
- [Esther 8:13-14](#)
- [Esther 8:15-17](#)

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: [How to Translate Unknowns](#))

(See also: ash, camel, goat, humble, [mourn](#), repent, sign)

Bible References:

- 2 Samuel 03:31-32
- Genesis 37:34-36
- [Joel 01:8-10](#)
- [Jonah 03:4-5](#)
- [Luke 10:13-15](#)
- [Matthew 11:20-22](#)

Word Data:

- Strong's:

Uses:

- [Esther 4:1-3](#)
- [Esther 4:4-5](#)

scepter

Definition:

The term “scepter” refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as “ruling rod” or “king’s rod.”

(See also: [authority](#), Christ, [king](#), righteous)

Bible References:

- [Amos 01:5](#)
- [Esther 04:9-12](#)
- Genesis 49:10
- [Hebrews 01:8-9](#)
- Numbers 21:17-18
- [Psalms 045:5-7](#)

Word Data:

- Strong’s:

Uses:

- [Esther 4:9-12](#)
- [Esther 5:1-2](#)
- [Esther 8:3-4](#)

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- [Acts 04:5-7](#)
- [Luke 07:29-30](#)
- [Luke 20:45-47](#)
- [Mark 01:21-22](#)
- [Mark 02:15-16](#)
- [Matthew 05:19-20](#)
- [Matthew 07:28-29](#)
- [Matthew 12:38-40](#)
- [Matthew 13:51-53](#)

Word Data:

- Strong's:

Uses:

- [Esther 3:12-13](#)
- [Esther 8:9](#)

seal, to seal

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 02:3-4
- [Isaiah 29:11-12](#)
- [John 06:26-27](#)
- [Matthew 27:65-66](#)
- [Revelation 05:1-2](#)

Word Data:

- Strong's:

Uses:

- [Esther 3:12-13](#)
- [Esther 8:7-8](#)
- [Esther 8:10-12](#)

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:

- [Esther 1:3-4](#)
- [Esther 2:8-9](#)
- [Esther 2:17-18](#)
- [Esther 3:1-2](#)
- [Esther 4:4-5](#)
- [Esther 4:9-12](#)
- [Esther 5:9-11](#)
- [Esther 6:1-3](#)
- [Esther 7:3-5](#)

serve, service

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- “To serve God” can be translated as “to worship and obey God” or “to do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: covenant, law, [servant](#))

Bible References:

- [2 Timothy 02:3-5](#)
- [Acts 06:2-4](#)
- [Genesis 25:23](#)
- [Luke 04:8](#)
- [Luke 12:37-38](#)
- [Luke 22:26-27](#)
- [Mark 08:7-10](#)
- [Matthew 04:10-11](#)
- [Matthew 06:22-24](#)

Word Data:

- Strong’s:

Uses:

- [Esther 2:1-2](#)
- [Esther 4:4-5](#)
- [Esther 7:8](#)
- [Esther 8:1-2](#)

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:

- [Esther 1:5-6](#)
- [Esther 4:6-8](#)

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: [glory](#), [king](#), majesty)

Bible References:

- 1 Chronicles 16:25-27
- Exodus 28:1-3
- [Ezekiel 28:6-7](#)
- [Luke 04:5-7](#)
- [Psalms 089:44-45](#)
- [Revelation 21:26-27](#)

Word Data:

- Strong's:

Uses:

- [Esther 1:3-4](#)

stronghold, fortress, fortified

Definition:

The terms “stronghold” and “fortress” both refer to places that are well protected against an attack by enemy soldiers. The term “fortified” describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- “Stronghold” or “fortress” could be translated as “securely strong place” or “strongly protected place.”
- The term “fortified city” could be translated as “securely protected city” or “strongly built city.”
- This term was also used figuratively to refer to God as a stronghold or fortress for those who trust in him. (See: [Metaphor](#))
- Another figurative meaning for the term “stronghold” referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as “false strongholds.”
- This term should be translated differently from “refuge,” which emphasizes safety more than the concept of being fortified.

(See also: false god, idol, refuge, Yahweh)

Bible References:

- [2 Corinthians 10:3-4](#)
- [2 Kings 08:10-12](#)
- [2 Samuel 05:8-10](#)
- [Acts 21:34-36](#)
- [Habakkuk 01:10-11](#)

Word Data:

- Strong's:

Uses:

- [Esther 1:1-2](#)

tax, taxes**Definition:**

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as, “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.

(See also: Bethlehem, census, citizen, Rome, tax collector)

Bible References:

- [Luke 20:21-22](#)
- [Mark 02:13-14](#)
- [Matthew 09:7-9](#)
- Numbers 31:28-29
- [Romans 13:6-7](#)

Word Data:

- Strong’s:

Uses:

- [Esther 2:17-18](#)
- [Esther 10:1-2](#)

throne

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” is often used figuratively to refer to the ruler, his reign, or his power. (See: [metonymy](#))
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [king](#), [reign](#))

Bible References:

- [Colossians 01:15-17](#)
- [Genesis 41:39-41](#)
- [Luke 01:30-33](#)
- [Luke 22:28-30](#)
- [Matthew 05:33-35](#)
- [Matthew 19:28](#)
- [Revelation 01:4-6](#)

Word Data:

- Strong’s:

Uses:

- [Esther 1:1-2](#)
- [Esther 5:1-2](#)

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as “believe what is true about God.”
- In an expression such as “worship God in spirit and in truth,” the expression “in truth” could also be translated by “faithfully obeying what God has taught us.”

(See also: believe, faithful, fulfill, **obey**, prophet, understand)

Bible References:

- [1 Corinthians 05:6-8](#)
- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [3 John 01:5-8](#)
- [Acts 26:24-26](#)
- [Colossians 01:4-6](#)
- [Genesis 47:29-31](#)
- [James 01:17-18](#)
- [James 03:13-14](#)
- [James 05:19-20](#)

- [Jeremiah 04:1-3](#)
- [John 01:9](#)
- [John 01:16-18](#)
- [John 01:49-51](#)
- [John 03:31-33](#)
- [Joshua 07:19-21](#)
- [Lamentations 05:19-22](#)
- [Matthew 08:8-10](#)
- [Matthew 12:15-17](#)
- [Psalm 026:1-3](#)
- [Revelation 01:19-20](#)
- [Revelation 15:3-4](#)

Examples from the Bible stories:

***02:04** The snake responded to the woman, "That is not **true**! You will not die." ***14:06** Immediately Caleb and Joshua, the other two spies, said, "It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!" ***16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God. ***31:08** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God." ***39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

Uses:

- [Esther 9:30-32](#)

Vashti

Facts:

In the Old Testament book of Esther, Vashti was the wife of Ahasuerus, king of Persia.

- King Ahasuerus sent Queen Vashti away when she refused to obey his order to come to his dinner party and show off her beauty to his drunken guests.
- As a result, a search went out for a new queen and eventually Esther was chosen to be the king's new wife.

(Translation suggestions: [Translate Names](#))

(See also: [Ahasuerus](#), [Esther](#), [Persia](#))

Bible References:

- [Esther 01:9-11](#)
- [Esther 02:1-2](#)
- [Esther 02:17-18](#)

Word Data:

- Strong's:

Uses:

- [Esther 1:9-11](#)
- [Esther 1:13-15](#)
- [Esther 1:16-18](#)
- [Esther 1:19-20](#)
- [Esther 2:1-2](#)
- [Esther 2:3-4](#)
- [Esther 2:17-18](#)

virgin

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- [Luke 01:26-29](#)
- [Luke 01:34-35](#)
- [Matthew 01:22-23](#)
- [Matthew 25:1-4](#)

Examples from the Bible stories:

***21:09** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**. ***22:04** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph. ***22:05** Mary replied, "How can this be, since I am a **virgin**?" ***49:01** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong's:

Uses:

- [Esther 2:1-2](#)
- [Esther 2:3-4](#)
- [Esther 2:17-18](#)
- [Esther 2:19-21](#)

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:

- [Esther 1:7-8](#)

- [Esther 5:5-6](#)
- [Esther 7:6-7](#)

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

- [Acts 06:2-4](#)
- [Colossians 03:15-17](#)
- Exodus 31:6-9
- Genesis 03:4-6
- [Isaiah 19:11-12](#)
- [Jeremiah 18:18-20](#)
- [Matthew 07:24-25](#)

Examples from the Bible stories:

- **02:05** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:01** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:09** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:01** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429, G5430

Uses:

- [Esther 1:13-15](#)
- [Esther 6:12-14](#)

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:

- [Esther 1:19-20](#)
- [Esther 3:12-13](#)
- [Esther 8:5-6](#)

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [month](#))

Bible References:

- 2 Kings 23:31-33
- [Acts 19:8-10](#)
- [Daniel 08:1-2](#)
- Exodus 12:1-2

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- [Esther 2:15-16](#)
- [Esther 3:7](#)

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:

- Esther 5:5-6
- Esther 5:5-6
- Esther 5:9-11
- Esther 5:9-11
- Esther 7:1-2
- Esther 7:3-5
- Esther 7:6-7
- Esther 9:11-12
- Esther 9:11-12
- Esther 9:30-32
- Esther 9:30-32
- Esther 10:1-2
- Esther 10:3

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:

- Esther 1:7-8
- Esther 1:12
- Esther 1:19-20
- Esther 1:19-20
- Esther 1:21-22
- Esther 2:1-2
- Esther 2:3-4
- Esther 2:5-6
- Esther 2:8-9
- Esther 2:8-9
- Esther 2:8-9
- Esther 2:8-9
- Esther 2:12-13
- Esther 2:22-23
- Esther 2:22-23
- Esther 2:22-23
- Esther 3:10-11
- Esther 3:12-13
- Esther 3:12-13
- Esther 3:14-15
- Esther 3:14-15
- Esther 3:14-15
- Esther 4:4-5
- Esther 5:1-2

- Esther 5:3-4
- Esther 5:5-6
- Esther 5:5-6
- Esther 6:1-3
- Esther 6:1-3
- Esther 6:1-3
- Esther 6:4-6
- Esther 6:7-9
- Esther 6:7-9
- Esther 7:1-2
- Esther 7:1-2
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:6-7
- Esther 7:8
- Esther 8:7-8
- Esther 8:9
- Esther 9:1-2
- Esther 9:11-12
- Esther 9:26-28
- Esther 9:30-32

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:

- [Esther 1:13-15](#)
- [Esther 2:14](#)
- [Esther 2:17-18](#)
- [Esther 04 General Notes](#)
- [Esther 4:15-17](#)
- [Esther 05 General Notes](#)
- [Esther 6:4-6](#)
- [Esther 07 General Notes](#)
- [Esther 7:8](#)
- [Esther 8:3-4](#)
- [Esther 8:7-8](#)
- [Esther 8:10-12](#)
- [Esther 8:15-17](#)
- [Esther 9:17-19](#)
- [Esther 9:23-25](#)
- [Esther 9:26-28](#)

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:

- [Esther 1:1-2](#)
- [Esther 1:9-11](#)
- [Esther 1:13-15](#)
- [Esther 2:5-6](#)
- [Esther 2:7](#)
- [Esther 2:12-13](#)
- [Esther 2:14](#)

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:

- [Esther 5:14](#)
- [Esther 7:9-10](#)

Biblical Money

This page answers the question: *How can I translate the values of money in the Bible?*

Description:

In early Old Testament times, people weighed their metals such as silver and gold and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight	daric	gold coin	8.4 grams	shekel
various metals		11 grams	talent	various metals	33 kilograms	

Unit in NT	Metal	Day's Wage	denarius/denarii	silver coin	1 day
drachma	silver coin	1 day	mite	copper coin	1/64 day
shekel	silver coin	4 days	talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)
- Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
 - "The one owed five hundred denali, and the other owed fifty denali." (Luke 7:41 ULB)
- Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.
 - "The one owed five hundred silver coins, and the other owed fifty silver coins." (Luke 7:41 ULB)
- Describe the value of the money in terms of what people in Bible times could earn in one day of work.
 - "The one owed five hundred days' wages, and the other owed fifty days' wages."
- Use the Bible term and give the equivalent amount in the text or a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii.²" (Luke 7:41 ULB) The footnotes would look like:
 - ◇ ^[1] five hundred days's wages
 - ◇ ^[2] fifty day's wages
- Use the Bible term and explain it in a footnote.
 - "The one owed five hundred denarii¹, and the other owed fifty denarii." (Luke 7:41 ULB)
 - ◇ ^[1] A denarius was the amount of silver that people could earn in one day of work.

Uses:

- Esther 3:8-9

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word “doublet” to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. Often they are joined with the word “and.” Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean that he was “very old.”

... he attacked two men more righteous and better than himself ... (1 Kings 2:32 ULB)

This means that they were “much more righteous” than he was.

You have decided to prepare false and deceptive words (Daniel 2:9 ULB)

This means that they had prepared “many false things to say.”

... as of a lamb without blemish and without spot. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish—not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

1. Translate only one of the words.
 - **You have decided to prepare false and deceptive words** (Daniel 2:9 ULB)
 - "You have decided to prepare false things to say."
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
 - **King David was old and advanced in years.** (1 Kings 1:1 ULB)
 - "King David was very old."
3. If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.
 - **... a lamb without blemish and without spot...** (1 Peter 1:19 ULB) - English can emphasize this with "any" and "at all."
 - "... a lamb without any blemish at all ..."

Uses:

- Esther 1:3-4
- Esther 1:3-4
- Esther 2:8-9
- Esther 2:17-18
- Esther 3:12-13
- Esther 5:7-8
- Esther 7:3-5

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:

- **Esther 7:8**

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than “I” or “you.”

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples from the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “Your servant used to keep his father’s sheep.” (1 Samuel 17:34 ULB)

David referred to himself in the third person as “your servant” and “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,
“... Do you have an arm like God’s? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words “God’s” and “him.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
 - **But David said to Saul, “Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
 - But David said to Saul, “I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
 - **Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like God’s? Can you thunder with a voice like him?”** (Job 40:6, 9 ULB)
 - Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like mine? Can you thunder with a voice like me?”
 - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
 - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Uses:

- Esther 1:19-20
- Esther 2:1-2
- Esther 2:3-4
- Esther 3:8-9
- Esther 5:3-4
- Esther 5:7-8
- Esther 5:7-8
- Esther 5:7-8
- Esther 6:4-6

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:

- Esther 2:15-16
- Esther 3:7
- Esther 3:7
- Esther 3:12-13
- Esther 3:12-13
- Esther 8:9

Hendiadys

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called “hendiadys.” In hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own kingdom and glory. (1 Thessalonians 2:12 ULB)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or a **glorious kingdom**.

Reasons this is a translation issue

- Often hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use hendiadys, so people may not understand how the two words work together; one word describing the other.

Examples from the Bible

... for I will give you words and wisdom ... (Luke 21:15 ULB)

“Words” and “wisdom” are nouns, but in this figure of speech “wisdom” describes “words.”

... if you are willing and obedient ... (Isaiah 1:19 ULB)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute the describing noun with an adjective that means the same thing.
2. Substitute the describing noun with a phrase that means the same thing.
3. Substitute the describing adjective with an adverb that means the same thing.
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute the describing noun with an adjective that means the same thing.
 - **for I will give you words and wisdom** (Luke 21:15 ULB)
 - for I will give you wise words
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own glorious kingdom.
2. Substitute the describing noun with a phrase that means the same thing.
 - **for I will give you words and wisdom.** (Luke 21:15 ULB)
 - for I will give you words of wisdom.
 - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
 - that you should walk in a manner that is worthy of God, who calls you to his own kingdom of glory.
3. Substitute the describing adjective with an adverb that means the same thing.
 - **if you are willing and obedient** (Isaiah 1:19 ULB)
 - if you are willingly obedient
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.
 - **if you are, willing and obedient** (Isaiah 1:19 ULB) - The adjective “obedient” can be substituted with the verb “obey.”
 - if you obey willingly

Uses:

- **Esther 8:15-17**

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace.” (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called Beerlahairoi; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the Living One who sees me.”

She named him Moses and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that Paul and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites** (Joshua 24:11 ULB)
 - You went over the Jordan River and came to the city of Jericho. The leaders of Jericho fought against you, along with the tribe of the Amorites
 - **Shortly after, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."** (Luke 13:31 ULB)
 - Shortly after, some Pharisees came and said to him, "Go and leave here because King Herod wants to kill you."
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- **She named him Moses and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
 - She named him Moses, which sounds like 'drawn out,' and said, "Because I drew him from the water."
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- **... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi;** (Genesis 16:13-14 ULB)
 - ... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Well of the Living One who sees me;
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.
- **... a young man named Saul** (Acts 7:58 ULB)
 - ... a young man named Paul¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
 - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."
- **a young man named Saul** (Acts 7:58 ULB)
 - a young man named Saul The footnote would look like:

◇ ^[1]This is the same man who is called Paul beginning in Acts 13.

- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
- **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- Esther 1:1-2
- Esther 1:5-6
- Esther 1:9-11
- Esther 1:13-15
- Esther 1:16-18
- Esther 1:21-22
- Esther 2:3-4
- Esther 2:3-4
- Esther 2:5-6
- Esther 2:5-6
- Esther 2:5-6
- Esther 2:7
- Esther 2:14
- Esther 2:15-16
- Esther 2:15-16
- Esther 2:15-16
- Esther 2:19-21
- Esther 3:1-2
- Esther 3:7
- Esther 3:7
- Esther 3:7
- Esther 3:12-13
- Esther 3:14-15
- Esther 4:4-5
- Esther 4:6-8
- Esther 4:6-8
- Esther 4:15-17
- Esther 5:3-4
- Esther 5:9-11
- Esther 6:1-3
- Esther 6:12-14

- Esther 7:1-2
- Esther 7:9-10
- Esther 8:5-6
- Esther 8:9
- Esther 8:13-14
- Esther 9:6-10
- Esther 9:6-10
- Esther 9:6-10
- Esther 9:6-10
- Esther 9:23-25
- Esther 9:26-28
- Esther 9:29

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:

- [Esther 1:16-18](#)

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:

- **Esther 1:9-11**
- **Esther 2:15-16**

- Esther 2:17-18
- Esther 2:22-23
- Esther 3:1-2
- Esther 3:8-9
- Esther 3:12-13
- Esther 5:7-8
- Esther 6:4-6
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:6-7
- Esther 8:5-6
- Esther 8:13-14
- Esther 8:13-14
- Esther 9:1-2
- Esther 9:1-2
- Esther 9:1-2
- Esther 9:13-14
- Esther 9:20-22
- Esther 9:23-25
- Esther 9:26-28

Introduction of a New Event

This page answers the question: *How do we introduce a new event in a story?*

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples from the Bible

In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “One day” in Luke 1:8 helps to introduce the first event in this story:

One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened after Jesus was born.

In those days John the Baptist came preaching in the wilderness of Judea saying, ...
(Matthew 3:1-22 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did it. In some languages it might be more natural to tell about the time first.

⁶Noah was six hundred years old when the flood came upon the earth. ⁷Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULB)

Verse 6 is a summary of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: “another time” or “someone.”
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.
 - **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)

- There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said...
 - One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said ...
 - **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him ...** (Mark 2:14 ULB)
 - As he passed by, Levi the son of Alpheus was sitting at the tax collecting place. Jesus saw him and and said to him ...
 - As he passed by, there was a man sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
 - As he passed by, there was a tax collector sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.
- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
 - After that, when Noah was six hundred years old, the flood came upon the earth.
 - **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
 - Another time Jesus began to teach people again beside the lake.
 - Jesus went to the lake and began to teach people again there.
3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.
- **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
 - Now this is what happened when Noah was six hundred years old and the flood came upon the earth.
 - This part tells about what happened when the flood came upon the earth. It happened when Noah was six hundred years old.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.
- **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood.** (Genesis 7:6-7 ULB)
 - Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because God had said that the waters of the flood would come.

Uses:

- Esther 2:1-2
- Esther 2:15-16
- Esther 2:15-16
- Esther 2:19-21
- Esther 3:1-2

Introduction of New and Old Participants

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

Description

The first time that people or things are mentioned in a story, they are new participants. After that, whenever they are mentioned, they are old participants.

Now there was a Pharisee whose name was Nicodemus... This man came to Jesus at night time... Jesus replied to him (John 3:1)

The first underlined phrase introduces Nicodemus as a new participant. He is then referred to as “This man” and “him” when he is an old participant.

Reason this is a translation issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples from the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man” in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

There was a man from Zorah, of the family of the Danites, whose name was Manoah.
(Judges 13:2 ULB)

A new participant who is not the most important one is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

There was a man from Zorah, of the family of the Danites, whose name was Manoah.
His wife was not able to become pregnant and so she had not given birth. (Judges 13:2
ULB)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

When King David was very old, they covered him with blankets, but he could not keep warm. (1 Kings 1:1 ULB)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she”.

His wife was not able to become pregnant and so she had not given birth. (Judges 13:2 ULB)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah’s wife is referred to with the noun phrase “the woman.”

The angel of Yahweh appeared to the woman and said to her, (Judges 13:3 ULB)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant’s name again. In the example below, Manoah is referred to with his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh... (Judges 13:8 ULB)

Some languages have something on the verb that tells something about the subject. In some of those languages people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (see Verbs)

Translation Strategies

1. If the participant is new, use one of your language’s ways of introducing new participants.
2. If it is not clear to whom a pronoun refers, use a noun phrase or name.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

1. If the participant is new, use one of your language’s ways of introducing new participants.
 - **Joseph, a Levite, a man from Cyprus, was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).** (Acts 4:36-37 ULB) - Starting the sentence with Joseph’s name when he has not been introduced yet might be confusing in some languages.

- There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of encouragement).
 - There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.
2. If it is not clear who a pronoun refers to, use a noun phrase or name.
- **It happened when he finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”** (Luke 11:1 ULB) - Since this is the first verse in a chapter, readers might wonder who “he” refers to.
 - It happened when Jesus finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.
3. If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.
- **Joseph’s master took Joseph and put him in prison, in the place where all the king’s prisoners were put, and Joseph stayed there.** (Genesis 39:20 ULB) - Since Joseph is the main person in the story, some languages might find it unnatural or confusing to use his name so much. They might prefer a pronoun.
 - Joseph’s master took him and put him in prison, in the place where all the king’s prisoners were put, and he stayed there in the prison.

Uses:

- Esther 2:5-6

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

“I am the Alpha and the Omega,” says the Lord God, “the one who is, and who was, and who is to come, the Almighty.” (Revelation 1:8, ULB)

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

Alpha and Omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

I praise you, Father, Lord of heaven and earth ..., (Matthew 11:25 ULB)

Heaven and earth is a merism that includes everything that exists.

Reason this is a translation issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

From the rising of the sun to its setting, Yahweh’s name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

He will bless those who honor him, both young and old. (Psalm 115:13)

The underlined phrase is merism because it speaks of, old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.

- **I praise you, Father, Lord of heaven and earth ...** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything ...
- **From the rising of the sun to its setting, Yahweh's name should be praised.** (Psalm 113:3 ULB)
 - In all places, people should praise Yahweh's name.

2. Identify what the merism refers to and include the parts.

- **I praise you, Father, Lord of heaven and earth.** (Matthew 11:25 ULB)
 - I praise you, Father, Lord of everything, including both what is in heaven and what is on earth.
- **He will bless those who honor him, both young and old.** (Psalm 115:13 ULB)
 - He will bless all those who honor him, regardless of whether they are young or old.

Uses:

- [Esther 1:19-20](#)

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, ‘Go and tell that fox...,’ where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery - Common Patterns](#) and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, Jesus called himself the bread of life. The **topic** is “I,” and the **image** is “bread.” Bread is a food that people ate all the time. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two related metaphors. The topics are “we” and “you,” and the images are “clay and ”potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

Jesus said to them, ”Take heed and beware of the yeast of the Pharisees and Sadducees.” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - And yet, Yahweh, you are our father; we are like clay. You are like a potter; and we all are the work of your hand.
2. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.
3. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - “And yet, Yahweh, you are our father; we are the wood. You are our carver; and we all are the work of your hand.”
 - “And yet, Yahweh, you are our father; we are the string. You are the weaver; and we all are the work of your hand.”
4. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; He is my rock. May he be praised. May the God of my salvation be exalted.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them clearly.
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; may he be praised because he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? You fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **I will make you become fishers of men.** (Mark 1:17 ULB)
 - I will make you become people who gather men.
 - Now you gather fish. I will make you gather people.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Esther 1:12
- Esther 3:5-6
- Esther 5:1-2
- Esther 5:7-8
- Esther 5:9-11
- Esther 5:9-11
- Esther 5:9-11
- Esther 6:1-3
- Esther 6:4-6
- Esther 6:12-14
- Esther 6:12-14
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:3-5
- Esther 7:6-7
- Esther 7:9-10
- Esther 8:5-6
- Esther 8:5-6
- Esther 8:5-6
- Esther 8:10-12
- Esther 8:15-17
- Esther 8:15-17
- Esther 8:15-17
- Esther 9:1-2
- Esther 9:1-2
- Esther 9:3-5
- Esther 9:3-5
- Esther 9:20-22
- Esther 9:30-32
- Esther 9:30-32
- Esther 10:1-2
- Esther 10:3
- Esther 10:3

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:

- [Esther 1:1-2](#)
- [Esther 3:12-13](#)
- [Esther 7:8](#)
- [Esther 8:5-6](#)
- [Esther 8:5-6](#)
- [Esther 8:7-8](#)
- [Esther 8:7-8](#)
- [Esther 8:10-12](#)
- [Esther 8:15-17](#)
- [Esther 9:1-2](#)
- [Esther 9:1-2](#)
- [Esther 9:15-16](#)
- [Esther 9:15-16](#)
- [Esther 10:1-2](#)

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:

- Esther 1:1-2
- Esther 1:3-4
- Esther 1:3-4
- Esther 1:5-6
- Esther 1:9-11
- Esther 1:13-15
- Esther 2:14
- Esther 2:19-21
- Esther 3:8-9
- Esther 4:9-12
- Esther 4:15-17
- Esther 5:14
- Esther 7:9-10
- Esther 8:9
- Esther 9:6-10
- Esther 9:6-10
- Esther 9:11-12
- Esther 9:11-12
- Esther 9:13-14
- Esther 9:15-16
- Esther 9:29
- Esther 9:30-32

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:

- [Esther 2:15-16](#)

- Esther 2:15-16
- Esther 3:7
- Esther 3:7
- Esther 3:7
- Esther 3:12-13
- Esther 3:12-13
- Esther 8:9

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:

- [Esther 4:13-14](#)

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

1. Add the answer after the question.
 - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!
 - **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!
2. Change the rhetorical question to a statement or exclamation.
 - **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - This is what the kingdom of God is like. It is like a mustard seed..."
 - **Is this how you insult God's high priest?** (Acts 23:4 ULB)
 - You should not insult God's high priest!
 - **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - I wish I had died when I came out from the womb!
 - **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - How wonderful it is that the mother of my Lord has come to me!
3. Change the rhetorical question to a statement, and then follow it with a short question.
 - **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - You still rule the kingdom of Israel, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

Uses:

- Esther 4:13-14
- Esther 6:4-6
- Esther 7:8
- Esther 8:5-6
- Esther 9:11-12

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:

- [Esther 2:17-18](#)
- [Esther 3:1-2](#)
- [Esther 3:5-6](#)
- [Esther 4:1-3](#)
- [Esther 4:15-17](#)
- [Esther 5:9-11](#)
- [Esther 6:12-14](#)
- [Esther 7:8](#)

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:

- Esther 1:3-4
- Esther 1:9-11
- Esther 3:8-9
- Esther 8:7-8

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

We have here only five loaves of bread and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

I will turn Jerusalem into piles of ruins, a hideout for jackals (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

to him who made great lights (Psalm 136:7 ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

your sins ... will be white like snow (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
 - Beware of false prophets, those who come to you in sheep's clothing, but are truly hungry and dangerous animals.

“Ravenous wolves” is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - We have here only five loaves of baked grain seeds and two fish

2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like snow** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

- your sins ... will be white like milk
- your sins ... will be white like the moon

3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word “medicine.”
 - Then they tried to give Jesus wine that was mixed with a medicine called myrrh. But he refused to drink it.
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
 - We have here only five loaves of baked crushed seed bread and two fish

4) Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for jackals** (Jeremiah 9:11 ULB)
 - I will turn Jerusalem into piles of ruins, a hideout for wild dogs
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
 - We have here only five loaves of baked food and two fish

5) Use a word or phrase that is more specific in meaning.

- **to him who made great lights** (Psalm 136:7 ULB)
 - to him who made the sun and the moon

Uses:

- [Esther 2:22-23](#)
- [Esther 5:14](#)
- [Esther 6:4-6](#)
- [Esther 8:1-2](#)
- [Esther 9:13-14](#)